

FATHERHOOD – Part Ten
THE CONSEQUENCES OF DAVID’S SIN
Sermon 9/29/19

Last time we looked at David and the sins he committed with Bathsheba and against her husband Uriah. Because of these sins God told David through the prophet Nathan that the sword would never depart from his house; and that He would raise up evil against him from within his own house.

2 SAMUEL 12:10-14

“Thus says the Lord, ‘the sword shall never depart from your house... Behold, I will raise up evil against you from your own household; I will even take your wives before your eyes and give them to your companion, and he will lie with your wives in broad daylight.. the child also that is born to you shall surely die.’”

Today we’re going to look at the members of David’s household and see who God used to fulfill the prophetic words He spoke to David.

David had eight wives whose names are known but according to 2 Samuel (5:13) he had many more. How many is unknown. His first wife was Michael, the daughter of King Saul. While David was the commander of the army of Israel, Saul gave his daughter Michael to David as his bride. This relationship started out well but ended with Michael despising David and resulted in her being barren till the day she died.

His second wife was Abigail, the widow of Nabal, a wealthy man whom the Lord killed after he had treated David with contempt. After his death David married his widow, Abigail. For his third wife, David married Ahinoam of Jezreel. Some say Ahinoam may have been the widow of King Saul. If true, it would explain why God said to David, *“I gave you your master’s wives”* (2 Samuel 12:8).

David’s fourth wife was Bathsheba with whom he had committed adultery and whose husband he had ordered killed in battle. Nathan confronted David about the affair and subsequent murder and David quickly repented. But the son of their illicit union died shortly after childbirth, just as Nathan had said. The death of their son was the **first consequence** of David’s sin and the first fulfillment of Nathan’s prophetic pronouncement.

After the death of their first child Bathsheba conceived another son and named him Solomon. This was the son God had declared would succeed his father as the next king of Israel. Together they also had several other sons. Their names were Shimea, Shobab, and Nathan. It is from the line of Nathan that Mary, the

mother of Jesus is descended.

David's other wives were named Maacah, Haggith, Abital, and Eglah. The total number of David's sons mentioned in the Bible is 21, but only 19 are named. The other two are only listed because of their death. Only one daughter Tamar, is mentioned by name. David's firstborn son was Amnon, the son of his wife Ahinoam. His second son was named Chileab (or Kileab), whose mother was Abigail, the widow of Nabal. His third son was named Absalom, whose mother was Maacah, a princess of Gashur. Of Absalom's appearance Scripture states:

2 SAMUEL 14:25-26

““In all Israel was no one as handsome as Absalom, so highly praised; from the sole of his foot to the crown of his head there was no defect in him. When he cut the hair of his head (and it was at the end of every year that he cut it, for it was heavy on him so he cut it), he weighed the hair of his head at 200 shekels by the king's weight.” (a little over 5 pounds)

David's fourth son was named Adonijah whom the Scriptures say “*was also a very handsome man*”. His mother was named Haggith; David's fifth son was Shephatiah whose mother was Abital; and his sixth son was named Ithream, born of David's wife Eglah. Though the names of their mothers are not known, Scripture also records the following as the sons of David: Ibhar, Elishua, Elpelet, Hogah, Hepheg, Japia, Elishama, Eliada, Eliphelet, and one unnamed son, who probably died in infancy.

With the exception of Michael, Abigail and Bathsheba, most of us are unaware of the names of David's other wives. We're even less aware of his many sons with names such as Chileab, Ithream, and Eliphelet. But the names of Solomon, Amnon, Absalom, and Adonijah are very familiar to us. The **second consequence** of David's sin and the **first** instance of violence within his household concerns his firstborn son Amnon. Amnon was a man capable of extreme emotions moving from love to lust to hate within a few hours. He is the one who raped Tamar, his stepbrother Absalom's sister. The law said Amnon had to marry the one he violated unless she refused. Tamar had not refused but rather begged Amnon to marry her to cover her shame. But Amnon not only refused to do so, he sent her away from his presence with no remorse for what he had done.

