

## **Warriors on Their Couches**

2 Samuel 11-12

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Today I want us to chew a bit on the story of David and Bathsheba. Just so you know, I planned to do this before I left on Sabbatical so this sermon isn't about a few of us. It's about all of us.

2 Samuel 11,

*In the spring of the year, the time when kings go out to battle, David sent Joab, and his servants with him, and all Israel. And they ravaged the Ammonites and besieged Rabbah. But David remained in Jerusalem.*

David, the King and great warrior, stayed home on the couch.

On a date in high school with my girlfriend, Susan Coleman, driving my parents' orange VW bus, I pulled up behind a Jeep turning left off of Broadway onto Littleton Blvd. As I did, a guy in the back seat of the Jeep spoke to me in sign language. Interestingly enough it happened to be the only sign language I knew. And so I spoke back to him in the same manner. It wasn't nice what I said, but he shamed me and so I tried to shame him.

Well, after we turned, the Jeep started to follow us. At a stop sign on Caly, three guys jumped out of the Jeep and jumped on the bus, screaming and yelling. As I drove off, they jumped off and continued to follow. I prayed frantically (in the silence of my own heart so Susan wouldn't hear), "Jesus, please let my parents be home." Jesus didn't answer my prayer with a yes.

I pulled up in the driveway. The Jeep screeched to a stop behind me. Three guys jumped out screaming, “Hey man, you flipped us off.” One guy had a bat, another guy had numchucks, and the third guy had a bag of lead shot.

I said, “You flipped me off first.” They said, “Did not.” I said, “Did too.”

“Did not.”

“Did too.”

“Did not.”

As negotiations broke down, one screamed, “You wanna fight, man?” Trying to act as if I normally would, I said “Well, not really. See, I’m on a date with my girlfriend and all. And there’s three of you and only one of me.”

The one that flipped me off yelled, “We’ll take turns.” A very civilized gesture, but I declined. I negotiated for about 30 minutes out on the lawn.

Finally, they left with some comments regarding my masculinity, and I felt lower than scum—shame. And I wanted to fight—shame someone else, to hide my shame. I wanted to fight. I just didn’t want to lose—only win.

Well, as I reflected on that incident—how they flipped me off, how they had their weapons handy, how they tried to make me bad—it occurred to me, “Hey, I think those guys were just looking for a fight.”

Like warriors looking for a war. Why is it that so many guys (especially guys) are just looking for war?

We go to war for “bad reasons,” but is that partly because we’ve lost “the good reason?” I mean, is it possible that we were made to be warriors—we’ve just lost sight of the war?

You know, there are an awful lot of admirable qualities in a soldier:

Courage

Strength

Self Sacrifice

Perseverance

Faithfulness

So many admirable qualities in a warrior... unless of course he's in the wrong war.

Well, why are so many guys, like, just looking for a fight—a war?

It's not just high school, it gets worse later—more sophisticated. Instead of numchucks, our weapons are degrees, awards, finances, corporate takeovers, and trophy wives. Perhaps even church size, book sales, or vacuum cleaner sales.

Upon graduating from CU with a degree in Geology, I got a job selling Kirby vacuum cleaners. In the morning before we hit the streets to do battle we would join hands—me and the old guys smoking cigarettes and eating doughnuts. We'd join hands and sing, [Peter sings to the tune of “When the Saints Go Marching In”]

Oh when the Kirby pros go marching in. Oh  
when the Kirby pros go marching in. Oh  
yes, we count our sales by the number. For  
that money we adore.

I would kinda mumble the words. I know the real song, “When the Saints Go Marching In.” It's all about the “church militant” entering the new Jerusalem. I kind of mumbled the Kirby fight song—not because Kirby isn't “the Cadillac of vacuum cleaners,” but because I felt like I was being conscripted into the wrong war.

Well 2 Samuel 11, all of Israel and even the Ark of the Covenant is at war. But not David; he stays home.

Israel was besieging Rabbah of the Ammonites. Today Rabbah is known as Amman, Jordan.<sup>1</sup> At that time the Ammonites worshipped Molech.

The worship of Molech appears to have included cultic child prostitution (the unholy of kisses), and it certainly included the sacrifice of children through fire.

