

Transcript* - David: Dire Consequences – Jay Gjurgeovich – 4/13/2025

Happy Palm Sunday to all of you. Great to see all of you here this morning. Several years ago, a movie by the name of doubt came out, and I don't know if you had a chance to see it or not, but the central plotline in the movie involves a Catholic nun who is also the head of the Catholic school there, and and a priest.

And the Catholic nun develops this kind of vendetta against the priest over time. And so she starts spreading these rumors and this gossip about about the priests, and most notably, that he had molested one of the children at the school. And so as word gets back to the priest and he hears what she's been saying, he decides to preach a sermon on a Sunday morning at the church about the dangers of gossip.

And in that sermon he tells a story about a woman who is gossiping to her friend about a man that she hardly knows. And that night she goes, and she has a dream about a large hand that's hovering over her and pointing right at her. And so she's filled with this sense of guilt. First thing in the morning, she goes over to the church and begins to confess to the priest about what she has done.

And after the confession, she asks, am I forgiven? And the priest says, I want you to do one more thing. I want you to go home and take a pillow and a kitchen knife and go up to the top of your apartment building. Cut that pillow open and then come back to me tomorrow and tell me what happens.

So she does what he tells her to do. She comes back the next morning to the church, and she says, I did as you asked me to do. And he said, okay, what was the result? And she said, well, there were feathers everywhere. First of all, feathers spilled all over the floor and feathers that were carried off into the wind.

And they went everywhere all over the place. And he said, okay, now what I want you to do is I want you to go grab every feather that, that, that came out of that pillow and return it to the pillowcase that it came from. And she said, what? Are you kidding me? That's impossible. How in the world would I do that?

I just told you that all the feathers got carried away by the wind, and I had no idea where they went. And it's been a day since I did that. So those things could be anywhere. And he said that is the effect of gossip. And the parable, of course, paints a powerful lesson about the damaging effects of gossip.

But even on a higher level, it paints a picture of the consequences. Really, of all our actions, when you think about it, particularly the fact that once we do something or once we say something, we can't control who or what that action affects and how far it goes. And certainly we can never take it back once it's already happened.

This morning, when we continue as we continue our series called It's Complicated, we're going to be talking about this reality as we talk about the life of King David. Now, if you're familiar with the Bible, you may know that the Bible has a lot to say about the extraordinary life of King David, and we're not going to cover all that the Bible has to say about King David this morning.

Since this series is called It's Complicated, we're going to just focus on the complicated stuff, the fun stuff, the difficult stuff. And this morning, as we as we continue to talk about this, what we're going to be looking at is really, even more than the word complicated can actually capture. In other words, like the word complicated doesn't fully cover or describe what we're going to be looking at today, because we're going to be looking at the end of David's life when things get really out of hand.

Last week, we talked about complicated grace in terms of how God called Paul and the early Christians to live by his complicated grace, but he saw it all happen in a good way. This this time this week, we're going to be looking at kind of what happens on the other end of the spectrum, what happens when our sin causes so many consequences is that that's what complicates the situation.

And what does God do in the midst of all that? And again, there probably isn't a better example than than the tragic ending to King David's reign. We're going to see as these stories play out, they're the kind of scandalous events that you would anticipate happening in a movie, or a TV show with like a mature audience rating on it, the Ma rating.

That's how crazy these things get at times. And so, this morning, I know we've got kind of a mature audience this morning, more or less. And so but for the most part, I just wanted to remind you, or at least warn you about what we're going to be talking about here this morning. Don't say you weren't warned, because there is a lot in this that is really actually so outrageous that if you tried to write it in a Hollywood script, it probably gets sent back for a rewrite because it is so unbelievable.

No one could believe something like this would happen. And yet it's not just a Hollywood script. It's the real life events of arguably the most important character in the Old Testament. Now, to give you an idea of what are we going to be at in the Bible this morning? We're going to be covering the events that the Bible records in the book of Second Samuel from chapters 11 to chapter 19.