When David heard of what his son Amnon had done to his daughter Tamar the Scriptures say, “*He was very angry*”. As king, David was entrusted with enforcing the law regarding this instance. Yet Scripture does not record David taking any action against Amnon. Whatever the reason, his inaction soon led others to think they too could commit an impropriety and not suffer any consequences.

Which leads us to the **second** instance of violence within David's own house.

David's third son, Absalom, was a man of violent yet calculated action. After his sister Tamar had been violated, he took her into his home to care for her. Because his father seemingly did nothing about his sister's rape at the hands of Amnon, Absalom quietly plotted his own revenge. Though it took three years, Amnon was eventually killed at the command of his brother Absalom for the violation of his sister years earlier. Absalom then fled to his uncle's home in Geshur for safety.

When David heard of the death of Amnon at the hands of Absalom he and his remaining sons, as well as all his servants wept very bitterly. But David did not go after Absalom. In fact the Scriptures say that *"the heart of King David longed to go out to Absalom; for he was comforted concerning Amnon; since he was dead."* Once again, as king, David should have enforced the law that says a murderer should be put to death on the evidence of two witnesses. There were plenty of eyewitnesses to Absalom's crime, yet David did nothing. After several years in exile David eventually sent for Absalom and allowed him to live in Jerusalem once again with one stipulation. He was not allowed to see the face of his father David.

But after two full years in Jerusalem without seeing his father Absalom got so frustrated with the arrangements that he did something drastic to get his father's attention. As an outward sign of his frame of mind, Absalom set fire to the field of Joab, David's cousin and the commander of his army. When Joab confronted him Absalom replied,

2 SAMUEL 14:32

"Why have I come from Geshur if I cannot see my father's face? It would be better for me to still be there than to suffer this fate. Let me go before the king and if there is iniquity in me, let my father put me to death."

So Joab spoke to the king and the king then sent for Absalom. When he came before his father David, Absalom prostrated himself with his face to the ground. David then raised him up and kissed him. Evidently David did not see any iniquity in his son Absalom, for he did not put him to death. Either that or he chose not to take any action, the same action he did not take when he heard of Amnon's violation of his daughter Tamar. Having encountered two times when evil was perpetrated against David's family and where David did nothing, Absalom became emboldened to take another step to secure his place in history.

As the firstborn son of David, Amnon was the first in line to inherit his

father's throne. But Amnon had been killed by his brother Absalom. This meant that his second son Chileab was next in the line of succession. But other than the mention of his birth and the name of his mother, Chileab is never again spoken of in Scripture. While we don't know what happened to David's second son, his name is never mentioned regarding the throne of Israel. Therefore it must be assumed that Chileab was not alive when the question of succession arose.

This would explain why, after the death of Amnon, Absalom expected to be next in line for the throne. Working behind the scenes Absalom gained the people's affection and soon mounted a rebellion against his father in order to take the throne by force, the exact opposite of what his father had done with king Saul. This was the **third** act of violence raised up against David from within his own household.

This rebellion caused David to flee for his life from Jerusalem, leaving ten concubines behind. Absalom then slept with his father's concubines in plain sight by pitching a tent on the roof so that all Israel could see. This was a direct fulfillment of the prophecy Nathan spoke against David and the **fourth** act of violence arising from within David's own house.

1 SAMUEL 12:11-12

"Thus says the Lord... I will even take your wives before your eyes and give them to your companion, and he will lie with your wives in broad daylight."

Absalom and his army of followers soon went after David to do battle. They met in the forest of Ephraim where it was said, "*the forest devoured more people that day than the sword*" (2 Samuel 18:8). Unfortunately Absalom was one of those whom the forest devoured. While fleeing from David's army, Absalom's thick hair got caught in a tree, yanking him off his mule. Seeing Absalom dangling there defenseless, Joab, he commander of David's army, took three spears and thrust them through the heart of Absalom while he was still alive and wiggling in the midst of the oak tree. Ten young men who carried Joab's armor then gathered around Absalom and struck and killed him. This was the **fifth** instance of the fulfillment of Nathan's prophecy which said, "*The sword shall never depart from your house...I will raise up evil against you from your own household.*"

The killing of Absalom was against the wishes of the king. David had specifically said to all his men, including Joab, "*Deal gently for my sake with the young man Absalom.*" Instead of bringing Absalom to David as a prisoner, Joab and his men killed him. When David was told of Absalom's death the Scriptures say "*He was deeply moved and went up to the chamber over the gate and wept. And as he walked about he kept saying, 'O my son, Absalom, my son, my son*"

Absalom! Would I had died instead of you, O Absalom, my son, my son.’”

