

“Sexual Sin, Broken Trust, and Disappointed Hopes” // 2 Samuel 11 // *The Life of David* #15¹

Announcement: *Jesus Revolution*:

2 Samuel 11, if you have your Bibles... Praise God for what he is doing in our kids and students here at the Summit, Amen? Listen, let me just say: God appears to be doing some amazing things in this generation right now--I have been watching what is happening at Asbury College in Kentucky and now other colleges around the nation. At various points in our country's history, God has poured out his Spirit on the college generation in this country--and it does appear something like that may be happening again.

And listen, related to that--I don't normally do this-- but I want to mention a movie to you that tells the story of one of those movements called *Jesus Revolution* that came out over the weekend. It tells the crazy story of the hippie Jesus' movement in the 1970's that changed our nation, and I want to encourage you to go see it. It's fantastic. Now, I know what you think-- "Christian movie" sounds about as appealing as "root canal," but this one is different. It's got an all-star cast list. And, I think it's providential that the release of this movie coincides with what is happening on these college campuses... It's like while these things are happening, this movie comes out to explain what is going on...

¹ Works Consulted: Tim Chester, *1 Samuel For You: For reading, for feeding, for leading (God's Word for You)*, The Good Book Company, September 15, 2014; John Sailhammer. *NIV Compact Bible Commentary* (Grand Rapids: Zondervan, 1994); Carmen Imes, "*David: Caught in the Act*," message delivered at Prairie College as a chapel message in 2017; Scott Sauls,

We at the Summit have several personal connections to this movie. The central character in it is a high school aged Greg Laurie and his high school sweetheart Cathe, both of whom have become good friends and mentors of mine over the last few years. Also, our very own Pastor Rick L lived in California during this movement and remembers the impact it made on his life. And, the producer of this movie, Andy Erwin, was mentored by our own Pastor Mike Calhoun, who mentored me as well!

Stories like this remind us of how God can work in the world through the church if we live with open hands, and I want to open us in prayer about that, that God would do it here... but, one more thing related to the younger generation: If you're a parent in here *with* kids under, say, 13, this weekend is one where I'd strongly encourage you to take advantage of our incredible Summit Kids programming. I'd always encourage that, of course, *but today, I really want to encourage you to consider it. Just reading this chapter dips into some PG-13 stuff, and as a parent myself, I don't want to force these conversations on you and your kids if you are not ready for them yet. So, in a minute when I lead us in prayer, that might be the time for you to stage an emergency bathroom run and in the lobby will be a Summit Kids representative who can take your kids to a big group of kids their age--*I'll pray, then I'll read the passage slowly, and by the time I really get

"Bathsheba, The Wife of Uriah," message delivered at Christ Presbyterian Church on December 12, 2012; Tim Keller, "David and Bathsheba," Part of "The Life of David" Series, sermon delivered in 2009; Levi Lusko, "*Kings, Dragons, and a One-Night Stand*," this message was delivered at Fresh Life Church, posted Jan 28, 2019. Others, as noted, throughout.

started you'll be back, you won't miss a thing, I promise. (BTW...) OK, you've been warned. Let's pray:

START VAMP (parents, that's your cue)--(Pray)

2 Samuel 11:1–27 (NIV)

11:1 In the spring, at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army... But David remained in Jerusalem. Why was Israel's King not out leading the nation in battle? David the Warrior has become David the Relaxer.

2 One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful (not just beautiful, but *very* beautiful), 3 and David sent someone to find out about her. The man said, "She is Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite."

4 Then David sent messengers to get her. (The Hebrew here is literally, 'to *take*' her. He sent messengers to *take* her.) She came to him, and he slept with her... Then she went back home. 5 The woman conceived and sent word to David, saying, "I am pregnant."

6 So David sent this word to Joab (his army commander): "Send me Uriah the Hittite." (her husband) And Joab sent him to David. 7 When Uriah came to him, David asked him how Joab was, how the soldiers were and how the war was going. 8 Then David said to Uriah, "Go down to your house and wash your feet." (David is super friendly, super casual. Uriah probably feels flattered that the King would want to talk directly with *him*. And, after some small talk, David says, "Look, I know it's been a long journey and you've been away for quite a while, so 'go wash your feet.'" That's a euphemism, btw, for 'go home, kick back, and sleep with your wife.'" That way, David figures, everyone, including Uriah, will assume the baby is his) So Uriah left

the palace, and a gift from the king was sent after him (undoubtedly, wine and raisin cakes, which we learned a couple of weeks ago were Hebrew aphrodisiacs).