And this is the last part of the reign of King David, a reign that started out with so much promise and blessing that when God says to David at the beginning of his reign that your kingdom is going to, it's going to reign forever. It really does begin to look that way at the beginning of David's reign, because Israel is at its pinnacle while David is king.

It's the kind of kingdom that, that, that, that got the attention and the admiration and the respect of all the kingdoms of the world at that time. And David himself, as he was king, was one of the most powerful men in the world while he was king of Israel. And here was a shepherd boy who would become a warrior poet king who had defeated Goliath and led Israel to countless military victories.

The man after God's own heart, who brought the Ark of the covenant back to the city of Jerusalem. A poet who had composed several psalms that we have in the Psalter in Scripture today. David was a Renaissance man. In other words, before the Renaissance was even a thing, and yet by the end of his reign had it all come crashing down around him.

And it's hard to imagine how this could happen when it got started so well. But I guess, as they say, the higher things grow, the further they fall. And this is a tragic story of how it all happened. We began in Second Samuel chapter 11 with one of the most notorious stories in the Old Testament. And keep in mind, in the scene that we're about to read, it takes place at the height of David's reign.

And really, when the Kingdom of Israel's influence was, was, was unmatched in its history. And Israel and David are at the peak of their prosperity. And the chapter right before this, we're told, David, it records a slew of military victories that David led Israel through. And then in second Samuel chapter eight, it tells us that David reigned over all of Israel, administering justice and righteousness for all people.

In other words, that had never been better for Israel and for David than it is right now in this moment before this happens. Second Samuel chapter 11, verse one. And it says this in the spring of the year, the time when kings go out to battle, David sent Joab and his servants with him, and all of Israel. And they ravaged the ammonites and besieged Rabbah.

But David remained at Jerusalem. 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 that woman was very beautiful. And David's senate inquired about the woman, and one said, is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

So David sent messengers and took her, and he and she came to him and lay with her, and he lay with her. And then she returned to her house. And the woman conceived, and she sent to David and told him, I am pregnant. There's a lot to unpack here in just these short five verses. So let's start right at the beginning of the story.

Right at the top of this, there's this foreboding from the narrator as he tells us that this is the time of year that kings are supposed to be out at battle. And yet, where is King David? Is he out at battle? Is he out defending the Kingdom of Israel like he's supposed to be? No, he's at home. And he had sent his general Joab to go out and fight his war for him while he sat at home on his couch, apparently binge watching Netflix or something.

Who knows what he's doing, but he's sitting there on his couch and as he's sitting there on his couch, it just so happens that he gets up out on his roof. The roof of the palace in the palace being the tallest building of any building that was around. So that vantage point gave him the ability to peep into everybody's yard and everybody's home.

And he just happens to be walking on the roof. Now, there are some commentators who will even say that David knew that this was the time of day when women would typically be bathing. Now, whether or not that's true, David is up on that roof not just to get not just to stretch his legs out or have a nice little stroll on the roof.

He's out there knowing what he's looking for. And as he's peeping, he began, his eyes begin to peep. A woman who is bathing. And this woman apparently is very attractive. And David not only sees her, but then he begins to leer at her and as he leers at her, begins to lust after her, and his lust leads him to request this woman.

He says, who is this woman? And he asks about her. And in fact, that phrase, this woman or the woman shows up a few different times through this scene. And it's significant because it seems to represent, on the one hand, David, just seeing this woman almost as this nameless object of his desire more than she is a human being.

And in fact, that voice that comes kind of that unidentified voice is the only one who identifies Bathsheba by name. And he and the voice says, that's Bathsheba. Not only is that Bathsheba, a human being created in God's image, but she is the daughter of she is the daughter, as it says, of Ilium and the wife of Uriah the Hittite.