David’s followers were happy that David’s enemies had been defeated but they were confused over David’s response. Though he was the cause of David’s pain, Joab understood the implications of David’s response on the people; for the Scriptures say, *“The people went by stealth back into the city of Jerusalem that day, as people who are humiliated steal away when they flee in battle”* (2 Samuel 19:3). So Joab confronted David and said,

2 SAMUEL 19:5-7

“You have covered with shame the lives of all your servants, who today have saved the lives of your sons and daughters, the lives of your wives, and the lives of your concubines, by loving those who hate you, and by hating those who love you. Now therefore arise, go out and speak kindly to your servants for I swear by the Lord, if you do not go out, surely not a man will pass the night with you, and this will be worse for you than all the evil that has come upon you from your youth until now.”

This was a hard thing for anybody to say to the king but particularly for the one who killed the son for whom David was mourning. But it was necessary; for David was indeed showing more love and respect for his son Absalom who rebelled against him than those who remained loyal and fought for him. Yet who can begrudge David mourning for a son just killed in battle? There was now no hope of reconciliation. Their separation was no longer temporary but permanent.

And so, loss and grief mixed with regret overwhelmed David to the point where he simply became a father and not a king. Even though Absalom rebelled against him David still loved his son. And as a father he mourned deeply for what might have been but could no longer be. This is not unlike the grief our heavenly Father feels for those who rebel against Him and are lost for eternity.

The rebellion now over, David returned to Jerusalem and reigned securely for many years. As the years passed David grew old and experienced some health issues. Sensing the death of his father was near, Adonijah conferred with Joab and with Abiathar the priest about his being king and together they made plans to anoint Adonijah as David’s successor. With the death of Absalom, he was the next in line for succession to the throne.

So Adonijah prepared for himself chariots and horsemen with fifty men to run before him. But Nathan, knowing God had appointed Solomon as the next king, did not follow Adonijah and remained loyal to David. Upon hearing the news of Amnon’s attempt to take the throne he came to Bathsheba and said,

1 KINGS 1:11-13

“Have you not heard that Adonijah has become king, and David our lord does not know it? So now come, and let me give you counsel and save your life and the life of your son Solomon. Go at once to King David and say to him, ‘Have you not, my Lord, O king, sworn to your maidservant, saying, “Surely Solomon your son shall be king after me, and he shall sit on my throne? Why then has Adonijah become king?””

When the king heard this he vowed that Solomon would be king that very day. And so it came to pass that Zadok the priest anointed Solomon as king and they blew the trumpet and all the people shouted *“Long live King Solomon!”* When Adonijah and all his guests heard the sound of the trumpet and the people shouting they wondered why the city was in such an uproar. Then a messenger came and told them that Solomon had been anointed king. Fearing for his life Adonijah came and prostrated himself before King Solomon, and Solomon, though leery of Adonijah’s intentions, dismissed him to his home.

And what was David’s response to Adonijah’s impudence? We know that he overruled Adonijah and made Solomon king but the Scripture records no consequences for Adonijah’s assumption of kingship. What the Scripture does say of Adonijah and David is this: *“His father had never crossed him at any time by asking, ‘Why have you done so?’”* What this tells us is that David never disciplined Adonijah. And perhaps he never disciplined any of his sons for it appears that at least in the case of Amnon, Absalom and Adonijah, they were free to do anything they so desired without suffering any (or very little consequences) from their father. Though they were all sons of the king they behaved like royal pains. Like the child in the grocery store who throws a tantrum because he knows he will get the candy he wants if he yells loud enough, David’s sons had reason to believe their actions would go unpunished.