Rabbinic writers described a bronze statue in human form with the head of an ox. It was hollow and heated from below. Children were placed in the bronze statue where they were consumed as drums drowned out the sound of their screaming.

That's unthinkable... but maybe not. They sacrificed their infants to make their lives better—convenience. That's not altogether unfamiliar.

And now if you're suddenly gripped by shame, listen closely. Molech doesn't own your children. Jesus does, who makes "all things new." But now He wants you to go to war, so that you will no longer be imprisoned by shame.

Most scholars think Molech means "King of Shame." Israel was battling the King of Shame—a demonic principality that consumed human life.

Jeremiah prophesied that one day Molech would be sent into exile, but that God would restore the fortunes of the Ammonites. You see, Israel really wasn't battling the Ammonites (flesh and blood). They were at war with

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<sup>1</sup> The King of the Ammonites was King Hanun. Like other pagan kings, Hanun was thought to be the earthly representation of the national deity.

Molech (the principality and power). The problem was, they couldn't extract Molech from the Ammonites.

Well according to Jesus, His followers can. Jesus gave us authority to cast out demons. It's something I've done in Jesus' name. It's freaky weird and rather unusual... unusual. I mean, I don't think we're supposed to go around casting demons out of everything. They didn't in scripture, and yet Paul says they are the ones we battle.

Ephesians 6:12, "We wrestle not [battle not] against flesh and blood but principalities and powers, the world rulers of this present darkness, the spiritual host of wickedness in the heavenly places."

We battle Satan, the accuser. He sounds a lot like Molech—King of Shame.

So, how do you fight the King of Shame?

Can you conquer him with swords, shields, bows, and arrows?

We've got this "War on Terror." How do you fight terror?

Can you conquer terror with guns, tanks, and bombs?

We can conquer countries with those things... but terror?

Terror and shame may require something more potent.

Well, perhaps you were made to be a warrior, but have you found your war? Have you found a king worth fighting for and one worth fighting against?

In one of his books, C.S. Lewis describes the joy one of his characters feels when he finds himself in a battle with the embodiment of Satan.

The joy came at last from finding at last what hatred was made for....As a boy with an axe rejoices in finding a tree, so he rejoiced in the perfect congruity between his emotion and its object.

We're all kind of mad. Wouldn't it be nice to know what we're mad at?

Paul wrote, "Hate what is evil." Satan seems like a pretty good candidate for our hatred. I think Satan is all evil—all absence, no substance. Jesus said, "He was a murderer from the beginning and there is no truth in him." How could he have ever been good if He was a murderer from the beginning? Whatever the case, we are to hate evil.

But how do you fight evil? How do you fight Satan? How do you fight the King of Shame?

In 2 Samuel 11:1, David was not fighting the King of Shame, Molech. David was a warrior who had lost his war and found his couch. Next verse,

*It happened, late one afternoon, when David arose from his couch and was walking on the roof of the king's house, that he saw from the roof a woman bathing; and the woman was very beautiful. And David sent and inquired about the woman. And one said, "is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" [David is a warrior, and now he's found something to conquer.] So David sent messengers and took her, and she came to him, and he lay with her. (Now she had been purifying herself from her uncleanness.)*

*Then she returned to her house. And the woman conceived, and she sent and told David, "I am pregnant."*

And what did David feel? Shame. So what does David do? He goes to war—not with shame but to cover his shame (protect his shame).

I suspect you know the story: David sends for Uriah and arranges for Uriah to sleep with Bathsheba, so the baby will appear to be Uriah's (the baby carries his shame so he attempts to cover the baby with deception... He's ashamed of the Son of David). Well, Uriah refuses to sleep with his wife in his home because his fellow Israelites and the Ark of the Covenant sleep in tents at war in the field.

Uriah is a great warrior. So David feels more shame and tries to hide the shame. He arranges for Uriah to be killed in battle against the Ammonites. He sacrifices Uriah to the King of Shame, then takes Bathsheba as his own.

Verse 27b *"But the thing David had done displeased the Lord."* Literally, "The thing David had done is evil in the eyes of the Lord." Evil.

