

- But God Is Absolutely Trustworthy (1Chron 21:1, 2Sam 24:1, Gen 50:20, Rom 8:28)

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Please open your Bibles to the Prophecy of 1Chronicles, chapter 21, 1Chron 21:1. We have here an account of King David's command to number all Israel. The same story is also given in 2Samuel, chapter 24, with slight differences. When we see these differences we must not see contradictions, but we must remember that God wrote these two chapters from two different vantage points. That is why they differ. And God wrote the Bible so that the unsaved will be strengthened in their unbelief.

- **But God Is Absolutely Trustworthy** (1Chron 21:1, 2Sam 24:1, Gen 50:20, Rom 8:28)

Let us begin to compare the first verse in these two chapters. In 1Chron 21:1 God wrote:

1Chron 21:1 And Satan stood up against Israel, and provoked David to number Israel.

Did Satan really initiate this sin in David? Does Satan have access to the inner thoughts of a child of God? Right away we see that we need more information about this situation. David was a child of God for most of his life, and Satan was always opposed to David. But Satan has no access to the inner thoughts of a child of God. What brought this on at this point in time that Satan stood up against Israel? We find the information in 2Sam 24:1,

2 Samuel 24:1 And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

God was angry at Israel. Perhaps some idolatry was being practiced, or some other gross sin. God did not disclose what it was exactly. God decided that some chastisement was in order. And here we see exactly how God operates: Satan desired to provoke David to sin. Paraphrased God said to Satan: "Go ahead", and Satan provoked David to number Israel. This was a sin of pride on the part of David; it was David's sin, but ultimately it was God who orchestrated the whole event, and God works out His plans through the sins of man. Even in the worst of circumstances, we know that God is still in control of all things. For example, when the ten brothers of Joseph sold him into slavery, they committed a grievous sin; they meant it for evil, but God used that sin in accomplishing His plan to save many people's lives in the 7-year famine that God was going to bring. We know this because God said so in Gen 50:20, where we read, *but* as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.³Satan can work only by God's permission. Satan could tempt Eve to eat of the forbidden fruit because God permitted him to do that, and God permitted it because it fit in God's plan and purpose. Likewise, God permitted Satan to tempt Job, because what followed fit entirely in God's plan and purpose. This is the reason why God calls Nebuchadnezzar, the king of Babylon, my servant. God continues this mode of operation in our days. When God brings calamity in the Church during the Final Tribulation Period, then Satan is God's assistant in making it come to pass. Satan is God's busiest servant. Therefore, we should not despair when the worst of circumstances are upon us, because God is in control; God orchestrated this series of events, so that ultimately: "All things work together for good to them that love God, to them who are the called according to *his* purpose" (Rom 8:28), and when God says *all* things work together³He really means all things.

#1. Now let us read about: **The King's Choice** (1Chron 21:2-13)

1Chron 21:2-13 And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know (*it*). And Joab answered, The LORD make his people

an hundred times so many more as they *be*: but, my lord the king, *are* they not all my lord's servants? Why then doth my lord require this thing? Why will he be a cause of trespass to Israel? Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand-thousand and an hundred-thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword. But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab. And God was displeased with this thing; therefore he smote Israel. And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly. And the LORD spake unto Gad, David's seer (= Gad was David's prophet), saying, 'Go and tell David, saying, Thus saith the LORD, I offer thee three *things*: choose thee one of them, that I may do *it* unto thee.³ So Gad came to David, and said unto him, Thus saith the LORD, Choose thee: Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee*; or else three days the sword of the LORD, even the pestilence, in the land, and "the Angel of the LORD" (2X) destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me. And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great *are* his mercies: but let me not fall into the hand of man.

In other words, from Beersheba which is way down south, unto the northernmost city, the city of Dan was this census. This was a rude awakening for King David that he was not the one who made the kingdom great. It was God who did it, and only God may receive the honor and the glory for doing this. God was going to chasten David as well as Israel, and God gave David three terrible choices. But David made a wise decision. David said: "Let me not fall into the hand of man; let me fall now into the hand of the LORD; for very great *are* his mercies". So David chose the three days of pestilence as administered by "the Angel of the LORD".