Amnon raped his stepsister and David did nothing. Absalom murdered Amnon and David did nothing, Absalom took the kingdom away from David and David fled, doing nothing. He did allow his men to go to war but stressed that Absalom must not be harmed. But when Absalom was killed, he seemingly mourned more over his death than he did over the rape and violation of his daughter Tamar or the usurpation of his throne by his son Adonijah.

Truly the love of a father for his children is strong and so the death of any child is very hard to bear. Yet when children violate the law of God and the laws of men even loving fathers must allow their sons to suffer the consequences of their actions. Otherwise they will grow into men who have no restraint on their thoughts

or their behavior. It appears that David's lack of questioning the motives of his children by asking them why they behaved in such a way was reminiscent of Eli who did nothing when his two sons acted shamefully. As a result the sons of David also died because of the sins they committed.

In Proverbs (3:11-12) Solomon wrote these words:

“My son, do not reject the discipline of the Lord or loath His reproof. For whom the Lord loves He reproveth, even as a father corrects the son in whom he delights.”

The writer of Hebrews quotes these verses and adds the following (12:7-11):

“It is for discipline that you endure; God deals with you as sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?...

“For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share in his holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterward it yields the peaceful fruit of righteousness.”

David knew the discipline of the Lord and knew the reason for it. He understood that the discipline he received from the Lord was proof that he was loved by His God. It appears Solomon may have picked up some of this knowledge from his father but it does not seem to have been the experience of at least three of his brothers. Next week we will look further at the impact of David's sin on children and dig deeper into the reason for David's lack of confrontation with his three rebellious sons. But today I want to end with these thoughts.

Though we have been forgiven of our sins, even our deepest and most regrettable sins, we still live in a body of flesh which wages war against the Spirit which God has placed within us. When we lose these battles and confess our failures God is willing and eager to forgive our sins and to cleanse us from all unrighteousness.

It is not a question of IF God will forgive us, it is only a matter of WHEN, for His forgiveness is dependent upon our confession. We can, like David keep quiet about our sin, but the Spirit within us will not remain silent. He will work within us to make us uncomfortable in order to bring us to repentance. And if necessary, He will discipline us so that we will experience the results of our

disobedience. And if our sin should cause the enemies of the Lord to blaspheme and speak ill of the Lord because of our behavior, then He may indeed cause us to suffer the consequences of our sin. But even if this occurs, one truth remains above all else.

ROMANS 8:1

“There is therefore now no condemnation for those who are in Christ Jesus.”

We may suffer the consequences of our sin but we are never condemned for sinning. We have already passed from judgment into life. The penalty for our sin has been paid in full. The Lord may need to correct our behavior and discipline us for our good. But He does so because He loves us, not because He is disgusted with us. He disciplines us so that our relationship may continue, not cease to exist. He may not be happy with our choices, but He never condemns us for them. We always maintain a relationship with Him, not because of anything we have done or may do; but strictly because of Christ.

We can be thankful for many things which Christ has done for us. But this one thing should be our mainstay, our anchor in the times where we give in to the storms of life. *“There is now no condemnation for those who are in Christ Jesus.”* That means you, and that means me. Do not let anyone tell you otherwise including the devil, for he is a liar and does not know how to tell the truth. Instead listen to the Word of the Lord. *‘There is now no condemnation for those who are in Christ Jesus.’*

The devil may condemn you, other people may condemn you, you may at times even condemn yourself, but there is now (now meaning since your belief in the power of the cross to wipe away your sins) no condemnation coming from the Lord. If you live your life in the freedom from condemnation that Christ brings, you will find the joy that only comes from forgiveness and grace. So, listen to the Word of the Lord and apply it liberally over the stain of sin in your life. *‘There is now no condemnation for those who are in Christ Jesus.’* Can I get an “Amen”? Amen.

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PART THREE

Even after David had died the consequences of having no consequences reappears in the family line. While at first it appears that Adonijah has reconciled himself to the fact that Solomon is king Scripture tells us a different story.

After the death of David, Adonijah approaches Solomon's mother Bathsheba and asks for a request. He says, "*You know the kingdom was mine and that all Israel expected me to be king; however the kingdom has turned about and become my brother's, for it was his from the Lord.*" So far so good, but then his deceit comes into play. He asks her to speak to her son and ask Solomon to give him Abishag the Shunammite as a wife.

