

The Discovery of Grace by Wisdom

2 Samuel 14:18 - 22

Nutshell: Sin did not thwart God in His plan to create a people like He is, wise of heart. A major part of our **wisdom**, though, is seeing the sin blocking our view. A primary source of this blindness is an obscured vision of grace.

I. Context: Joab staging David's recovery of wisdom.

II. Text

2 Sam 14:18 And the king answered and said to the woman, "Please do not hide from me the matter that I myself am asking you."

And the woman said, "Speak, please, my lord the king."

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

Review

A. The Book of Kingdoms, our 1 & 2 Sam + 1 & 2 Kings, is the story of Israel's kings, beginning with the prophet Samuel, who anointed both of the first two kings, Saul and David

1. Samuel warned Israel vs. having a king, 1 Sam 10:19, Hos 13:11
2. **Saul** demonstrated *man's* kind of rule. God previewed *His* version of king through **David**, 1 Sam 13:14

✿ B. 1 Kings 15:5 says David kept God's commands *except* in the Bathsheba incident, but he 'lost a step' afterwards, 2 Chron 17:3

C. David was God's chosen king, a *picture* of Messiah, but *not* the Messiah; a *reference point* for later kings of Judah, 2 Kings 14:3

1. David was anointed king over **Judah**, 2 Sam 2, then **Israel**, 5:1-5.
2. Trouble between the two begins in 2 Sam 2:12-32.

D. **DAVID'S WAITING BUSINESS AS KING***

1. Conquer Jebus (Jerusalem), where Goliath's head was, 1 Sam 17:54
2. Retrieved the Ark from its 'wanderings', 6:1-19; tragically wrongly, 1 Chron 15:2; then rightly & joyfully

3. Plan a permanent form for the Tabernacle, the Temple.
 - ★ 4. God chose **Abraham** to bless all nations. Now He chose **David's** line to bring forth the King of all nations
 5. 1 Sam 20:14 oath in 2 Sam 9. *OBLIGATIONS CAUGHT UP.
- E. David's sin and its consequences
1. David murdered to cover adultery, Ch 11. Now David, though forgiven, *would see continued violence*, ch 12
 2. David's son died, *not*, per Deut 24:16, as a cohort. He was 'replaced' by Solomon/ Jediah, "adored" by God.
 3. Chap 13, Amnon was lovesick over his half-sister, Tamar
 - a. By deceit, he raped her, then appallingly dumped her
 - b. Absalom took his heroic sister in but advised silence
 4. After 2 yrs., Absalom killed Amnon, then fled
 5. After 3 more years, Joab could see, 14:1, that David's heart was on Absalom (13:39 also after the 3 yrs.)
 - a. So he gave a wise woman props and a script
 - b. Making a 3-stage case, she has set up her real request
 - c. Real request: David hasn't returned *his* outcast
 - d. Fundamental truth: God is a God of restoration, **14:14b**

Kid-speak: Last time, we saw a wise woman tell David that he should bring back his outcast son, Ab_____.

F. *In 2 Samuel 14:18-22, Joab is discovered as the author of the guided lesson. He thankfully acknowledges David's agreement.*

Outline:

- I. I'm suspicious v 18
 - II. No Tricking You! Yup, It was Joab, v 19
 - III. Joab Did It for Good Change, as You Can See, v 20
 - A. How Wise Can We Be?
 - B. God Always Intended Full Knowledge, Properly Prioritized
 - IV. OK, I'll Do It, v 21
 - V. Lessons in the Growing of our Perceptions of Grace, v 22
- G. Since Absalom ran away, David has longed for him, 13:39, 14:1
1. Joab has therefore devised a means for David to see the justice of bringing Absalom back, 14:2-3

2. The wise woman brought David into agreement with her case. 14:4-11
 3. But now she has turned it and showed him his own fault in the same regards, 14:12-17
 4. Now David suspects the true source of the woman's case
- H. 2 Sam 14:18, David has a difficult question
1. If Joab sent *her*, *he* may want to remain anonymous
 2. But if it was Joab, he certainly wanted to attain a good end
 3. So there will apparently be no negative repercussions in Joab being discovered
 4. In terms of etiquette, she has already asked for an 'extension' beyond her first request, so David's question is, in a way, only a matching 'extension'

2 Sam 14:19 And the king said, "Is the hand of Joab with you in all this?"

And the woman answered and said, "The life of your soul- my lord, the king, if there is *anything* to the right or to the left from all that my lord the king has spoken.

For your servant Joab- he himself commanded me, and he himself put all these words in your maidservant's mouth."