9 But (...) Uriah slept at the entrance to the palace with all his master's servants and did not go down to his house.

10 David was told, "Uriah did not go home." So he asked Uriah, "Haven't you just come from a military campaign? Haven't you been on the road for a while? Why didn't you go home (sailor)?"

11 Uriah said to David, "The ark and Israel and Judah are staying in tents, and my commander Joab and the king's men are camped in the open country. How could I go to my house to eat and drink and make love to my wife? As surely as you live (O King), I will not do such a thing!" (Uriah turns out to be quite noble and quite loyal.)

12 Then David said to him, "Stay here one more day, and tomorrow I will send you back." So Uriah remained in Jerusalem that day and the next. 13 At David's invitation, he ate and drank with him, and David made him drunk (because drunk men tend to lose their nobility, of course). But in the evening Uriah went out to sleep on his mat among his master's servants; he did not go home. (Whether this was an intentional choice on his part or just he was so drunk he collapsed before getting home--either way, he never made it home. So, verse 14: In the morning David wrote a letter to Joab and sent it with Uriah. (It was already sealed, so Uriah couldn't read it. David probably figures that if he tries a third time to get Uriah to go into Bathsheba, people may get suspicious) 15 In it he wrote, "Put Uriah out in front where the fighting is fiercest. Then withdraw from him so he will be struck down and die." (IOW, send him out to the hottest part of the battle, and then have the rest of the army pull back from his company, and let my enemy armies take care of my problem)

And so Joab did that. Verse 18 (Then) Joab sent David a full account of the battle. 19 He instructed the messenger: "When you have finished

giving the king this account of the battle, 20 the king's anger may flare up, and he may ask you, 'Why did you get so close to the city to fight? Didn't you know they would shoot arrows from the wall?... If he asks you this, then say to him, 'Moreover, your servant Uriah the Hittite is dead.'"

Let me translate that for you: Joab knew that what he did would have been considered a boneheaded military mistake that no experienced general would ever make, and he's afraid that when David hears about it, he'll forget that he ordered it and blame Joab for being careless. So, Joab says, "When David hears what happened, just emphasize, 'Uriah died too,' and then he'll remember."

22 And the messenger... told David everything Joab had sent him to say. He said, ...and some of the king's men died. Moreover, your servant Uriah the Hittite is dead."

25 David told the messenger, "Say this to Joab: 'Don't let this upset you; the sword devours one as well as another. Press the attack against the city and destroy it.' Say this to encourage Joab." (BTW, this is kind of the good ol' boy network that far too many sex abuse victims have encountered, where powerful men watch out for each other's backs).

26 When Uriah's wife heard that her husband was dead, she mourned for him. 27 After the time of mourning was over, David had her brought to his house, and she became his wife and bore him a son. And everyone assumes that she just got pregnant on their honeymoon--and David even gets good PR for taking care of the family of a fallen soldier--and... they all live happily ever after. Right?

Second Samuel 11 ends with these chilling words: **But the thing David had done displeased the Lord.**

I want you to let this sink in: This is David, the man after God's own heart; the hoped-for and long-anticipated king of Israel; David, the giant slayer; David, the sweet shepherd of God's people and author of so many beautiful Psalms; David, who had refused so many times to take matters into his own hands, David, to whom God made all those incredible promises in 2 Samuel 7; David, who spoke so beautifully about integrity and worship (as Pastor Bryan showed us last weekend)--*this* David has taken one of his younger captain's wives and slept with her and then had that loyal colleague and his company of soldiers murdered to cover it all up.

BTW, in 2 Samuel 23 we find out that Uriah had been one of David's "Mighty Men"--which was an elite group of 37 fighters that were like David's Praetorian guard, his Navy Seal Team Six; **brothers-in-arms who had been with David** from the beginning. Uriah had likely joined up with David when David was an outcast in the wilderness, running for his life. He'd believed in David and stood by David when nobody else did; he'd fought with David and bled with David. And now, David not only steals his wife, he has him murdered. And not just him, btw: when Joab ordered the army to pull back, he left the *whole squadron* that Uriah was in exposed, which means a bunch of people died. All as a cover-up for David's pleasure.