It would appear that Molech, who consumes children in adultery and death, won.

God's child, Uriah, is murdered.

God's daughter, Bathsheba, is raped.

And God's son, David, is imprisoned in shame.

It would appear that Molech, King of Shame, won...

as he won with the Ammonites,

as he wins in our country with adultery, divorce,

abortion, rape,

as he wins all over our world.

It appears that Molech—who is Satan or a demon of Satan—it appears that Molech wins, and it appears that Molech won.

Molech won in Israel because David was not fighting God's war. David was fighting his own war. And in fighting his own war, he ended up fighting Molech's war.

If we're not battling for our Lord, we end up battling for Molech (King of Shame).

Jesus said, "He who is not with me is against me," and "He who does not gather, scatters."

Bob Dylan sang "You're gonna have to serve somebody. Now, it might be the devil or it might be the Lord, but you're gonna have to serve somebody."

Why are you married? Or  
 Why are you single?  
 Why do you go to work?  
 Why do you go to school?  
 Why do you make money?  
 Why do you breathe?  
 Who are you fighting for?

Is it you and your kingdom? To win your dignity and cover your shame? You? If so, you're really fighting for Molech.

Who are you fighting for? Do you know?

You've taken world history. Warriors on couches, warriors without a war are a frightening proposition for they will be conscripted by someone or something.

David was conscripted to conquer Bathsheba, consume Uriah, and battle his Maker for the throne.



So it appears Molech wins...

In just a hundred years, King Ahab will welcome Molech into Jerusalem and will preside over the sacrifices of infants in the Valley of Gehenna, in the worship of the King of Shame.

It appears Molech wins.

How do you fight the King of Shame? Huge question. Next verse...

*The thing that David had done displeased the Lord. And the Lord sent Nathan to David. He came to him and said to him, "There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds, but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children. It used to eat of his morsel and drink from his cup and lie in his arms, and it was like a daughter to him. Now there came a traveler to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the guest who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him."*

The poor man cherishes the lamb.  
The rich man desecrates the lamb and consumes the lamb.  
(Do you consume your wife or help create your wife?)

It's like Uriah's the poor man.  
David is the rich man.

Bathsheba is the lamb.

Yet someone else is also a lamb. As the story progresses we find that David sinned against this Lamb and this Lamb alone. Like this Lamb was slaughtered when David slaughtered Uriah, and this Lamb was consumed when David consumed Bathsheba.

So Nathan tells the story, David gets furious and pronounces the death sentence (his own death sentence). He pronounces the death sentence for the man had no pity, no mercy.

Then Nathan says, “You are the Man.” He prophesies over David, saying, “Thus says the Lord, ‘Why have you despised the Word of the Lord.’” (Who is the Word of the Lord?)

*Now therefore 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 out of your own house. And I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of the sun. For you did it secretly, but I will do this thing before all Israel and before the sun.”*

There may be nothing more public than what you do in private. David’s private life had the most powerful public impact.<sup>2</sup>

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<sup>2</sup> God does not respect our right to privacy. Jesus said, “What you hear whispered proclaim on the housetops.”

God tells David that what he did in secret will happen to him for all to see in the sight of the sun.

It's almost as if God is saying, "David, my son, as you wounded me so now your son will wound you."

You may remember the story: One of David's son, Amnon, rapes one of David's daughters, Tamar. Another of David's sons, Absalom, then murders Amnon to cover the shame. Then Absalom despises his father and overthrows David's rule just as David despised God and overthrew His rule. (It's like David and his family are delivered up to Molech). And then, to demonstrate his victory in his war, Absalom, David's son, will have sex with ten of David's wives on the roof in the sun before all Israel (the very roof from which David lusted over Bathsheba).

It's like David is sentenced to feel for Amnon, Tamar, Absalom, and his ten brides just a little of what God feels for Uriah, Bathsheba, David, and Israel—God's bride.

Then, next verse,

*David said to Nathan, "I have sinned against the Lord." And Nathan said to David, "The Lord also has put away your sin; you shall not die."*

"The Lord has put away your sin."

That is, "It is forgiven."