- I. Presumably, then, Joab had covered the matter of his possible discovery during the preparations
 1. Otherwise, David caught her by surprise, But she had already agreed to divulge whatever he asked.
 2. But she was a wise woman. Surely she anticipated the possible nature of his question.
 3. Joab may have even said, "He'll probably ask."

Kid-speak: David figured out who had taught the wise lady what to say. Who was it? Jo_____

- J. Is she using flattery?
 1. If so, she is *false*, Prov 26:28; 29:5
 2. But in her initial case, she did not praise David
 - a. Her first word of evaluation was *after* the initial case was settled, calling him guilty, v 13
 - b. Her first word of *praise* is in v 17, recounting her hope that David would perform her real request

- c. In that, she was praising herself if anything, counting on David to see the truth of *her* real case
- 3. But no- surely she is only speaking rightly
 - a. She agreed with Joab that the case concerning Absalom was right and that David would see it.
 - b. And all she's saying here was that David was insightful- to see through to the bottom of the matter
 - c. By her inclusion of God (next verse), she is crediting *Him* with enlightening David

2 Sam 14:20 Your servant Joab has done this thing for the goal of turning around the face of the matter.

But my lord *is* wise- a wisdom of the Angel of God, to discern everything that is in the land.

- K. Now she tells Joab's purpose, which she was obviously privy to
 - 1. "Turning around the face of the matter"
 - a. That is, not changing the *underlying* elements. But those elements had fallen out unfortunately.
 - b. Rather, turning David's perspective to see Absalom and Israel in their proper light
 - c. So a restoration was in order to make the "face/appearance" of the matter match what was right

Kid-speak: The wise woman said that David had the same kind of wisdom as God's Son. Are *we* supposed to be wise like Jesus too?

- 2. She is speaking deferentially, suggesting that David had not yet changed something that needed changing
 - a. The closest she has come to a rebuke is saying David was acting "as" a guilty one presently, v 13
 - b. She did not go as far as Nathan: "You are the man!"
- L. "But my lord is wise"
 - 1. That is, now that I've pointed out the discrepancy, I'm confident you'll perceive the proper course on your own
 - 2. "- a wisdom of the Angel of God"
 - a. In v 17 she had already compared David to this Angel
 - b. The Angel of God is the same as the Angel of Yahweh

- c. Who identified Himself *as* Yahweh in Gen 22:16
- d. Whom we recognize as the preincarnate Son
- 3. Again, is she saying too much here? Does *any* human have that level of wisdom?
 - a. She isn't saying too much. "We have the mind of Christ," 1 Cor 2:16
 - b. *Jesus told us **everything** He knew*, Jn 15:15
 - c. He has sent the Spirit to convey *exactly that*, Jn 16:13-15

Kid-speak: How much of what Jesus knew from the Father did He tell us? a) Nothing b) Some things c) Everything

M. A LARGER THEOLOGICAL ISSUE: God wasn't concealing **knowledge** itself in the Tree of the Knowledge of Good and Evil

- 1. Clearly, Adam and Eve had *tremendous* knowledge
 - a. Able to interact with God and one another
 - b. Able to categorize all the animals
- 2. Able to understand "Don't eat."
 - a. They *knew* it was **good** *not* to eat
 - b. They knew it was **evil** to eat
- 3. So what was the "knowledge" withheld?
 - a. The **determination** of what's right and wrong
 - b. So knowledge as in fundamental knowledge: the ability to **define** the nature of something
- * 4. There CANNOT be two sources of this in the universe
 - a. A second source is automatically competing with the first one- God's
 - b. Yet Satan preferred it, being convinced by his own beauty! Ezek 28:17
 - c. Wherein he corrupted his **WISDOM!** same v
 - d. And he led man to make the same determination about man. And we still buy it wholeheartedly.
- 5. Therefore, God *always* wanted to and intended to share full knowledge with man, but true knowledge, under Him
 - a. As He has done!
 - b. But Christ's sharing of knowledge includes our **restored** relationship to the SOURCE of defining right and wrong
 - c. When we trust Christ, we are effectively putting the fruit *back* on the Tree of the Determination of Good & Evil
 - d. "God, I stole power I was never made to handle. Thank

You for putting the curse of that on Your Son”

- e. “And thank You for sharing true knowledge with me again: who I am in relation to YOU.”

Kid-speak: When we believe in Jesus, we learn who the only one is who can teach us right from wrong. Who is that?