In other words, David, this is not just an object of your desire. This is a woman. She is someone's daughter. She is someone's wife. And it seems like there's an opportunity. There's an ramp when David hears that to be able to say, oh, yeah, you're right, I shouldn't be. I shouldn't be doing this. There's an off ramp provided for his temptation, but he doesn't take it.

Instead, he allows his loss to become desire and desire in such a way that it's out of his control. And he gets to a place where he needs to quench that desire. And as it turns out, when you're the most powerful and popular man in Israel, you can do a lot, including sending some guys to take a random woman who is someone else's wife and bring her back to your bedroom.

Now, if David thought that this one time fling would not have consequences, he's sorely mistaken. Bathsheba sends word back to David that she's become pregnant, and it's obvious that it's his, because, of course, her husband Uriah is out fighting battles for Israel, which is the place where David should have been in the first place. So David hatches this plan again.

He's provided with another opportunity, by the way, at this point, to say and confess and repent. But instead he hatches a plan to try to cover up his sin, and he sends for Uriah under false pretenses. He brings Uriah back off the battlefield. He said, hey, how's it going? I just wanted to know how things are going out there on the battlefield.

But of course, David's plan the entire time is to get Uriah back into the city so that he'll go spend the night with his wife. And then when Uriah finds out she's pregnant, it'll just seem like it's Uriah's baby,

right? They didn't have DNA testing back then. So you didn't have Maury Povich or whatever that is. So David thinks this is a great plan.

It's going to work. Except he underestimated Uriah's character. And Uriah looks at David and he says, far be it from me to go enjoy a night with my wife when my brothers are out on the battlefield. They don't get to enjoy nights with their wives. They don't get to sleep in their own bed. And so I'll sleep right here on the grounds outside of the palace.

And he doesn't go home to see his wife the next day. You would seem like it would seem like at this point, David has another opportunity to snap out of what he's doing. The comparison between the character, a great character of this man and all that he says, and David realizing that that's actually his responsibility. And yet he doubles down on covering up his sin.

He decides to get Uriah drunk, hoping that Uriah will let down his guard and will go back and sleep with his wife. But he doesn't do that. So David seems to panic, and he does the one thing that he cannot come back from, and this decision is going to seal his fate as well as Uriah, his fate and Bathsheba's fate as well.

He sends Uriah back into the battlefield, carrying a confidential message back to the general Joab. And the message basically says, Put Uriah on the front lines of the battle, and when the fighting gets the fiercest, pull back your army so that Uriah will be ambushed and killed by the enemy. And so Joab does this, and Uriah is killed.

And when you think about all the layers that go into this, the manipulation, the lying, the deception, the last step is David actually taking advantage of Uriah's good heart and his dedication to his soldiers, his love for his country, and even his love for his King. David takes advantage of all of that to get Uriah killed. The depravity that's coming out of David is almost unimaginable at this point, and it's hard to think that he could go lower than this.

But again, that's what's sin unaddressed and unmitigated will do, even to a guy who's described as a man after God's own heart, even a guy who had stood in the face of Goliath and trusted God to bring victory, even a guy would have been chosen by God to be the king of God's people had gotten to this point, and that's how quickly sin can destroy everything in his path.

That's why God hates it so much. After Uriah dies, David takes Bathsheba in and as well as his wife, and she gives birth to a son. And I imagine at this point, David probably thinks to himself, I got away with it. Nobody knows what I did. Uriah's dead, got Bathsheba as my wife. I can go on with my life.

But at the end of chapter 11, what David seems to think he got away with, we're told God sees it all. The last statement in chapter 11 says this the thing that David had done displeased the Lord. It's a statement of foreshadowing, because now look how the next chapter begins. Chapter second Samuel,

chapter 12, verse one. And the Lord sent Nathan to David, and 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 many flocks and herds, but the poor man had nothing but this one little lamb which he had bought. And he brought it up. And as it grew up with him, it grew up with him and 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 his herd to prepare for the guest who had come. But he took the poor man's lamb and prepared it for the man who had come to him. Now 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, because he had no pity.