Did you get that? Forgiven and yet David will feel all of that pain. That means the pain isn't punishment, retribution, or even anger. It's discipline... for the one the Lord loves.

To know God's mercy, perhaps you have to see your sin  
and taste its pain.  
To know forgiveness, perhaps you have to know what  
you're forgiven of.

Nathan says, "The Lord has put away your sin."  
Where has He put it?

*Nevertheless, because by this deed you have  
utterly scorned the Lord, the child who is  
born to you shall die. Then Nathan went to  
his house.*

"The child born to you," the son of David shall die.  
The sin has been placed on the Son of David.<sup>3</sup>  
Where's your sin?

It's on the Son of David.  
Isaiah 53,

Surely He has born our griefs and carried  
our sorrows....He was wounded for our  
transgressions, He was crushed for our  
iniquities... Upon Him was the chastisement  
that brought us peace. The Lord has laid on

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<sup>3</sup> Now many ancient texts read that the son of David dies not because  
"David utterly scorned the Lord" but because "by this deed David gave  
the enemies of the Lord occasion to utterly scorn Him."

Well, what enemies of the Lord even know what David has  
done? Only Molech and his demons. So the sin is loaded on the Son of  
David because God is going to war with the King of Shame (not the  
Ammonites but the King of Shame).

Him the iniquity of us all... like a Lamb  
(Seh—it can mean sheep or goat). Like a  
lamb lead to the slaughter.

The Son of David is your scapegoat.

Whenever we preach the depths of God's grace  
people will inevitably say, "If all ends up forgiven, why not  
sin? Why not sin that grace may abound?"

Why not? All our sin is loaded on Jesus, that's why  
not. It's like every time you choose sin, you kill the Christ  
child. Every time you sin, you pound the nails.

Why not sin? Do you love Him? Do you love the  
Son of David?

King David learned to love the son of David and  
then watched as he died.

To know God's mercy,  
perhaps we need to taste how much it costs Him.  
We need to watch the Son of David die.

*And the Lord afflicted the child that Uriah's  
wife bore to David, and he became sick.  
David therefore sought God on behalf of the  
child. And David fasted and went in and lay  
all night on the ground. And the elders of his  
house stood beside him, to raise him from  
the ground, but he would not, nor did he eat  
food with them. On the seventh day [The  
seventh day when God finished creation,  
when He lifted his head and cried, "It is  
finished. It is accomplished."] the child died.  
Then David arose from the earth and  
washed and anointed himself and changed*

*his clothes. And he went into the house of the Lord and worshipped.*

Wouldn't you like to know what he said? Well, it appears you do. It's Psalm 51, written in those 7 days or perhaps on this 7th day, born out of the son of David's death.

Psalm 51,

A Psalm of David, when Nathan the Prophet went to him after he had gone in to Bathsheba. Have mercy on me, Oh God according to your [Khesed] your steadfast love. Against you, you only have I sinned... Behold You delight in truth in the inward being. Create in me a clean heart, oh God. Then I will teach transgressors your ways and sinners will return to you. Oh Lord, open my lips and my mouth will declare your praise. The sacrifices of God are a broken spirit. A broken heart and a contrite spirit you will not deny.

Did you realize that David wrote over half the Psalms? Beautiful things can be born out of sin, sorrow, and death.

The child dies, David worships. His servants wonder at his behavior, so he says,

*While the child was still alive, I fasted and wept, for I said, "Who knows whether the Lord will be gracious to me, that the child may live?" But now he is dead. Why should*

*I fast? Can I bring him back again? I shall go to him, but he will not return to me."*

Where is the son of David? He has descended into the pit-Sheol. David will join Him but they will not stay dead.

Paul wrote this about the Son of David, "If we are joined with him in a death like his, we shall surely be joined with him in a resurrection like his."

The Son of David dies, but maybe the Lord is still gracious to David (more than David even begins to know).

*Then David comforted his wife, [Did you get that? Not Uriah's wife, his wife.] David comforted his wife, [He didn't "take her" as before. He had mercy for her. He loved the Lamb.] Bathsheba, and went in to her and lay with her and she bore a son, and he called his name Solomon [Solomon means "peaceful," like Prince of Peace]. And the Lord loved him and sent a message by Nathan the prophet. So he called his name Jedidiah [beloved of the Lord], because of the Lord.*

It's almost like the Son of David rose from the dead. So, it's almost like He wins by choosing to lose, like the last is first.