You may remember that Abishag was the virgin who David slept with in his final years to keep him warm, for no matter how many covers they placed on him he could not keep warm. Yet the Scriptures tell us that David did not have sexual relations with her. She was, in essence, only a human hot water bottle. But this seemingly innocent request by Adonijah to marry Abishag who kept David warm, was the request that caused him to lose his life. Solomon rightly interpreted Adonijah's request as a rebellious man seeking after his throne so he immediately had him put to death along with Joab with whom he conspired.

So we have three of the firstborn sons of David killed because of their own follies and one whom we assume died before Solomon became king. The rest of David's sons fade into obscurity except for Solomon and Nathan, another son of Bathsheba who, as I mentioned earlier, was a descendant of Mary, the mother of Jesus. And what about Solomon; did he follow in his brother's footsteps and rebel also? And did anyone restrain him?

WE WILL LOOK AT SOLOMON AND HIS SONS NEXT WEEK

Scripture tells us Solomon was one of the wisest men who ever lived. Yet his wisdom wasn't able to control the internal rebellion which he too inherited; for though he started well he ended poorly. Having no restraint on his behavior he married many foreign wives who led him into worshipping idols. The man whom God gave extraordinary wisdom, the man who built the Temple of the Lord in Jerusalem, the man who brought lasting peace to Israel, succumbed, like his brothers before him, to personal desire and rebellion as a result strayed far from the Lord.

David was a flawed man who sired sons with flaws as well. Certainly all of his sons were born into the sin inherited from Adam just as David and all of us

have. We do not need poor parentage to excuse the evil things we do. We are perfectly capable of doing them without influence from anyone but ourselves. But I do believe David's lack of discipline and his lack of confronting his son's evil deeds contributed to the continuation of their actions. If they had been confronted and punished perhaps he would not have seen such blatant disregard for authority and human life.

But besides being a poor parent, David's heart was known by the Lord who said of him, "I have found David son of Jesse, a man after my own heart." David himself rebelled against God's laws and the Lord disciplined him, ultimately forgiving him. This confrontation I believe kept David on the straight and narrow for the rest of his life and kept his heart from becoming proud. For we see when he made mistakes after Bathsheba he still retained his humility and repentant heart, still willing to take the blame on himself and his family so that the nation would not suffer.

David knew intimately that the Lord disciplines those whom He loves; so why didn't David do the same? If David truly followed the ways of the Lord why did he not punish his sons for their sin? Did he not love them? Or was there another reason?

I believe one of the reasons for David's lack of discipline for his sons may be that he believed what was occurring was the fulfillment of prophecy. Remember, Nathan had said to David there would be specific consequences for his sin with Bathsheba.

"... the sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.' ...

"Thus says the Lord, 'Behold, I will raise up evil against you from your own household; I will even take your wives before your eyes and give them to your companion, and he will lie with your wives in broad daylight. Indeed, you did it secretly, but I will do this thing before all Israel, and under the sun..."

"(Then) Nathan said to David, 'The Lord has taken away your sin; you shall not die. However, because by this deed you have given occasion to the enemies of the Lord to blaspheme, the child also that is born to you shall surely die.' "

"The child that is born to you shall surely die." The son born to Bathsheba had died years ago and was the first consequence of his adulterous and murderous sin. Though David attempted to change the Lord's mind, when the child died he

accepted his death as from the Lord and moved on with his life. But it seems he was did nothing to intercede against the other consequences of his sin.

“The sword shall never depart from your house.” A sword had killed his firstborn son, Amnon; and a sword had killed his second son, Absalom; and they were both killed by members of his own household. Amnon was killed by his brother Absalom, and Absalom was killed by his cousin Joab, David’s nephew. In addition Absalom had taken up the sword against his own father and chased him out of Jerusalem in an attempt to become king in his place.