- Who is: **The Angel of the LORD?** (Gen 16:10, 1Chron 21:14-17, Acts 13:22)

The first time we read about the "Angel of the LORD" in the Bible is when Hagar runs away from her mistress Sarah, and the "Angel of the Lord" meets her in the wilderness and commands her to return to her mistress and submit to her. And then we read in Gen 16:10, and the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.³ Wait a minute. An angel cannot do that. An angel cannot multiply the descendants of Hagar. Only God can do that. But the "Angel of the Lord" clearly stated, "I will multiply thy seed exceedingly". Therefore, the "Angel of the LORD" is not an angel, but he is God Himself. There are many, many places in the Bible where "the Angel of the LORD" is mentioned, and they all support the view that the "Angel of the LORD" is a "Theophany", which means He is God, appearing in a humanlike form, or in some other form, like to Moses in the form of a burning bush. David chose to fall in the hands of the "Angel of the LORD". This was a "God honoring choice. David had sinned against God. David saw that God's almighty hand was uplifted to smite, and David expected God's hand to come down with terrible force. But David looked beyond the awful sword of the LORD, into the gracious heart of Jehovah, and David took refuge in God's mercy. He would rather put his trust in the mercies of a righteous, sin hating God, than fall into the hand of man, because he knew

that the mercies of the wicked are cruel. Then we read in 1Chron 21:14-17,

1Chron 21:14-17 So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, (2X) stay now thine hand. And the angel of the LORD stood by the threshing floor of Ornan the Jebusite. And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces. And David said unto God, *Is it not I that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

Here in verse 17 we can see why God says: "I have found David the *son* of Jesse, a man after mine own heart" (Acts 13:22). David had pity on all those who were killed in the plague, and God said to him:

- **Set Up an Altar Unto the LORD** (1Chron 21:18-22, Heb 10:1,4,14)

We read in verses 18-22,

1Chron 21:18-22 Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite. And David went up at the saying of Gad, which he spake in the name of the LORD. And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground. Then David said to Ornan, Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

God commanded David to build an altar on the threshingfloor of Ornan the Jebusite. David is going to buy this property from Ornan the Jebusite, a Gentile. Can you see land purchase number 4 on the horizon? But before we get to this land purchase, let's ask the question: Why did God command David to build an altar?

What is an altar for? Well, it is to offer up sacrifices, primarily animal sacrifices. And what were the animal sacrifices for? Primarily, animals were sacrificed to make atonement for the sins of the people. But the N.T. says that all the animal sacrifices in the O.T. were only signs and shadows of the perfect sacrifice that Christ gave on the cross. For example, God says in Heb 10:1 and verse 4,

Hebrews 10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Hebrews 10:4 For *it is* not possible that the blood of bulls and of goats should take away sins.

Not one sin was atoned for by all these animal sacrifices. But when Christ came, God says in Heb 10:14,
Hebrews 10:14 For by one offering he hath perfected for ever them that are sanctified.

Then why did God command David to build an altar with such urgency? It certainly was urgent, because people were dying left and right. This was the third day of the plague, and God's wrath must be satisfied to stop the plague.

But when God commanded David to build an altar on the threshing floor of Ornan the Jebusite, and when David offered sacrifices on that altar, was God's righteous anger on sin indeed satisfied? The N.T. says NO! It was only a shadow; it was only a picture of the atonement of Christ, but it must be a perfect picture. The plague had to be stopped in 3 days, just like Christ's atonement was complete in 3 days. Therefore, to answer the question about its urgency we must look at the spiritual picture of the story.

#2. The King's Request (1Chron 21:20-22)

Let us read again verses 20-22,

1Chron 21:20-22 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground. Then David said to Ornan, Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

David requested from Ornan the Jebusite that he may buy "the place of his threshingfloor", which means this threshingfloor and the land on which this threshingfloor is located. Ornan knew that it was God who orchestrated the entire event, because both Ornan and David saw "the Angel of the LORD" between the earth and heaven, having a drawn sword in his hand stretched out over Jerusalem. The reason why David urgently needed to buy this threshingfloor, and build an altar, and offer animal sacrifices on it, is so that the plague may be stayed from the people. Why is this story in the Bible? You see, through this sin of pride by David and through the consequences of this sin, God is showing us His divine plan for His people. According to the N.T. God's people are not the Jews, or the corporate nation of Israel. God's people are the remnant chosen by grace out of every tongue and tribe and nation and people of the world. God's people are the body of saints throughout the world and throughout time. For them the plague is stayed. They are the only ones who are saved from the terrible plague of being under the wrath of God for their sins. That is the granddaddy of all plagues, because to be cast into Hell is the worst thing anyone can experience. But because God is an absolutely righteous judge, God must also administer this plague to everyone who sins, even to David. God could not say: "O David, you are a nice man, I will forgive you that sin this time around, but don't you do that anymore". O NO! God could not do that, because only an unrighteous judge would do such a thing. Every sin has to be fully paid. This plague has to come at the end of the world. But through these events God showed us His divine plan for His people, and Jerusalem in this story represents His people, because we are dealing with a story on the OT side of the cross. The Angel of the LORD had His sword stretched out over Jerusalem, but Jerusalem was spared, like the body of saints is spared the plague of eternal damnation in Hell. Just like Abraham bought the field of Machpelah from Ephron the Hittite (a Gentile), and just like Jacob bought the field of Shalem from the sons of Hamor (the Gentiles), and just like Boaz bought a parcel of land from Ruth the Moabitess (a Gentile), so now David must buy a parcel of land from Ornan the Jebusite (also a Gentile). Just like in the previous 3 land purchases David insists on paying