And did you notice? He's, like, the fruit of David's confession. The Prince of Peace is like the fruit that "befits repentance." He's like the Word of God, the Psalm that rises out of David's sorrow.

The Prince of Peace is, like, born right out of David's sin, sorrow, and shame. Born right out from under the dominion of Molech. He's, like, born in a manger, and the government shall be on his shoulders. He reminds me of someone else.

So if you feel like a failure, you're wracked with guilt and the baby has died... surrender your shame and, good news, the Prince of Peace is born in your manger.

Well, Solomon ascends to the throne and builds the temple. He accomplishes the greatest deeds in Israelite history, the Son of David.

But remember there were two sons of David in this story:

One that bore David's sin and descended into Sheol, like the scapegoat on the day of atonement, the sin offering on every Holy Day...

And the other that rose from David's ashes and built the house of God, like a pleasing offering—the good deed—the spotless Lamb.

Two sons of David that are one Son of David.  
His name is Jesus (of the house and lineage of David).

In the next paragraph in 2 Samuel, David defeats the Ammonites. It's a sign, I suppose.

But Molech is not yet defeated. Satan is not yet defeated until Jesus (the Son of David) hangs on a wooden cross at the edge of the 7th day, where He descends into the pit, death, and Sheol, bearing our sin and shame and then rises victorious on the third day.

Jesus Christ and Him crucified.



It's our judgment, discipline, redemption, and sanctification—and it's all mercy.

How do you battle the King of Shame? With mercy.

It was **mercy** that sent Nathan to David and judged David as unmerciful.

It was **mercy** that disciplined David and made him feel the pain of his sin so he could then feel mercy.

It was **mercy** that offered the Son of David to die. The son of David is also the Son of God. To know mercy, David tastes the price of mercy, the price of redemption.

It was **mercy** that gave birth to Solomon—mercy that gave birth to the Psalms in David (the Word of God in David). It was mercy that gave birth to mercy in David. Mercy that made David into the image of mercy. You see, God is mercy. He is Khesed. He is covenant love. God is love that will not fail.

The steadfast love of the Lord never ceases.  
His mercies never come to an end (Psalm 138).

How do you battle the King of Shame?

With mercy—the life blood of God.

How do you conquer the King of Shame?

You can't! But God does, and He will in you, so surrender to Him.

Jesus is called the Son of David, and He is called the Son of Man. Just as He was born out of David's failure, He was born out of your failure. When you stop hiding your shame, guarding your shame, but instead surrender your shame to the Father, then He kisses your wounds, and the Son of Man is born in your manger—your wound. Then

through you he battles the King of Shame.

Like we said last week, we battle unholy kisses with the Holy Kiss.

The Holy Kiss is the Grace of God—MERCY.

This is how the Son of God, Son of David, and Son of Man conquers and this is how you battle Satan, Molech, King of Shame.

This is the Great Warrior and this is how we find our war.

[ A movie clip is shown from “The Passion of the Christ.” Jesus is shown hanging on the cross. Mary and John approach the cross. Mary kisses Jesus’ bloody feet. As she steps backward, we see Jesus’ blood on her lips. Jesus says, “I thirst.”]

Psalm 2 is a prophecy of the victory of the Messiah. It ends with the command, “Kiss the Son. Kiss His feet.”

On the cross at last, the Lord receives our worship at last. Jesus told the Samaritan woman that He was thirsty. God was thirsty for worshipers.

The word translated worship literally means “to kiss toward.” Pros-kuneo—kuneo from which we get the German word “kuss” and the English word “kiss.” Worship means “to kiss,” especially the feet.

This woman that kissed his feet is Mary. She is a picture of us—Mother Church.

We give birth to the Son of Man in the midst of our shame.

Mercy and grace are revealed in our shame.

Forgiveness is revealed where we need to be forgiven.

We find Jesus in our own manger.

He is born in us—grows in us. We become His Body, and we deliver His kiss—His kiss of mercy.