And Nathan said to David, you are that man. Thus says the Lord, the God of Israel, I anointed you king over Israel. I delivered you out of the hand of Saul. 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 have added much more.

Why have you despise 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 you've killed him with the sword of the ammonites. Now therefore, the sword shall never depart from your house, because you have despise me, and 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 it to you, 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 of Israel and before the sun.

David said to Nathan, I have sinned against the Lord. And Nathan said to David, the Lord has put away your sin. You shall not die. Nevertheless, because by this deed you have utterly scorned the Lord, the child who was born to you shall die. And then Nathan went to his house. Oh, boy. So here Nathan the prophet enters the story as the prophet of the Lord.

And so Nathan enters. And Nathan had, by the way, been the prophet serving David during his king and during his reign. We have a couple other stories of Nathan coming to David with the word of the Lord. And so when David shows up at the hour, when Nathan shows up at the palace, right. David probably didn't think much of it.

They knew each other well. They probably talked a lot. So he's like, hey, Nathan, how's it going? And Nathan launches into this parable right away about this man and his lamb. And of course, the parable is all about picturing what David had done to Uriah, who is the poor man in this story? David, the rich man

who had been given everything, takes advantage of the poor man, and he gets to the end of the story.

And David's like, what evil has been done to this man. Let's do everything we can under the law to make sure that he repays even more than what he's taken. And Nathan, at this point, probably completely incredulous because he's probably thinking, I'm crafted this wonderful, eloquent parable that's going to just bring David to his knees and repentance. Right?

And he shows up, he tells the story, and David is completely oblivious. By the way, another thing that sin does is blind us to our own sin and the consequences of it, and then it causes us to get hardhearted towards people so that we want to judge everything that everybody else does with a harder, harsher possible terms. So David's speaking out of this blindness and the stupor and there's hard heartedness, and Nathan has to wake him up and just say, David, you are that man.

And then from there he tells him all the things that the Lord says will happen. And notice what he says to him. He tells him that these things are going to happen as like consequences to what you have done. In other words, you have done this, David, as a result, this is going to happen to you, and there are consequences that are very similar to what David has done.

And the text draws that connection very deliberately. And so first he says, you killed Uriah with the sword of the ammonites. What David thought he was hiding from everyone, that Uriah just died in battle. God, he couldn't fool God with that. God knows David's intentions. And he says, look, it's as if you killed him yourself with the sword of the ammonites.

Secondly, he says, secondly, he says, you have taken his wife from him and you've destroyed a family. As a result, your family will be destroyed by the sword and and violence will never cease from your household. Third, since you had sex with another man's wife, another man will have sex with your wives. And finally, since the child you fathered with Bathsheba was conceived in this way, that child will die.

Now, as I mentioned, these next several chapters are dedicated to telling this brutal story of how these things all eventually take place. It's heartbreaking and gut wrenching and all those things in every way, and it reminds us of the dire consequences of sin. The first thing that happens is that David's son with Bathsheba gets sick and he dies.

And from that point on, David gets so despondent and depressed that he begins to detach himself and retreat from all of his responsibilities, including his responsibility to lead his family and to lead the nation and the Kingdom of Israel. And the death of his son leaves him so withdrawn, which begins to set into motion all of these horrible things that begin to happen in David's family.

The first thing that happens is that David's oldest son, Amnon, develops a perverse attraction for his half sister Tamar, and much like his father, he doesn't want to or he can't control his sexual desire for

her, so he plans to get her alone. And even as he gets her alone and she protests, he rapes her. And after he's done, he throws her out and refers to her as the woman.

A haunting reminder of the same phrase that David used towards Bathsheba when she was Uriah's wife. The parallels are eerie here, and we're just really getting started. When David finds out about the rape, guess what? He does absolutely nothing. He's so disconnected and so dispirited that he does absolutely nothing about it. He doesn't discipline Amnon. He doesn't confront Amnon.