There are some **important things in here we can learn about sexual sin and abuses of power**, and I'll point those out. But more importantly, this passage is going to answer an even deeper question: Why does every human leader end up disappointing us? Fathers and mothers, pastors and coaches, mentors, bosses, best friends--they all disappoint. Maybe not this badly, but they all do to some degree. Why is that? I'm going to show you what to do when that happens, and, ironically, how understanding that can help you avoid doing to someone else what David does to Uriah & Bathsheba.

Two things we want to see today:

I. The Nature of David's Sin

II. Our Longing for A Righteous King

I. The Nature of David's Sin

How did David get into this situation? Let me make several observations. ***The first one is that David was disengaged from the battle:*** Vs. 1 says, *"In the times when kings go off to war... David stayed in Jerusalem."*

- For maybe the 1st time in his life, David isn't leading God's people into battle; he sends a proxy and stays at home.
- David the mighty warrior, the one who rushed out into battle against Goliath all by himself while everyone else stood like cowards on the sideline is now not even with the armies--David the Warrior has become David the Relaxer. And that sets him up for this encounter.

You see, when you're disengaged from the battle God has for you, that's when you are most susceptible to the temptations of the flesh.

Listen, everything I say today applies to both genders, ***but let me talk for a moment specifically to you men.*** It's when you've disengaged from your role as spiritual leader in your family or community that the allure and excitement of sex promises a fulfillment, a distraction, an adventure that you desperately crave. Men, listen: you were created to lead. To fight. To serve. To protect. And when you're not doing that, that's when those God-given energies look for a different outlet, and quite often that outlet is the intoxication of illicit sex.

I can tell you from personal experience that the attractions of illicit sex lose a lot of their power--not all their power, but a lot of it--when you are actively engaged as the spiritual leader in your family--or in whatever forum God has given you to lead in. You are to be actively engaged in the battle, and when you are, you won't be as susceptible

to these cravings. Don't believe me? Try pulling down your pants in a rugby match. You don't have time to think about that--you have people coming at you from every direction. You have too much to focus on to think about that.

For many of you men, your problem is not a lustful body, it's an empty soul. It's not that you have uncontrollable lusts, it's that you've not yet stepped up into the leadership calling God has for you. For many of you, sexual sin doesn't start as a sin of **commission**, but **one of omission**.

The second thing to notice is that David put himself into a place where he could be tempted. He's out walking on the roof. This is like the OT version of browsing the Internet alone, late at night. He points, clicks, then clicks again... and then he dwells. And then his feelings start to overpower him.

Sexual sins usually don't overtake you all at once. The temptation goes gradually, and you become complicit with it. Maybe it's going for drinks with that person after work, or meeting them in the bar late at night when you're on a business trip together. Maybe it's engaging in extensive private text conversations. Maybe it's ensuring you show up to the same place at the same time in your neighborhood to see them.

In those moments, **you can almost always rationalize** what you're doing: *"Oh, we're just hanging out, we're just getting drinks, we just really understand each other."* But, you've put yourself in a place to be tempted. Long before you commit the sin, you know it's coming--you just won't be honest with yourself about what is happening because you enjoyed the temptation.

A lot of times, we use passive-tense verbs to explain our active sinful choices. I was tempted; I got carried away; I got caught in a bad place at the wrong time. **But here's the thing**--you put yourself in those

positions. You wanted to be tempted. So, don't use passive tense verbs to excuse your active tense choices (It's usually not "I was tempted," but "I chose to be tempted").

Write this down: **It is easier to avoid temptation than it is to resist it.**

- **Listen: As a child of the 80's, I learned many of my most important life lessons from Mr. Miagi on Karate Kid**, and one that always stuck with me was from Karate Kid 2: The best way to avoid a punch, Daniel-son, is to stay out of places where you are likely to get into a fight. ***It is easier to avoid temptation than to resist it!***
- Or, like **Martin Luther, the Reformer, used to say**, "If your head is made of butter, stay away from the fire." Don't take a chance of having your head melted. Your head is too important to take chances with.
- And **that means you are going to have to make decisions** that others don't understand--maybe even ridicule--but the stakes are just too high.
- Years ago I read this statement by **Dietrich Bonhoeffer** (...Now, if you don't remember, Bonhoeffer was a German pastor who stood up against the Nazi regime; he even participated in a sabotage operation to attempt to assassinate Hitler and was ultimately executed for it... Bonhoeffer said something in his book *Temptation* which I thought perfectly described my own path:

"In our members there is a slumbering inclination toward desire that is awakened with sudden ferocity. With irresistible power, desire seizes mastery of the flesh. The flesh burns and is in flames.