“Your companion will lie with your wives in broad daylight.” As mentioned earlier, Absalom slept with the 10 concubines his father had left behind in Jerusalem. And he did so in broad daylight on the same roof from which David lusted after Bathsheba. Some people might call this poetic justice. It was certainly poetic judgment. When David returned to Jerusalem after the death of Absalom, he took the 10 women and placed them under guard and provided them with sustenance, but they were shut up until the day of their death, living as widows.

I believe David saw all these incidents as the playing out of Nathan’s prophecy. We see this most clearly in David’s response to being cursed by Shimel, a man from the family of the house of Saul, as David was fleeing Jerusalem (2Samuel 16:9-12).

“Abashai the son of Zeruiah said to the king, ‘Why should this dead dog curse my lord the king? Let me go over now and cut off his head.’ But the king said, ‘What have I to do with you, O sons of Zeruiah? If he curses, and if the Lord has told him, ‘Curse David,’ then who shall say, ‘Why have you done so?’...

Then David said to Abashai and to all his servants, ‘Behold, my son who came out from me seeks my life; how much more now this Benjamite? Let him alone and let him curse, for the Lord has told him. Perhaps the Lord will look on my affliction and return good to me instead of this cursing this day.’ “

It is interesting to see here especially the acceptance by David of the Lord’s pronouncement of judgment on him for his sin with Bathsheba. He begins by retreating into the wilderness to avoid confrontation with Absalom and his army. And as he retreats he accepts the cursing of one of Saul’s relatives believing that perhaps the Lord has told him to curse David. He then tells Joab not to harm Absalom, even though he has incited a rebellion against his own father. And when Absalom is killed I believe he takes it personally because I believe he thinks it is another consequence of his sin concerning Bathsheba and Uriah the Hittite. It wasn’t Joab or the battle that had killed Absalom. It was David himself because of

his sins concerning Bathsheba and Uriah. If he had not sinned perhaps both Amnon and Absalom would both be alive.

This may have been true, but is the type of burden the Lord wants us to bear; to be resigned to God's judgement and not continue to plead for God's mercy as he had done with his other son? Did God want David to just "roll over and play dead" as he suffered the consequences of his sin or did He desire more from David than just being reconciled to his punishment?

Hezekiah is an example of someone who was told by the prophet Isaiah that he was going to die. Like David, it was a "thus says the Lord" moment for Hezekiah – a sentence of death had been given to him. Yet Hezekiah turned his face to the wall and with a weeping prayer begged God to spare him. God heard Hezekiah's prayer and granted him 15 more years of life.

David did this as well when he fasted and prayed to the Lord for the life of his son whom God had said would die because of David's sin. David understood the mercy of the Lord and was willing to see if his repentant heart could change God's pronouncement. In David's case God did not change His mind. And so it may be that David resigned himself to the judgment that had been pronounced over him and his household.

The difference between Hezekiah and David is that we have no record of Hezekiah's sin, just a pronouncement of death. With David we know that what he experienced was a direct result of his sin. And yet we do see God staying His hand of judgment even in the midst of it happening.

For instance, when God sent a plague against the people of Israel in the wilderness because of their rebellion, Moses sent Aaron into the tent of meeting with his censer to lay some incense on it. While Moses prayed Aaron walked into the midst of the people with his censer and the plague stopped. It occurred again when the angel of death came upon the city of Jerusalem because of David's sin of taking a census. Yet when David prayed for the land and offered burnt offerings and peace offerings on the altar at the threshing floor in Jerusalem which he had just purchased from Araunah, the Lord stayed His hand and held back the plague. So we see that even when judgment is active in our midst, prayers and intercession can stay the hand of the Lord.

The Scriptures tell us that we should not be deceived because whatever we sow, that we will also reap. Yet even though judgment has been pronounced and we are in the midst of reaping the consequences of our sin, the mercy of God is still available to His people.

In 2 Chronicles God makes this promise to His people. He says that even if He withholds the rain or commands the locusts to devour the land, or if he sends pestilence against His people, that if we who are called by His name will humble ourselves and pray and seek His face and turn from our wicked ways, then He will hear from heaven, will forgive our sin and will heal our land. His eyes will once again be open and His ears attentive to the prayers we offer.