- **The Full Price** (1Chron 21:23-25, Luke 3:17, 2Sam 24:24)

We read in 1Chron 21:23-25,

1Chron 21:23-25 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all. And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that which is* thine for the LORD, nor offer burnt offerings without cost. So David gave to Ornan for the place six hundred shekels of gold by weight.

Just like in the story of Abraham's purchase, Ornan wants to give it all away for free. But David could not accept that, because the full price had to be paid. David was acting out a picture of what Christ had to pay on the cross on a much larger scale. David purchased the threshingfloor and the land on which the threshingfloor was located. Why did God choose a threshingfloor? A threshingfloor is a place where grain is threshed, or where grain is rubbed so that the kernels are separated from the hulls, or the chaff. We are that harvest of grain! The wind blows the worthless chaff away and the valuable kernels of wheat are stored in the storehouse, which is a picture of heaven. John the Baptist used the threshingfloor as a picture of Judgment Day. He said in Luke 3:17,

Luke 3:17 Whose fan *is* in his hand, and he will thoroughly purge his floor (= His threshingfloor), and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

Now we can understand why God chose a threshingfloor. It is a picture of Judgment Day where the wheat is separated from the chaff, and where the full price must be paid. But there are two judgment days. The first Judgment Day was on Friday, April 3, in the year AD 33, when the Lord Jesus Christ hung on the cross and was being judged in our place. That is when Christ had to pay the full price for our sins. The second Judgment Day will be at the end of time, when all those people whose sins have not been paid will stand at the Judgment seat of Christ, and will have to give an account of all that they have done, whether it be good or whether it be evil, and where even the smallest sins will be exposed, sins as small as just an idle word. They will all have to pay the full price and be cast into the lake of fire, where there is weeping and gnashing of teeth forever and forever.

David could not accept the offer from Ornan the Jebusite. David had to pay him the full price, because he was acting in the role of Christ. David said it so much more eloquently in 2Sam 24:24,

2Sam 24:24 Nay; but 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.

Is that also our goal in this life? *I will not offer anything unto my God of that which cost me nothing*".

- **And The LORD Answered Him** (1Chron 21:26-27)

What was David's request? David desired to do what God commanded: which was to buy the threshingfloor from Ornan the Jebusite for the full price, to build an altar there and to offer sacrifices on that altar in order that the plague may be stayed from the people. And how did the LORD answer David? We read in 1Chron 21:26-27,

1Chron 21:26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.

1Chron 21:27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

There was no priest who acted as an intermediary between David and God; just like today, we can go directly to the throne of grace without a human mediator. David built the altar, David placed the animal sacrifices upon the altar, and before he lit the fire David prayed to the LORD that the plague may be stayed from the people. That was his dearest wish. And the LORD answered David's prayer miraculously: God sent fire from heaven, which consumed the sacrifices on the altar of burnt offerings. Through this sign the LORD indicated: **#1.** God's acceptance of the sacrifices, and **#2.** God's acceptance of David's prayer for forgiveness, and **#3.** God's acceptance of the price of 600 shekels of gold that David paid for the threshingfloor and for the land, and **#4.** God's forgiveness for David's sin of pride, and **#5.** God was going to stop the plague that had killed 70,000 people and save Jerusalem. All that was accomplished through animal sacrifices, which in reality could not take away one sin. That is the conclusion we arrive at when we harmonize the O.T. with the N.T. We can clearly see that this entire story was only a shadow; it was only a picture of what Christ was going to do on the cross. **#1.** When Christ offered Himself on the cross that was the only acceptable sacrifice in the eyes of God; **#2.** Christ's prayer on the cross for forgiveness of the sins of His people was the only accepted prayer that brought forgiveness of sins; **#3.** Christ's atonement was the only payment God accepted as the full price for the redemption of His people and the full price for the world that they stand on; **#4.** When Christ was crucified that was the only time any sins were forgiven; **#5.** And that was the only time the wrath of God was satisfied for the sins of His people, the heavenly Jerusalem. The LORD answered David by fire from heaven, which consumed the sacrifice on the altar. Was there any fire from heaven at Calvary? If all these burnt offerings in the O.T. were shadows of the sacrifice of the Lord Jesus Christ on the cross, then certainly there must have been fire from heaven at the cross. But there could not have been a bolt of lightning from heaven, because the Lord Jesus Christ could not be consumed in the process. The fire from heaven was not visible to mankind. Here we begin to see:

#3. The King's Mercy (Psalm 5:5, Rom 3:10, Acts 13:48, 1Chron 21:17, 2Cor 5:21, Rom 4:25)

Our earthly story begins when David numbered the people. But in actuality, we read in 2Sam 24:1 that the anger of the LORD was kindled against Israel. In fact, the Hebrew original says: "The anger of Jehovah was HOT against Israel". Why was God so angry? God says in Psalm 5:5,

Psalm 5:5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

Who does that refer to? Were those workers of iniquity also in Israel? Yes, also in Israel. God says in the Bible that we all came into the world as sinners in rebellion against God and "were by nature children of wrath". And since God is an absolutely righteous judge, God must hate all workers of iniquity, including those in Israel. God says in Rom 3:10, "There is NONE righteous, NO NOT ONE". Therefore, if all people are under the wrath of God, and no one is righteous, then no one may come into God's holy heaven, and all mankind is on the way to Hell. But, does God not have His own people, whom He chose to be His people to go to heaven? That is true; but WHO are His people? Many Churches believe that all the Jews are His people. They will have trouble explaining Acts 13:48, where God says, and when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.³This verse says that there were Gentiles who were ordained to eternal life,

which means if God chose them, God ordained before the foundation of the world that they should receive eternal life. That is indeed what the Bible teaches, that God chose a people for Himself from all tribes and tongues and nations of the world, and God already chose them from before the foundation of the world. Only God knows their number, and we do not know who they are. But there is one way we can know if WE belong to their number, because: "as many as were ordained to eternal life believed". God chose a people for Himself, and God had mercy on us, which means God is withholding the penalty of Hell for our sins. Therefore God must provide a way to satisfy His wrath on our sins. That is why God has sent Christ into the world to provide a way out of our sin problem. This is so beautifully stated in 1Chron 21:17 where David, in the role of Christ, speaks these words:

1Chron 21:17 And David said unto God, *Is it not I that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued. (In other words: Let me suffer instead of all these people.)

Since the Lord Jesus Christ is God, Christ must have numbered His people before the foundation of the world, for God is immutable, which means God does not change. If God would make a decision in the course of time, then God would change. But that is not possible, for God is immutable. That is why in this picture David numbered His people. Next, what does God mean when David said: "but *as for* these sheep, what have they done?" Are they free of sin? David speaks as if Christ is speaking. When Christ interceded for His people, He loved them so much that He has imputed the guilt of the sins of all those whom the Father had given Him to His account, and these He came to save. It was as if He had committed all those sins, and we have done nothing wrong. But that is not the correct view. When we use the expression that Christ was laden with our sins or Christ died for our sins in our place we need to understand that what we are saying is incorrect according to the Greek text. Please turn for a few moments to 2Cor 5:21 (2X). Here is a verse that has been used by many as a proof text that Christ died for our sins in our place. But the English translation does not convey the whole story. We read in 2Cor 5:21 or he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.³ The words *for us* do not mean *on the place of us* but the Greek text says *yn behalf of us* That is a significant difference. The Greek word is *ὑπέρ* which does not refer to substitution, but it means *yn behalf of us* or *on the interest of us* Christ was and is the spotless Lamb of God. He was not defiled with our sins, for then He would not be qualified to be our Redeemer. When we read the words, or He (God) hath made Him (Christ) ~~to be~~ sin for us we cannot say that Christ was literally sin for us; and we cannot say that Christ was literally a sinner, for the same verse says that He knew no sin; and we cannot say that He was personally guilty, for no one is truly guilty who is not a transgressor of the law. And thus we arrive at the point that He was a sin-offering, an offering or a sacrifice for sin. God imputed the guilt of our sins to His account. The word impute is an accounting term. And when the Lord Jesus Christ, who is God the Son united with the man Christ Jesus, in the function of the Judge of all mankind, pronounced the guilty verdict on us, sinners, He stepped from behind the judge's bench and paid the full penalty that we were supposed to pay on the cross. And in all this Christ the Lamb of God was not defiled with our sins. And He did that in the human part of His