You see we battle the King of Shame by:

Bearing witness to mercy;  
By preaching the Gospel of grace;  
By delivering the Holy Kiss.

“We overcome by the blood of the Lamb and the word of our testimony.” We overcome by the covenant blood on our lips.

It’s people like:

St. Francis of Assisi kissing lepers  
The martyr, George Wishart, kissing his executioner and saying, “It’s a token that I forgive thee.”

It’s people like:

Mother Teresa kissing the dying on the streets of Calcutta.

It’s people like that through whom Jesus crushes the King of Shame.

It takes courage, strength, self sacrifice, perseverance, and faithfulness—all the virtues of a warrior.

But Jesus gives you those virtues when you join His war. He is the one worth fighting for, and when you do, you become a warrior that’s found his war.

It appears that David found his war. He’s still battling today, 3,000 years later, and his Psalms are the most widely read literature in the world. They are a witness to mercy—the Word of God.

Do you see how David battled? Apart from Jesus himself, David was the greatest worship leader that ever lived.

He even wrote this:

[Another movie clip is shown from “The Passion of the Christ.” Jesus is shown hanging on the cross. He cries, “My God, my God, why have you forsaken me?” Then he whispers, “It is accomplished.” The perspective changes as we see a drop... a tear perhaps, well up on the lens from above, as if the Father in heaven is crying. His tear falls to the ground like a drop of mercy falling from heaven into the pit of hell. The drop hits the earth, the scene changes, and we see Satan on the barren, dry ground screeching in pain and defeat.]

“My God, My God, why have you forsaken me?”  
That’s Psalm 22, written by David. It ends like this:

Before him shall bow all who go down  
to the dust,  
even the one who could not keep  
himself alive.  
Posterity shall serve him;  
it shall be told of the Lord to the  
coming generation:  
they shall come and proclaim his  
righteousness to a people yet unborn,  
that he has done it.

“It is finished. It is accomplished.”  
They are the words Jesus spoke as He hung on the  
cross and defeated the King of Shame.

You are a warrior, but have you found your war? Perhaps today the war has found you. You see, you're not battling flesh and blood. You're not battling Republicans, Democrats, Iraq, or Iran. You're battling Molech—Satan, the Accuser—the King of Shame.

If you're not engaged in battle against him, you'll be conscripted in battle for him.

We battle shame head on in mercy—God's light, God's truth, God's grace—Jesus.

We tend to think spiritual warfare is some strange little corner of the Christian life. Spiritual warfare is the Christian life.

So come to the table and receive His kiss. Come to the table to find your war. Be His witness.

Kiss your wife, kiss your kids,  
with that kind of kiss.

Kiss your enemies,  
even if they betray you with that kiss.

Kiss your friend,  
even if it means hanging on a cross.

In other words, preach the Gospel of Grace.  
Go to war in Jesus name!

On the night he was betrayed with a kiss, He took bread and He broke it saying, "This is my body given to you. Take and eat. Do this in remembrance of me."

In the same manner after supper and having given thanks, He took the cup and He said, "This is the cup of the new covenant in my blood, shed for the forgiveness of sins. Drink of it, all of you, in remembrance of me."

And so, if you want Him, we invite you to come to the table, tear off a piece of the bread. Black cups are wine; purple cups are juice. They're both blood. And then take that wounded body and press it to your lips. Kiss the Son. Kiss His wounded feet and believe.

[The worship band plays... ]

“Sweet Mercies”

By David Ruis

It's our confession Lord that we are weak  
So very weak but You are strong  
And though we've nothing Lord  
To lay at Your feet  
We come to Your feet and say help us along

Let Your mercies fall from heaven  
Sweet mercies flow from heaven  
New mercies for today  
Shower them down Lord as we pray

A broken heart and a contrite spirit  
You have yet to deny  
Your heart of mercy  
Beats with love's strong current  
Let the river flow  
By Your Spirit now  
Lord we cry

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So pray this after me, aloud or silently in your heart.  
“King Jesus, You are best, and I surrender all to You. Be born in my manger. Amen.”

Now if you'd like prayer, we have a prayer ministry team, and they would consider it an honor to pray with you. Sometimes we need help surrendering our shame, surrendering our darkness. They'll help you; they'll pray with you.