- ☞ 6. David had such a restored knowledge
 - a. The woman did as well, which allowed her to see David’s relatively greater level of it
 - b. Joab did as well, though he would later corrupt his wisdom as Satan did
 - c. All men know what is right and wrong sufficiently to be able to be held eternally accountable for it
 - d. Which is nearly infinite moral knowledge!
- N. “To discern everything that is in the land”
 1. That is, see for yourself if the people’s view is not as I’ve said
 2. *And* whether they’re *right* about this, and how it affects the whole fate of Israel

2 Sam 14:21 And the king said to Joab, “See now, I will do this word.

Then go, bring back the young man, Absalom.”

- O. Now we move right to David bringing Joab into his presence
- P. “I will do this word” recognizes Joab’s ‘instruction’ and determines to follow it
 1. It could be translated “I will undertake this matter,” meaning I have decided to act according to your intention, Joab
 2. Both meanings are effectively the same
- Q. He give Joab the honor of effecting this restoration

2 Sam 14:22 And Joab fell on his face to the earth, and bowed deeply, and blessed the king. And Joab said, “Today your servant knows that I have found grace in your eyes, my lord, O king, in that the king has done the word of his servant.”

- R. We saw the woman bow low at the beginning of her request. Now Joab also acknowledges David’s position.

1. Presumably Joab and the woman both acknowledged God similarly but deeper
 2. By what means do we use these bodies God designed to express *our* obeisance?
 - a. “Oh, I don’t need that. It’s all a matter of the heart to me.”
 - b. But we are not disembodied hearts
- S. “Today I have known that I found grace in your eyes”
1. He didn’t know it yesterday? Well, yes, but now it has gone a level deeper
 2. Will we have ‘upgrades’ in our knowledge of God’s grace as well?
 - a. Surely! “May He grant you a spirit of wisdom and revelation in the full knowledge of Him,” Eph 1:17
 - b. That knowledge includes His grace, **2 Sam 14:14b**
 3. That Ephesians 1 prayer assumes the need to **grow** in all the areas of knowledge listed: V 18-19
 - a. The hope of His calling
 - b. The riches of the glory of His inheritance in the saints
 - c. The surpassing greatness of His power towards us
 4. A ‘bump’ in any of those will surely seem like the light was suddenly turned on

Kid-speak: All through our lives, will we be seeing God’s goodness better and better?

- T. More particularly, similar to Joab, we will know we are ‘in God’s good graces’ when He answers our prayers
1. 1 Jn 3:21-22 says that we receive what we ask from God because we keep His commands and do what pleases Him
 - a. ... *and* is something we’re supposed to *expect!*
 - b. And it is to be ongoing- part of “abiding in Him and He in us,” 1 Jn 3:24
 2. This is such a huge point with John, he returns to it in 5:14-17
 - a. He even defines its one exception: the one thing we should *not* ask
 - b. Meaning that every other matter where we “have the mind of Christ” and therefore pray “according to His will” (1 Jn 5: 14), we know it’s already granted!
 3. Joab’s discovery of grace was a little different in that he was seeking to align *David’s* mind with reality
 - a. In asking God, we are seeking to align *our own* minds

- b. But the effect is similar: when the alignment has been made, we perceive God's favor
 - c. That is, we see better that He is who He says He is
 - d. No mysteries or personal secret knowledge; just, "Oh. Duh." But with overwhelming gratitude.
4. How very locked we are in ungracious ignorance!
- a. And God doesn't let us out of it all at once
 - b. He gives us the KEY, then encourages us to keep finding out how it fits in the next lock
 - c. But we're always really unlocking the same puzzle: of our *insufficiency* (which always evades us, Jer 17:9) and His *sole-sufficiency* (which, by the same token, evades us)

IV. For the Walking Wounded (1 Thess 5:14, "Uphold the strengthless")
It takes deep wisdom to walk with a spiritual wound, 2 Cor 12:9

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V. Conviction (2 Tim 4:2, "Convince, rebuke"): **What have I done wrong?**  
**How have I lost righteousness?**  
Is my wisdom manifested by sufficient humility?

VI. Correction/ Realignment (2 Tim 4:2, "Exhort/encourage"):  
**How will I correct my error? How will I regain uprightness?**  
Seeing myself as I am will assure humility, Rom 12:3.

VII. Schooling in Righteousness: **How will I avoid the error and follow Christ?**  
Thank You for the trials that help avert an insane self-estimate.

Vision: In Rom 12:3, the "measure of faith" God deals to us, in context, necessarily includes the ability to evaluate ourselves sanely: that is, with God in mind. For all of us, that evaluation includes, "God, what a knucklehead I am, letting Mount Me in any way overshadow Your grace. But thank You that Mount Me is just another mountain leveled by Christ's coming. ("Every valley... and every mountain...:)

Give me the wisdom of simplicity, to receive the gift of Christ as my remedy, given because of and despite my mountainous disease. May He become the great Mountain, Dan 2:35.