In this moment, God becomes quite unreal to us. Desire envelopes us in darkness and makes us utterly forget God.

Therefore the Bible teaches that in times of temptation to our flesh there is one command – flee. Flee youthful lust. Flee worldly temptation. Run. No human being has within them the strength to

resist such overpowering emotions." Dietrich Bonhoeffer, *Temptation*

Again: this from a man who **stared down the Nazi regime** and was executed for it! This is not a guy who lacks courage or stamina or willpower, but even he says, **"No human being has within them the strength to resist such overpowering emotions."**

So, I say again: It's easier to avoid temptation than it is to resist it

Many today mock the idea of a married man or woman refusing to be alone with someone of the opposite sex. And listen, I get it, we live in a world where men and women have to do business together and they should be able to relate to each other like equals and colleagues and not just potential sex objects. So, I do understand--but before you tear down a wall, you should at least ask why it's there. I believe we (men and women) can treat each other with respect and dignity and have legitimate friendships, and STILL recognize that it's wise not to put ourselves in situations where we can be tempted. **Stay off the balcony.**

- For some of you that means getting accountability around your internet--Covenant Eyes software or whatever will work.
- For others that means rethinking who you text with or how often you text or what you text about; or being honest with yourself about how much you're enjoying certain interactions.
- **My wife has all my passwords** and open access to every form of communication in my life; we have two apps that show exactly where each other are at all times. That's not because we don't trust each other; we do. I just don't want anything to grow in secret. I don't want to play **Russian Roulette** with my family or the **lives of others or my own soul!**

The **THIRD thing to notice is that David objectified this woman**. He didn't think of her as a person; he thought of her as an object for his pleasure.

The **author points this out to us in a very subtle way**. In vs 3, when “...David sent someone to find out about her. The response came back, “She is Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite.” Why does the author record it that way? He is reminding us that Bathsheba was not just a beautiful woman, she was **someone’s daughter**; someone’s wife; maybe someone’s mother. This is a person who loves and was loved for things far beyond the beauty of her body. But David doesn’t think about that--she’s just an object to satisfy his lusts.

(Many of our worst sins begin with dehumanizing someone. We hear about Nazi crimes--or about the slave trade in our own country--and we think, “How could actual, civilized people do these things?” I took a tour of the Rosa Parks Museum this week when I was in Montgomery and one of the exhibits explained how it happened: Many white slave owners, some of whom otherwise might have been decent, moral people, objectified African Americans--and that kept them from thinking about what the horrible things they were inflicting on an actual person. **That happens with sexual sin, too**. You forget that you’re dealing with someone’s life--usually multiple people’s lives. This person is someone’s daughter; someone’s mother; someone’s wife or future wife; this man you are messing around with is some little girl’s daddy.)

One of the books we use in our **G4 groups here at Summit** (which are groups that help people who struggle to overcome temptation), gives this really practical counsel to men: “When you are at the mall and notice an attractive woman, look at her face and notice if she looks tired. If she’s carrying packages, consider who she might be carrying them for and think, ‘I bet she’s a great mom.’ Make her a person and give her a life... Ask yourself, ‘I wonder if she knows Jesus?’ and pray for her. Giving her a spirit will often dispel the temptation.”²

² (p. 355).” Doug Rosenau in A Celebration of Sex.

One of the things that has always kept me away from pornography is realizing that the person on the other side of that camera is a real person--she was once a little girl with all kinds of dreams that did not include being looked at like this; she was probably sex-trafficked; and somewhere, attached to that girl is a broken-hearted father and mother.

Listen: Don’t miss that this sin began with a version of pornography. David’s gazing at her led to objectification of her which led to destruction of her. Psychologists tell us that **pornography trains your heart and mind to objectify the opposite sex. It literally rewires your brain**...One says, “The individual who (views image after image) causes his or her brain to mold in such a way that eventually establishes that sexual pattern as normal... (pornography) damages their ability to bond in a committed relationship.”

Listen (men especially), if you have pornography in your life, for the sake of your relationship with your wife, or your future wife, you need to get rid of it today.

- **AND... if you’re dating someone seriously or you’re engaged, and you are not willing to address this in your life, then you owe it to your girlfriend or fiancée to tell them you are bringing this into your relationship. She deserves to know. Give her the option to opt out now before it comes out later & you devastate her heart**
- I say men on this, but we know pornography is increasingly a problem for both sexes. Come and talk to your Campus Pastor or Women’s Director; they can tell you where to start and perhaps point you to one of our G4 groups.