Whatever the case, believe the Gospel. As I'm preaching, maybe you're thinking, "Golly, God seems harsh sometimes." That's because He will not leave His beloved's soul in hell. It's because He is bound and determined to turn you into a great kisser. And so believe His love and live His love in Jesus' name. Amen.

Relevant Texts and Quotations (from bulletin)

**I**n the spring of the year, the time when kings go out to battle, David sent Joab, and his servants with him, and all Israel. And they ravaged the Ammonites and besieged Rabbah. But David remained at Jerusalem.

~ 2 Samuel 11:1

And he [Josiah] defiled Topheth, which is in the Valley of the Son of Hinnom, that no one might burn his son or his daughter as an offering to Molech. . . . And the king defiled the high places that were east of Jerusalem, to the south of the mount of corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Sidonians, and for Chemosh the abomination of Moab, and for Milcom ["Molech" - NIV] the abomination of the Ammonites.

~ 2 Kings 23:10, 13

Some scholars have thought that Molech was a combination of the consonants for "king" (*m-l-k*) and the vowels of the word "shame" (*o-ē*), since the title of king not infrequently forms part of the names of deities in Phoenician and Hebrew. . . . Precisely how Molech-worship was conducted is uncertain. It is usually assumed that children were thrown into a furnace or fire as part of a ceremony, though whether they were killed or made insensitive is unknown. . . . The rabbinic writers described a bronze statue, human in form but with an ox's head, hollow within and heated from below. Children were placed inside this structure and immolated while drums drowned out their cries.

~ *International Standard Bible Encyclopedia*

"Wail, O Heshbon, for Ai is destroyed! Cry out, O inhabitants of Rabbah! Put on sackcloth and mourn; rush here and there inside the walls, for Molech will go into exile, together with his priests and officials. . . Yet afterward, I will restore the fortunes of the Ammonites," declares the LORD.

~ Jeremiah 49:3, 6 (NIV)

Let love be genuine. Abhor what is evil; hold fast to what is good.

~ Romans 12:9



For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.

~ *Ephesians 6:12*

Then an experience that perhaps no good man can ever have in our world came over him—a torrent of perfectly unmixed and lawful hatred. The energy of hating, never before felt without some guilt, without some dim knowledge that he was failing fully to distinguish the sinner from the sin, rose into his arms and legs till he felt that they were pillars of burning blood. What was before him appeared no longer a creature of corrupted will. It was corruption itself to which will was attached only as an instrument. Ages ago it had been a Person; but the ruins of personality now survived in it only as weapons at the disposal of a furious self-exiled negation. It is perhaps difficult to understand why this filled Ransom not with horror but with a kind of joy. The joy came from finding at least what hatred was made for. As a boy with an axe rejoices on finding a tree, or a boy with a box of coloured chalks rejoices on finding a pile of perfectly white paper, so he rejoiced in the perfect congruity between his emotion and its object.

~ *C.S. Lewis, Perelandra*

**I**t happened, late one afternoon, when David arose from his couch and was walking on the roof of the king's house, that he saw from the roof a woman bathing; and the woman was very beautiful. And David sent and inquired about the woman. And one said, "Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" So David sent messengers and took her, and she came to him, and he lay with her. (Now she had been purifying herself from her uncleanness.) Then she returned to her house. And the woman conceived, and she sent and told David, "I am pregnant."

~ *2 Samuel 11:2-5*

Whoever is not with me is against me, and whoever does not gather with me scatters.

~ *Matthew 12:30*

You're gonna have to serve somebody, now it might be the devil or it might be the Lord, but you're gonna have to serve somebody.

~ *Bob Dylan*

And the LORD sent Nathan to David. He came to him and said to him, "There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds, but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children. It used to eat of his morsel and drink from his cup and lie in his arms, and it was like a daughter to him. Now there came a traveler to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the guest who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him."

~ 2 Samuel 12:1-4

The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!"

~ John 1:29

And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals." And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. . . . And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. . . . "I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star."

