

David the King 8 - The Sadness of Sin

1. No immunity from stupidity.

David has been very successful so far, although his success has not come without great struggles and perseverance. From the time that he was brought into Saul's court, through the times of being chased, losing his best friend in battle, and carefully receiving his reign over all of Israel, David has maintained his integrity. However, even though someone can experience great victories in their life, it does not make them immune from stupidity.

When treating addiction, an acronym that describes the process of falling is AIDS. AIDS stands for *apparently irrelevant decisions*. Some decisions might seem innocuous enough by themselves, but especially when they are piled one on top of another, they form guideposts into sin. The alcoholic on his way home might rationalize that the road past the bar is just like any other road that he could have taken, and it might even be a shortcut to home. As he passes the bar, peeking inside is not so wrong because he might see an old friend. There certainly can't be anything wrong with saying hello to an old friend. Sitting down for a drink is not so bad if all you intend to do is have a glass of water or soda. There is no wonder why the next morning he wakes up with a hangover, it was all so innocent. But this doesn't have to only apply to someone dealing with addiction. It can be for anyone who's facing *any* temptation, or even someone who is facing *no* temptation but is not carefully thinking about the circumstances that he's exposing himself to. There are a number of missteps that David made that greased his way into gross sin.

In the very first verse of second Samuel 11, We see the introduction of an ominous tone. You don't have to get past the first verse before you realize that something bad is about to happen in the life of David.

2Sam 11:1 And it came to pass, after the year was expired, at the time when kings go forth *to battle*, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

- Not where you are supposed to be.

You immediately see that David is not fulfilling his customary role. He's not where he belongs.

There is something to be said for living a life of responsibility. When we are engaged in taking care of the normal responsibilities of life, we simply have

less time and opportunity to face temptation. It is not that there will be no opportunity for temptation, or that temptation won't find its way into our lives. But for every hour that you spend helping your children with their homework, with every hour that you spend cutting wood and hammering nails, with every hour that you spend cooking and cleaning, that is one hour less that can be spent in sin.

2Sam 11:2-5 And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman *was* very beautiful to look upon.

3And David sent and enquired after the woman. And *one* said, *Is* not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

- Presumptuous sin

That David went to the rooftop was not an unusual thing to do. The houses were constructed often in those days in order to take advantage of the cooler breezes by going to a patio that was built on the roof. David's first mistake of not being where he was supposed to be was compounded by not turning away when he saw Bathsheba bathing. Bathsheba was not necessarily publicly exposing herself, but neither was she afforded any privacy by David. The temptation was not when he saw her, but when he kept looking at her.

Jas 1:14-15 But every man is tempted, when he is drawn away of his own lust, and enticed.

15Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

There are things Satan tries to tempt us with but he cannot *make* us sin. We sin when we are drawn away out of her own lusts and when lust had conceived it bringeth forth sin. Satan might appeal to our sense of lust, but it is not until lust has conceived that it brings forth sin. The way sin is conceived is when the temptation is mixed with our willful rebellion rejection and disobedience of God. Lust mixed with our willful disobedience creates sin. It takes an act of the will before sin occurs. In Psalm 19 we read,

Ps 19:12-13 Who can understand *his* errors? cleanse thou me from secret *faults*.

13Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great

transgression.

When David speaks of presumptuous sins, he is not referring to our knee jerk reactions to sinful opportunities. By presumptuous, he is referring to those sins that we commit by rationalizing a pretext. When we create an argument for what we are doing based on some false or otherwise ridiculous notion. We don't know what was going on in David's head at the time, but we can be pretty sure that he should have recognized the foolishness of it. Somehow, as ridiculous as this might seem to us, he must have thought it made sense to send messengers to her.

4And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

5And the woman conceived, and sent and told David, and said, I *am* with child.

- Digging in deeper

One sin leads to another. David was in the wrong place, not doing what he should have done, lingered in the moment of temptation, gave in to the temptation, right about now would be a good time to repent. However, it is so easy to make the mistake of digging in deeper. He tries to cover up his sin with what should have been such an easy plan to carry out. He called Uriah, Bathseba's husband back from the battlefield in the hope that it would look like the child to be born was his.

2Sam 11:6-13 And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war prospered.

8And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess *of meat* from the king.

9But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

David thought he would be in the clear if only Uriah had gone along with his scheme, but Uriah's honor got in the way.

10And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not

go down unto thine house?

11And 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.

12And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

- Out of control

Two times he tried to get Uriah to go home...the noose was getting tighter around David. Now, his sinful situation is completely out of control and he moved to have Uriah abandoned in battle to get him killed.