So, David was disengaged from the battle; he put himself into a place to be tempted; he objectified her. Next...

David abused his power

David was able to make all this happen **because he was the King**. Again, **vs. 4 says “he took her.”**

Some have raised the question of whether that means David raped her--in that he gave her no choice in the matter. **That’s a valid question:** How consensual was Bathsheba in all of this? It doesn’t say.

- On the one hand, there are Hebrew words for rape and they are not used here, nor is this story presented like the rape that takes place in chapter 13,³ where Amnon, David’s son, forces himself on Tamar, his half-sister.
- But, it is true: David was the King, and he had the power. And if the King demanded something, she probably felt powerless to resist him. I can only imagine what she was feeling when those messengers of David showed up at her door.
- In fact, the parable that Nathan uses in the next chapter to confront David presents David as a greedy thief who stole a helpless lamb from his neighbor’s flock.
- What we can say for certain is that David’s sin here involves an egregious abuse of power, because regardless of whether or not she was complicit at all, David used his position to take what didn’t belong to him from those essentially powerless to resist.

I don’t have to tell you that we’re in a society where we constantly hear stories of people who **leverage their positions of power** to exploit others. God’s people were supposed to be different. We were to **use our power to protect and to serve**, not to exploit and abuse.

BTW, some of you have been on the other side of this. Someone objectified you and didn’t take into account what their sin was going to do to you or to your family. Some woman or some man selfishly used your spouse or your child with no thought of the destructive

tsunami waves it would send through your family. Or, maybe it was you yourself that got used. Maybe that happened against your will. Someone exploited their power over you to abuse you.

This chapter **shows you there is a God who sees**, and “the thing” displeased him, and he will execute justice on your behalf. And I hope you know we have Women’s Directors and pastoral teams that want to walk *with* you in your hurt.

One more thing to notice here: **Sexual sin destroys lives**

David’s sin destroyed Uriah and Bathsheba’s home. We’re never told about the personal trauma it caused to Bathsheba--it says that when Uriah died she mourned, and I wonder how much is hidden in that word--but we do know for sure that it led to the murder of several innocent men and the death of a child.

Chapter 11 marks a turning point in David’s own life, too. From this point on, David’s family, life and kingdom start to unravel. In the next chapter, Nathan prophesies that because of this the sword will never depart from David’s house. In the chapter after that one, 2 Sam 13, one of David’s sons will rape his half-sister and then he will be murdered by her older brother. And then, a couple of chapters after that, Absalom, David’s oldest son, leads a rebellion against him, and sleeps with a lot of his dad’s wives, and is himself killed.

This is an **important lesson** even for **those whose sexual sin** may not be in the **same category** as David’s. **Our sin affects everyone around us. I read a book one time where a guy listed out all the things that would happen if he committed adultery...** and it made me make my own list.

- *If I had an affair, I would cause untold hurt to Veronica, and I would have to endure the loss of her respect and trust, and might forever forfeit my relationship to her*

³ 2 Samuel 13:14

- *I would cause deep hurt and confusion in Kharis, Allie, Ryah, and Adon, who may never understand why I traded a close relationship with them for a thrill. Yes, I could likely stay involved in their lives. My relationship with them would never be the same.*
- *I would bring shame on my mother and father*
- *I would bring endless judgment on the woman I committed adultery with. Her life would be forever labeled by this encounter. If she had kids, I would be the biggest stumbling block for them learning to trust in Jesus*
- *I would confuse and discourage many in their walk of faith.*
- *I would cause shame to you, my church family*
- *I would give easy fodder to all those searching for reasons to mock Christianity and say it is phony and untrue*
- *I would follow in the footsteps of men I know whose immorality forfeited their ministry and stained the name of the church--men you've heard of*
- *Most importantly, I would grieve my Lord and Savior and one day I will have to look him in the face and explain why--after all he had given to me, after all the blessing and beauty he had put into my life--I had to have something else.*

Listen, I'm not trying to drive some of you who have committed sexual sin to despair--I want to be clear--there is forgiveness for sexual sin. We'll see next week, David is not only going to be forgiven, God is going to create beauty from even these tragic ashes. Jesus will still choose to go by the name "Son of David." David's Psalms weren't taken out of the Bible and we still use them as the basis for our worship songs today. Most of Jesus' quotations in the New Testament come from the Psalms.