He doesn't turn him over to the authorities. And worst of all, he does nothing to care for his little girl who has just been raped by her brother. His passivity leaves the door open for even more chaos and destruction. As another one of David's sons, Absalom, finds out what happens to Tamar and he does what David's should have done in the first place.

He takes his sister into his own house, and he cares for her and comforts her and nurses her back to health. And then he plans for how he's going to avenge her rape. And in the process of all of this, as we see, Absalom is not only infuriated with Amnon, but he's infuriated with his father David because David didn't do what he was supposed to do.

And here was David, Absalom, and heard all the stories about confronting Goliath and leading Israel's through all these military victories. And yet, where was he when his family needed him the most? Nowhere to be found? And the resentment as a result of that, that that that kind of crops up. And Absalom's heart never leaves him until the day he dies.

But for Absalom, he first has to deal with Amnon, and for two years he plans on how he's going to kill him. Now, Amnon at this point might have thought after two years Absalom's forgotten about what I've done. Or maybe it's just water under the bridge and everything's cool. So when Absalom invites him to go out drinking one night, he accepts the invitation and Absalom gets him so drunk he plays the old let's get him drunk card right.

Maybe that he learned from his father and he kills Amnon, and as a result he flees out into exile and David knows where he's at the entire time, and he does nothing to go reach his son, to go meet with his son, to go talk with his son. He lets his son live in exile until he's there for three years.

And finally the general Joab decides he's going to go try to reconcile Absalom and David. He's so tired of seeing all the brokenness in the king's family that he goes out and he gets Absalom. He brings him back to the palace in the hopes that the Father and Son can reconcile. And what does David do? He completely ignores him.

He won't talk with him. He won't meet him, meet with him. And Absalom gets so upset that he begins to act out the first thing he does is he goes to Joab property and he burns all of Joab fields. And this is your right hand man, and the only guy you're going to talk to. I'm going to get your attention somehow.

And so he burns all his fields, and when that doesn't work, he decides it's time for him to take over his father's kingdom. So Absalom begins meeting with people at the city gate, and he begins adjudicating their disputes, which was something that the king was supposed to do. But because David was so absent, Absalom was able to sneak in there with a smooth talking and his ambition, and he begins to win over the loyalty of the people in Israel.

They haven't seen King David in a long time, but Absalom's down here in the streets, helping us figure out our disputes like a real king should. In fact, in second Samuel 15, verse six, it says that by doing this Absalom stole the hearts of the men of Israel from David. And so with this combination of Absalom's growing popularity and David's continued absence from the Kingdom of Israel, it's not long before Absalom begins to think, I've got enough authority, and I've got enough popularity and force behind me that I can take over the kingdom now.

And he makes a plan to go forcibly take over the palace. David hears about it, and he escapes from the palace with his few, with his servants and his household. But as a text says, kind of as a sidebar, he leaves his ten wives behind, or ten of his wives behind. So Absalom arrives with his military force to find the palace deserted.

And guess what he does? On the advice of one of David's former men, Absalom pitches a tent on the roof of the palace and has sex with David's wives in public for everyone to see. Obviously, this is the ultimate statement of disrespect and domination towards his father, but it also fulfills what God had said would happen to David.

And it happens. And I don't think it's any small coincidence that it happens on the very same roof, in the very same place that David had decided to take someone else's wife as his own. From there, Absalom acts on more advice to pursue David and finally try to defeat him once and for all. He gets an army of 12,000 of the soldiers of Israel, and they go and pursue David.

They track him down, and they end up fighting a huge battle in the forest of Ephraim. And David's servants actually defeat the army of Israel. But 20,000 people, as Scripture tells us, die in the battle, which is a tragic thing when you think about it. 20,000 men die because two guys, father and son, couldn't get along. And more than that, because the father had so many different opportunities to do things different.

But he makes a mistake almost at every turn and twist and turn in the story and it results in 20,000 men losing their lives as a result. One more man dies that that that afternoon, as well as Absalom is fleeing the battlefield, he gets his long hair caught in the branches of an oak tree, and it trips him up just enough so that Joab pursues him and goes and kills him.