2Sam 11:14-18 And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

16And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18Then Joab sent and told David all the things concerning the war;

- A seared conscience

Could it get any worse? Yes. When David learned of the death of Uriah, he was very cavalier. He acted out of a seared conscience. Listen to how casual he was:

2Sam 11:25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

- Self deception

2Sam 11:26-27 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

At this point, David obviously thought he was somehow in the clear. The key word here is "somehow." He probably had no real idea about what was coming next.

2. So sad.

I think we especially like to read The Bible for the encouraging lessons on how we can have victory . We like to look for information about God and understanding Him. We also like to read the Bible stories and cheer on the heroes of the faith and judge the wicked villains. We think of David as a man after God's own heart and we read about all the struggles that he had to go through with Goliath, Saul, and the Amalekites at Ziklag. We can sympathize with the pain and stress that David must have suffered. We can feel sorry for David in the loss of his best friend Jonathan.

However, it's one thing to sympathize with him and feel sorry *for* him, but there's something different about feeling sorry *about* him. We can take in stride the losses that happen because of someone's limited ability, but it is very difficult to deal with the disappointment we feel over someone who has moral failure who really knew better.

David's judgment was not immediate. God allowed him to stew in his conviction for about a year. We don't know what talk there might have been or gossip. His actions were not exactly all done in secret. Finally the time of public exposure came as Nathan the Prophet challenged David.

2Sam 12:7-12 And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9Wherefore 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.

10Now therefore the sword shall

never depart from thine house;
because thou hast despised me,
and hast taken the wife of Uriah
the Hittite to be thy wife.

11 Thus saith the LORD, Behold,
I will raise up evil against thee
out of thine own house, and I will
take thy wives before thine eyes,
and give *them* unto thy
neighbour, and he shall lie with
thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I
will do this thing before all
Israel, and before the sun.

Certainly, there are times when someone sins directly against us and we are angry at the offense toward us. But if we look at the larger context of sin there is something that should come over us. The world expects it to be hate: that we would hate those who don't agree with us and that we would look to destroy those who are merely different from us. What the world consistently is surprised by, when they actually *do* take the time to find out what we think is that there is a love, a compassion, and a sadness for those who are in sin.

You remember Dan Knickerbocker, the evangelist who has come to visit and be with us on several occasions. His brother Thomas Knickerbocker is a missionary and recently sent us a complimentary copy of a book he compiled of testimonies of 20 national pastors and how God has used them. All of the testimonies are very striking. I would like to share one of the testimonies of Ganesh Kumar who is a missionary in India. In 1992 he announced to his mother after hearing a message on Lazarus being raised from the dead, "I'm going to follow Jesus." He wrote, "Then my mother rebuked me, 'No, we have 3 million gods and goddesses. You can follow any one of them.'" By 1993, his mother received Jesus as Her savior and God. He said, "But my dad was a Hindu terrorist. He would see Christians giving out gospel tracts or preaching in the street and would attack and beat them. When he came to know that we were going to church, he started to persecute us. Many times he stopped us from going to church." Encouraged by the preaching on the household of Cornelius getting saved, Ganesh and his mother began praying for God to reach his father. His father did indeed respond. He said, "There were revival meetings at our church, and the third day he came to us and said, I have no peace and no joy. I would like to come to the church." In 1994 his father accepted Christ as his Savior. "Now my parents also are serving the Lord. In India. The people speak various languages, so my father carries tracts and booklets in more than 50 different languages and gives them out to the people. Sometimes the people from our village make a lot of trouble for us, they hate us so much. My father has been

beaten several times for being a Christian. But he says, 'I used to beat others for believing in Jesus and now it's my turn.'"

The change in Ganesh's father is so very clear. He used to be a hater of those who were different but since Christ came into his heart he now responds to them with compassion and joins in the sufferings with those whom he used to persecute.

What Satan cannot do to ruin our lives, we do instead. Financial ruin, physical ruin we can actually handle. But the ruin we cause by sin in our lives is sad because it doesn't have to be. The losses that David had inflicted upon him could be dealt with and taken in stride. But the losses that are due to moral failure are sad because he *chose* them in spite of how *morally* wrong those choices were. You might have failure because of your limitations either in your ability or your knowledge or your resources. But when we fall morally and engage in sin, we are defecting to the enemy. We become a traitor to Christ. Nathan told David, "Wherefore hast thou despised the commandment of the LORD, to do evil in his sight?" As bad as Peter's denial for Christ was, we can actually sympathize to a degree. When it comes to Judas Iscariot, it's a different story. Later, when Peter had been converted and was ready to teach the brethren, he was used powerfully especially to bring the gospel to the Gentiles. We can cheer him on after the resurrection because we can tell that he really gets it and understands about standing with Jesus. We see his new strength:

- when he's thrown into jail and is let out by an angel
- when he stands before the Sanhedrin and says that we ought to obey God rather than men
- when he preached boldly at Pentecost
- when he told the lame to rise up, in the name of Christ
- and when he openly went to the House of the Gentile Cornelius in the face of Jewish bigotry.