Despite this heinous sin, God did not cancel David as a son, and he still had plans to bless him and use him for good after this. **That's just the kind of God we serve**--and I know of so many stories right here in our church--beautiful stories of grace and redemption after sexual sin.

But, I need **you to see that even with forgiveness, this kind of sin is devastating**--both for the person you sin with or against and all of his or her relationships. It's like we often say, "You can always get forgiveness from sin, but you can't un-sin." Meaning, your sin, even after forgiven, leaves waves of destruction that can take a lifetime, or even several generations to deal with.

So I am just saying, if you are on the brink of sin, flee. If you are in the middle of sexual sin, confess it, now. One of David's problems is each cover-up attempt made it feel harder and more impossible to confess...he became trapped in his own web of lies. Confession is always painful and humiliating, but the longer you wait, the more trapped you feel and the more devastating the consequences. Stop trying to lie your way out of this. Confess right now and put your hope in Christ RIGHT NOW and let him start the healing process. **Don't multiply sin with more sin.**

OK, I know all this has been difficult. So, let's turn now to the most important part of this message:

II. Our Longing for A Righteous King

This has been hard for us to go through, but put yourself, for a moment, in the shoes of Israel. David was their long-anticipated and hoped for King. And he'd started out so well--defeating Goliath; these bold demonstrations of faith and those beautiful Psalms he wrote about God. And Israel asked, through broken hearts: If even King David--the man after God's own heart--failed us, what hope is there?

And when you ask that question, you are finally reading the Bible the right way. **This story makes clear** what we've seen **hinted at in David's life** all along: We need a King far greater than David. A King more faithful; A King who will always act with integrity and will not

abuse or exploit us.. Listen, every earthly thing you put your hope in disappoints--every human institution; every leader. **Perhaps the one bright spot** in our dismal political dumpster fire is that some of us are finally realizing that salvation is not going to be found on either side of the aisle. The problem's not the Republicans. It's not the Democrats. And I'm not saying that there are no good leaders out there or that they are equally bad, I'm just saying that maybe some of us are finally learning that our salvation doesn't come from a donkey or an elephant, it comes from a Lamb.

We long for a different King--a King greater than David. *And--this is the beautiful part of the story--this other King that we long for is strangely pre-figured in this story not by David, but by... URIAH.*

- **Think about Uriah** for a minute: **Uriah was innocent** and selfless. Uriah was loyal to David to the very end. He can't even bring himself to enjoy a night of legitimate pleasure when his countrymen were in harm's way.
- And **when Uriah was placed on the front lines** of the fiercest part of the battle and told to charge into the face of death, he did so without hesitating or complaining.
- In the end, he **dies--not because of his sin, but for David's.**

Who does all that remind you of? Jesus was the true Mighty Man, loyal to the end, who refused to partake of pleasure when we were in harm's way and rushed into battle on our behalf even when it was certain that he would die. In the end he died, like Uriah, not for his sins but for our sins. **Uriah beautifully gives us a picture** of the steadfast love of God that God had promised to David, a love that would never depart from him.

- Yes, **David sinned, grievously**, and yes, there would be devastating consequences from it, but the steadfast love of **God would never depart from David**, and GOD would ultimately die for David's sin just like Uriah.
- **And yet--there's one crucial difference between Uriah and Jesus.** Uriah went to his death unaware of how David had betrayed him.

Jesus approached death fully aware of our betrayal, and yet he went to the cross eagerly. Jesus died to pay for all the sins you had committed against him and all the ways you had betrayed him.

Jesus is the righteous King we are looking for. Which leads me to the last thing that ties all this together:

The way we overcome sin is by being captivated by the beauty of the true King

I said at the beginning, but all of us, to different degrees, find ourselves in positions where we have the power to exploit someone else--maybe not like this, but in some way. And many of us, even those of us who have experienced injustice at the hands of others, will turn around and do that to someone else when given the chance. Think about it: early in David's life he'd been the victim; now he's the victimizers. How **can we escape this incredible propensity** toward exploitation? **The answer:** by seeing Jesus as the King who laid down his power and privilege for us.

You see, David felt driven to possess Bathsheba because his soul was **bored and hungry**. It's when YOUR heart is empty that you crave sinful pleasures and become willing to do whatever it takes to get them. The only way to escape those temptations is to fill up your soul with the love of the King.