~ Revelation 5:5-6, 12:11, 22:16

Then David's anger was greatly kindled against the man, and he said to Nathan, "As the LORD lives, the man who has done this deserves to die, and he shall restore the lamb fourfold, because he did this thing, and because he had no pity." Nathan said to David, "You are the man! Thus says the LORD, the God of Israel, 'I anointed you king over Israel, and I delivered you out of the hand of Saul. And I gave you your master's house and your master's wives into your arms and gave you the house of Israel and of Judah. And if this were too little, I would add to you as much more. Why have you despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have

taken his wife to be your wife and have killed him with the sword of the Ammonites. Now therefore 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 out of your own house. And I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. For you did it secretly, but I will do this thing before all Israel and before the sun.' " David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has put away your sin; you shall not die. Nevertheless, because by this deed you have utterly scorned the LORD [or "you have made the enemies of the Lord show utter contempt" NIV], the child who is born to you shall die." Then Nathan went to his house. And the LORD afflicted the child that Uriah's wife bore to David, and he became sick. David therefore sought God on behalf of the child. And David fasted and went in and lay all night on the ground. And the elders of his house stood beside him, to raise him from the ground, but he would not, nor did he eat food with them. On the seventh day the child died. And the servants of David were afraid to tell him that the child was dead, for they said, "Behold, while the child was yet alive, we spoke to him, and he did not listen to us. How then can we say to him the child is dead? He may do himself some harm." But when David saw that his servants were whispering together, David understood that the child was dead. And David said to his servants, "Is the child dead?" They said, "He is dead." Then David arose from the earth and washed and anointed himself and changed his clothes. And he went into the house of the LORD and worshiped.

~ 2 Samuel 12:5-20a

TO THE CHOIRMASTER. A PSALM OF DAVID, WHEN NATHAN THE PROPHET WENT TO HIM, AFTER HE HAD GONE IN TO BATHSHEBA. Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin! For I know my transgressions, and my sin is ever before me. Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment. . . . Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence, and take not your Holy Spirit from me. Restore to me the joy of your salvation, and uphold me with a willing spirit. Then I will teach transgressors your ways, and sinners will return to you. Deliver me from bloodguiltiness, O God, O God of my salvation, and my tongue will sing aloud of your righteousness. O Lord, open my lips, and my mouth will declare your praise. For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt

offering. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

~ *Psalm 51:1-4, 10-17*

**T**hen David comforted his wife, Bathsheba, and went in to her and lay with her, and she bore a son, and he called his name Solomon. And the LORD loved him and sent a message by Nathan the prophet. So he called his name Jedidiah ["beloved of the Lord"], because of the LORD.

~ *2 Samuel 12:24-25*

In the election of Jesus Christ, which is the eternal will of God, God has intended the first-namely, election, blessedness, and life for man; but the second-rejection, damnation, and death for himself.

~ *Karl Barth, Church Dogmatics*

On the fourteenth day of the first month is the LORD's Passover, . . . a tenth shall you offer for each of the seven lambs; also one male goat for a sin offering, to make atonement for you.

~ *Numbers 28:16, 21-22*

Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.

~ *1 Corinthians 5:7*

And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

~ *Colossians 2:13-15*

And all the people were amazed, and said, "Can this be the Son of David?"

~ *Matthew 12:23*

**I**saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his

dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

~ *Daniel 7:13-14*

**W**hy do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his anointed, saying, "Let us burst their bonds apart and cast away their cords from us." . . . Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.

~ *Psalms 2:1-3, 12*

And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!" Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. And he touched my mouth and said: "Behold, this has touched your lips; your guilt is taken away, and your sin atoned for. And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I! Send me." . . . "You are my witnesses," declares the LORD, "and my servant whom I have chosen, that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me. I, I am the LORD, and besides me there is no savior. I declared and saved and proclaimed, when there was no strange god among you; and you are my witnesses," declares the LORD, "and I am God. Also henceforth I am he; there is none who can deliver from my hand; I work, and who can turn it back?"

~ *Isaiah 6:4-8, 43:10-13*

But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.

~ *Acts 1:8*

**F**or though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought

captive to obey Christ, being ready to punish every disobedience, when your obedience is complete.

~ *2 Corinthians 10:3-6*

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