I do not say any of this to diminish the consequences of sin or to give the impression we should belittle the judgment or the consequences that arise from sin. God has every right and all authority to do as He pleases and to pronounce judgment against any and all sin. And a truly repentant and humble person will accept both the adversity and the blessing from God; for without the covering of Jesus there would be no place to hide from the wrath of God that comes against our sin.

What I am saying is that we do not have to wallow in the regret over our misdeeds or accept everything that comes our way as judgment for our sin. In spite of David's great sin and the judgment pronounced over him because of it, David's relationship with God remained strong and he continued to be blessed by the Lord. His kingdom grew in power and authority and the land was finally at peace during his lifetime. He wrote many psalms which reflect the close relationship He had with the Lord. He introduced music and singers to the worship at the temple and even made plans and gathered the wealth necessary for His son to build the Lord a magnificent temple. A blessed life continued even after his great sin.

David had many sons but eventually the dynasty of kings descended from David's line ended and Israel was conquered by its enemies. Though it was written many centuries later Romans 8:28 says:

“We know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.”

Scripture certainly testifies that David loved God and sought after His heart.

Scripture all testifies not just of the judgment but also of the blessing which God promised to David. For God had told David through the prophet Nathan,

“I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom,. He shall build a house for My name, and I will establish the throne of his kingdom forever...Your house and your kingdom shall endure before Me forever; your throne shall be established forever.”

Certainly Solomon built a house for the Lord; But as Jesus said, “*Something greater than Solomon is here*”. For the greatest descendant of David was Jesus Himself. God had promised David that He would raise up a descendant after him who would come forth from him, and that God would establish his kingdom and his throne forever. Jesus is the fulfillment of that promise. So we see from the life of David that even when judgement is pronounced against our sin God’s promise remains.

Before we leave him let’s look at one final episode in David’s life. When David was passing the kingly baton to his Son Solomon he mentions Shimel and his cursing. Here is what he told Solomon:

Behold, there is with you Shimel, the son of Gera the Benjamite, of Bahurim; now it was he who cursed me with a violent curse on the day I went to Mahanaim (feeing from Absalom). But when he came down to me at the Jordan (upon my return to Jerusalem), I swore to him by the Lord, saying, ‘I will not put you to death with the sword.’...

“Now therefore, do not let him go unpunished, for you are a wise man and you will know what you ought to do to him, and you will bring his gray hair down to Sheol with blood.”

David was not quite as forgiving or accepting of Shimel’s curse as he was when it first occurred. Perhaps age has given him another perspective. Or perhaps he has begun to see that not everything that happened to him was directly correlated to his sin and God’s pronounced consequences. I believe in his later years he came to a point in his life where he could finally release the weight of his sin into the hands of his God. When he had the opportunity to curse Saul he did not do so because he knew Saul was the Lord’s anointed. And yet as the Lord’s anointed himself he accepted the curse from Shimel as from the hand of God. This seems like a double standard and I believe David began to see that later in life.

What do we do when we sin? Do we wallow in the consequences or do we try and rise above it? Do we believe the rest of our lives are cursed and so we must accept the consequences? Or do we try and change our lives and change the results so that the future can be better than the judgment that was pronounced?

Truly the weight of our sin is too great for any of us to bear. As David wrote,

“I know my transgression, and my sin is ever before me. Against You, You only, I have sinned and done what is evil in Your sight, so that You are justified when You speak and blameless when You judge.”

Isaiah also understood the depth of his sin when he had a vision of the Lord sitting on His throne and said: *“Woe is me, for I am a man of unclean lips, and I live among a people of unclean lips.”*

Were it not for the power of the Lord’s forgiveness and the cleansing of His undeserved mercy none of us would be able to stand before the Lord. Yet from whom does this mercy flow? It is none other than Jesus. And whose descendant is He? He comes from the line of David – a man who sinned greatly but who was also forgiven much. It is Jude who reminds us that Jesus is *“able to keep (us) from stumbling, and to make (us) stand in the presence of His glory blameless with great joy.”*

How is this possible? *“The blood of Jesus cleanses us from all sin”* (1 John 1:7). And how is this accomplished? By our confession. For John also reminds us that *“If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness”* (1 John 1:9).

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