When David finds out, he breaks down and weeps over the death of his son. He says, my, my son Absalom, my son Absalom, my son Absalom! Over and over and over again, as he's weeping, he says, I

wish I had died instead of you. Now, by the end of this story, it's a sad story with a heartbreaking ending.

David gets his kingdom back, but it's never the same. And by the end of his life, David ends up being much less of the man who was after God's own heart, bringing prosperity and peace to the Kingdom of Israel and much more like the kings who would follow him, who led Israel into idolatry and ultimately into exile. And the worst thing about it is that David had so many chances to prevent it from getting to this point, and instead it seems like at every turn in the story, he made the wrong decision.

Now, I know this is a difficult, weighty story to handle, but there is hope in all of this, and I want to give you hope. As we close this morning, you may know that in this story, there's a place where David actually does come to terms with his sin, and he does repent. It actually happens after Nathan confronts him.

We see it a little bit at the end of that story in Second Samuel, that scene in second Samuel. But we see it especially in the Psalm that he wrote in response. And it's in Psalm 51. Listen to how it starts. It says a Psalm of David. When Nathan the prophet went to him after he had gone into Bathsheba.

And listen to what David says here, because these are really important, beautiful, wonderful, truthful words about repentance. They show us what repentance really looks like. The first thing he says, he says, have mercy on me, God, according to your steadfast love, according to your abundant mercy, blot out my transgressions. David doesn't go to God bargaining with him.

He doesn't go to God and say like rationalizes sin like God. I know it looks bad, but you got to understand the mindset I was in at the time. You know, I know I did these things, but also consider the great things that I've done as well. He doesn't do any of that. David knows the only thing he has to stand on is the grace and mercy of God alone.

That's the beginning of true repentance, actually. And he says, Lord, wash me thoroughly from my iniquity and cleanse me from my sin. For I know my transgressions, and my sin is ever before me. He's pleading with God. You're the only one who can wash out and blot out this transgression in this sin. So wash me and clean me, because you're the only one who can do it.

Verse four against you, and 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. Now look, David sinned against more than just God. Actually, in this story, he's sinned against Bathsheba, Uriah. He's sinned against Israel. He sinned against his family. So why does he say against you?

Only God have I sinned? Well, he's recognizing, of course, the fact that when we sin, we first sin against God before we sin against other people. And he's recognizing this as a heart of repentance, saying God

and priority and process you. I sinned against you before my sin goes out into the world. So behold, I was brought forth in iniquity, and in sin did my mother conceive me.

Behold, you delight in the truth and in the inward being, and you teach me wisdom in the secret heart. Purge me with hyssop, and I shall be clean. Wash me, and I will be whiter than snow. There's a confidence in God's grace and his power to save. Let me hear joy and gladness. Let the bones that you have broken rejoice.

Hide your face from my sins and blot out all my iniquities. Create in me a clean heart. Oh 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. Some of the most wonderful words about repentance and confession you'll ever read anywhere.

And yet, do you know when David wrote this? David wrote this, of course, after his meeting with Nathan. After Nathan confronts him, which is before, by the way, all of the other things that happened to his family afterwards. You see all of this stuff that happens. And I think what happens is, as we see this is I really believe one of the things that shows us is that certainly while we can be forgiven of the guilt of our sin and be made clean before God and reconciled to him in relationship, we still sin and our sin has real consequences to it.

I think in that regard, it's really helpful to see a story like this play out, because you actually see all the different ways that sin can have immediate effects and damaging effects in our life and in the people around us. I mean, think about this, certainly sexual sin and then lying, covering up guilt. What sin can do to relationships, what it can do to families, what passivity or an unwillingness to deal with sin and brokenness in our lives and in our lives with other people and families can do.