- **A lot of people are going about trying to conquer their lust** the wrong way. They try to strengthen their own self control or eliminate the temptation all together. That will never work.
- **The Puritan Thomas Chalmers explained that you** can only bring certain desires in your heart under control by replacing them with a stronger desire. Think of an athlete who brings incredible discipline to their body because of their desire to win.
 - They push their body to the limits and say no to all kinds of pleasures because they have a stronger desire to *win*.

- Their lesser desires--the desire to eat bad-for-you-foods or sleep late are brought under discipline by a stronger desire.
- **Your passion for God has to become like that;** where you desire him & his will so much that it brings all lesser desires u/ control.
- **Chalmers called this “the expulsive power of a new affection.”** Our problem, he said, is not that our cravings for sex are too strong; it’s that our passion for God is so weak. What we need are not diminished attractions to sin; what we need are stronger affections for God.

VAMP

And how do you develop those? By memorizing the right verses? By praying the right prayer? No, **not by** discipline or resolve. You **can’t just tell yourself**, “Develop a consuming passion for God.” Those passions come only from beholding Christ--Christ, the truer and better David; Christ, the true King who served not himself, but you; Christ, who sacrificed himself for you instead of sacrificing you for him. **And when you see, through the eyes of the Spirit**, that he’s the king you’ve always yearned for, his beauty captivates your heart to the point that you gain the power to say no to sin.

(That’s why the Apostle John says: “Behold what manner of love the Father has bestowed to us, that we should be called the children of God; and so we are... And we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure.” (1 John 3:1–3 ESV)

- **Question: What motivates us to purify ourselves?** A desire to see him and be like him. Friend, do you get it? That’s the gospel invitation: Come BEHOLD!
- The gospel is not “go and become.” It’s “come and behold.”
- And you need spiritual eyes to see all this. So, ask God--beg him, to give those eyes to you.)

I mentioned at the beginning the revivals around the country.

Revival is simply people being given spiritual eyes to see the beauty of Christ. That’s **what we need**, and that’s where this passage leaves us.

So, I want us to ask God for that today, we’re going to turn our campuses into tabernacles of prayer--I want you asking God to open your eyes to this beauty--and the eyes of your family; but before we do, let me make some very specific applications: **(I WANT TO ASK OUR CAMPUS TEAMS TO TAKE THEIR PLACES)**

- **Some of you who have committed sexual sin: I want you to know there’s forgiveness, full and free**, but you have to confess it. I want you to come to these altars and confess it before God--stop trying to lie your way out of it. You’re making it infinitely worse. When you confess, there are going to be things you’re going to have to do, but I have good news: **God has not canceled you!** He never will. And he still has plans to use you for good. But those start with confession.
- Let me talk to another group: We have a **lot of middle and high school and college students** and unmarried singles: I want to challenge you to commit today to submit your sex life to God. Maybe grab a friend and come down and pledge that to God and ask him for his help. Of course you can sit there in your seat and do it, but it will be better if you come and pray around the front.
- **Finally, maybe you’ve been victimized.** Maybe, like Uriah and Bathsheba, somebody used you and discarded you. I want you to know there’s healing in Jesus for you. The cross not only offers forgiveness for sinners, it promises healing for sufferers, too. God saw it; it displeased him, and he will bring justice. And, in the meantime, you can find healing in the love of the King who voluntarily laid down his life for you. Maybe you need to come forward and pray through that and start that healing process.

Let’s open the altar: I’m going to have our campus pastors and prayer teams up here to talk and pray with you if helpful. Maybe you just want to come pray on your own. You say, “Can’t I do all this from my

seat?" Yes, but there's something significant and symbolic about coming up here and taking this before the Lord. It will change you.

Maybe you need to pray for someone else--a child, a friend, a roommate. Parents, maybe it's for your kids to make these decisions to honor God with their sexuality. Come up here and pray.

Maybe you need to receive Christ. You know you've sinned, but you're not sure you've ever received Jesus' forgiveness and salvation. I want you just to take the hand of one of the people standing down here and tell them that.

That's why these people are up here and why these altars are open...

Maybe you just want to ask God to open your eyes and the eyes of our church to better see the glory of Christ so that you're not enticed so much by sin. A lot of us should be doing that! So, **let's go before God...STAND, AS OUR WORSHIP TEAMS COME**, you use this time to come before God--Dad, grab your families and **step out and come...**