However, when Paul finds cause to withstand him to the face in Galatians for a racist attitude, we are left standing scratching our heads and feeling bad because we can't understand how Peter could do something like that after all his spiritual successes. When Paul even hints that he, himself could possibly be cast aside, the very thought of it makes us sad. We are happy that he was able to say "I have finished my course, I have fought the good fight." After Solomon had such wisdom, it's so sad to see him throw things away by going off after false gods. We even feel sad for Saul for bringing on the difficulties that he had in his life because of his failure to obey God. We do not rejoice in iniquity, even the

iniquity of our enemies. When we see people sin we should not rise up with sanctimonious indignation and a holier than thou disposition. It should cause us to be sorrowful for people.

As bad as the scheme to have Urijah killed, this was not any worse than what many other kings on record have done. What makes this so shockingly bad is David's character as a man after God's own heart. Forever after, there was a stain to David's life. Even many unbelievers know about Bathsheba.

1Kgs 15:5 Because David did *that which* was right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

Eccl 10:1 Dead flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

3. The way back.

David ended up losing the child. But as a man after God's heart, there was a time of restoration. It would not be to all that he had before: there are consequences to sin. But He would go on to write

Psalms 51. So much of this Psalm is filled with David's penitent heart:

Ps 51:1-17 To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. **David appeals to God not on the basis of his own righteousness, but according to God's mercy. David knew that he had no claims on God.**

2Wash me thoroughly from mine iniquity, and cleanse me from my sin. **David did not claim to have made a mistake, but sin.**

3For I acknowledge my transgressions: and my sin *is* ever before me. **David is a total realist, he cannot escape the fact of his sin. He did not seek to blame anyone else.**

4Against 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. **Ultimately, the foundation of morality is God, Himself. If there *is no* God, then there is no such thing as good or evil.**

5Behold, I was shapen in

iniquity; and in sin did my mother conceive me.

6Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. **David was born a sinner and the only escape is through God's cleansing power.**

8Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9Hide thy face from my sins, and blot out all mine iniquities.

10Create in me a clean heart, O God; and renew a right spirit within me.

11Cast me not away from thy presence; and take not thy holy spirit from me. **More fearful than anything else is the sense of loss of the presence of God.**

12Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. **David knew that he could not lose his salvation, but he was now well acquainted with losing the joy.**

13*Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15O Lord, open thou my lips; and my mouth shall shew forth thy praise.

16For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering.

17The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. **Sacrifices and good works are meaningless without the true sacrifice of a penitent heart.**

But look now especially at vs. 18

Ps 51:18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

After dealing with the issue of repentance, David then speaks of protection by building walls. The Bible often speaks about *hedges* of protection. We might think of a hedgerow as not much protection, but in World War II, hedges that had existed for generations proved to be almost impassable and proved a great obstacle to the advancing allied troops. They had to fit tanks with a special kind of fork in order to get at the roots of the hedges to tear them up. We need hedges of protections, policies and plans, in our lives that are so deep rooted that it would take a tank specially

equipped to have any possibility for temptation to get to us. Drugs, lust, neglecting family, overspending money, television, hurtful and sinful times on the internet, gossiping, and so forth are far less likely when they hit a solid wall of protection.

We need a system of responsible living, not just taking care of the business of our material lives, but a spiritual responsibility in the kingdom of God.

Heb 4:12-13 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.
13Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

Ps 119:10-11 With my whole heart have I sought thee: O let me not wander from thy commandments.
11Thy word have I hid in mine heart, that I might not sin against thee.

Job 31:1 I made a covenant with mine eyes; why then should I think upon a maid?

Jas 4:7-8 Submit yourselves therefore to God. Resist the devil, and he will flee from you.
8Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

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2. So sad. 2Sam 12:7-12, 1Kgs 15:5, Eccl 10:1
3. The way back. Heb 4:12-13, Ps 51:1-18, Ps 119:10-11, Job 31:1, Jas 4:7-8