personality, for Christ died, and His human soul went into heaven, and we know that God the Son cannot suffer and die on a cross. Then His dead body, which was still united with God the Son, was buried in the tomb of Joseph of Arimathaea, and we were buried with Christ, for we were in Christ, meaning in God the Son, from before the foundation of the world. And when Christ rose from the grave, His atonement was complete, and we were delivered from our bondage to the law and to sin. That is why we read in Rom 4:25, who was delivered for our offences, and was raised again for our justification.³ Our justification implies that all our sins are gone, past, present, and future sins. That is why David spoke the words that we read in 1Cor 21:17, But *as for* these sheep, what have they done?³ Then David said: "let thine hand, I pray thee, O LORD my God, be on me, and on my father's house". Are those also the words of Christ? Yes. The Lord Jesus Christ did all the suffering alone. He suffered in His human body and in His human soul the equivalent of an eternity in Hell for our sins. He could do that, because He was strengthened by the indwelling of God the Son.

- **In Order That the Plague May Be Stayed** (1Chron 21:22, Luke 22:44, Rev 21:18)

In order that the curse of the wrath of God may be lifted from these people for whom Christ interceded; in order that their sins may be washed away so that Hell will be no more a threat to them. This is what David prayed, and this is what Christ prayed. And this is what Christ had to do by divine mandate: He had to buy the threshing floor where the wheat is separated from the chaff, or where the elect are separated from the reprobate. And He had to pay the full price in order to redeem His elect from their sins. This is what David said in 1Chron 21:22,

1Chron 21:22 Then David said to Ornan, Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

David paid the full price: 600 shekels of gold. But this is only a picture of what Christ had to pay. The number 6 is indicating "work". For example, there are 6 workdays in a week. God did the work of creating heaven and earth in 6 days. In the O.T. every seven years there were six years of planting, but the seventh year was a Sabbath year, a year of rest. What do the 600 shekels of gold indicate? $600 = 6 \times 100$. The number 6 indicates that Christ had to do all the work to save us from our sins. In the Garden of Gethsemane Christ did sweat, which indicated that He was working. We read in Luke 22:44, and being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.³ The number 100, like the number 10 indicates completeness. Christ's work in paying for our sins was complete. And the work of Christ was precious, like gold is precious. These 600 shekels of gold were very special. This is the first transaction in the Bible in which it is recorded that gold was used as money. It is even more remarkable that gold was used, because in both places where the KJV reads "full price", in verses 22 and 24, the Hebrew text literally reads "Full Silver", literally meaning: "the full price paid in silver". And yet the price was paid in gold, because God uses gold as a way of describing the New Jerusalem, which is the prize of our inheritance paid for by Christ. God says in Rev 21:18, "And the city *was* pure gold, like unto clear glass". And so the plague was stopped. One more thing about:

- **The Threshing Floor** (2Chron 3:1, Matt 5:5)

Please turn in your Bibles to the Prophecy of Second Chronicles, 2Chron 3:1 (2X). The threshing floor is the place where the wheat is separated from the chaff, which we call the bran. When Christ was threshed on the threshing floor of Calvary, because the guilt of our sins was imputed to His account so that He was threshed on our behalf, that was when the wheat was separated from the chaff. It was on that threshing floor that Christ began to build His spiritual house. We are His spiritual house, a temple not made with hands. At that time only our names were known, for we did not exist yet, and our souls did not exist yet. We read in 2Chron 3 about the temple building under the direction of Solomon. But keep in mind that this was only a shadow of the real temple of God in the souls of those who have been redeemed by Christ. We read in 2Chron 3:1,

2 Chron 3:1 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.

Think of the glory of that OT temple. It was only a shadow of the glory of the NT temple, which is the Jerusalem that is above. We may not think of ourselves as being that glorious, but in God's eyes we are precious, because Christ suffered and died for us, and nothing can separate us from the love of Christ. David paid the full price for the threshing floor and for the land. What is the corollary of this statement that David paid the full price?

Since Christ paid the full price for His redeemed people and for the land they stand on, it is guaranteed that His people, who are called the meek (in Matt 5:5), shall inherit the earth. But at the end of time God will transform this sin cursed earth into a NH&NE where only righteousness dwells. But before we enter the NH&NE the threshing floor in front of the Judgment Throne will again be used, when Christ together with the saints shall bring the unsaved people of the world into judgment. If the Son of God had to endure the equivalent of an eternity in Hell, then certainly all the enemies of God and of Christ shall suffer the same. Pray for those in your families and your loved ones that they may not stand there for judgment. Pray for your children, for they are living in a time of a famine of hearing the Word of God. Thank God for His unspeakable gift of giving us the NH&NE for an eternal inheritance.

AMEN.

Let us turn to the Lord in prayer.