How about generational sin? How parents and grandparents can pass on sin patterns to their two generations after us? Certainly how we treat people, what anger and rage and selfish ambition can do to our hearts. And look, you can read this story and think to yourself, well, I'm not guilty of any of those of the worst sins in this story, like the egregious, really gross sins.

But I think in some ways, what this shows us is that every sin has consequence. And when you choose to commit that sin, just like the feathers that are blown into the wind, you can't control how far it goes or who it hurts. And I don't know how many of you knew all of this story here. I would, I would, I would guess that most of you probably knew about David and Bathsheba, maybe even knew about Absalom.

But when we think about David, for the most part, probably most of us of our first thought is not what happens with Bathsheba. It's all the wonderful things that happen in David's life, all the faithful things, Goliath and all the rest, which is good, which is great. One of the reasons we remember that is what God does in his life.

But the most important thing that God does, bar none in David's life, comes from Second Samuel chapter seven. It's when God says to David, he makes a covenant with him, and he says to him, your kingdom is going to be established and it will continue forever. Now here's one thing that we realize David doesn't live forever. Even the kingdom that he reigns over will be split in two generations and will ultimately to be divided and conquered.

And so what does God mean here when he says that David's throne will last forever? Well, it's a God was referring to a greater David who would come after David, a greater King and a Savior who would ultimately redeem David and fulfill God's promise of a messiah, not just a king to rule Israel in this world, but the King of Kings will bring his kingdom for eternity.

The one who would make everything that David says in Psalm 51 not just a request, not just words, not just promises, but promises fulfilled. And I think it's fitting that we would talk about this promise today on Palm Sunday, because the following scene happens in the life of Jesus, about a thousand years after David's kingdom. Matthew chapter 21.

Now when they drew near to Jerusalem and came to Bethpage to the Mount of Olives, then Jesus sent two disciples, saying to them, go into the village in front of you, and immediately you will find a donkey tied and a colt with her. Untie them and bring them to me. If anyone says anything to you, you shall say, the Lord needs them, and he will send them at once.

This took place to fulfill what was spoken by the prophet, saying, say to the daughter of Zion, behold, your king is coming to you, humble and mounted on a donkey, and on a colt the full of a beast of burden. The disciples went and did just as Jesus had directed them. They brought the donkey and the colt, and put them on their cloaks.

And he sat on them and put on them, put on them their cloaks, and he sat on them. Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them out on the road. And the crowds that went before him and that followed him were shouting, listen to this! Hosanna to the Son of David!

Blessed is he who comes in the name of the Lord! Hosanna in the highest! And when he had entered Jerusalem, the whole city was stirred up, saying, who is this? And the crowd said, this is the prophet Jesus from Nazareth of Galilee, those words, Son of David, Hosanna, Hosanna. The word hosanna literally means please save us the crying out, save us, Son of David.

And this is a reflection of the promises of God fulfilled. This is because God is faithful to his promises, not because David was faithful to do everything he was supposed to do. All that David had done still needed to be accounted for. He asked God to wash him because he can't wash himself. But the King who rides into Jerusalem a thousand years later, on that first Palm Sunday on a donkey, is also the king who rides him to Jerusalem as the Lamb of God, the one who lays down his life so that David's sin can be blotted out, so that he can have a clean heart given to Him by God, and so that our

sin can be blotted out, and so that we can have a clean heart given to us by God. The promise that God made to David, that his kingdom will never come to an end could not be accomplished by David. He was just a man with flaws and sin in every way. But it was accomplished through the Son of David, Jesus, who is the King of kings.

And this is the promise for anyone who comes to him to live according to a new kingdom that is breaking the power of sin, and one day will completely remove all the dire consequences of our sin. And anyone who comes to him will never be turned away. Let's pray. Father, we are so thankful for your goodness towards us.

And as we think about what it means to celebrate this Palm Sunday and as we look forward to this week leading all the way up to Easter Sunday this next week, Lord, we are struck by your faithfulness and your goodness towards us. And we're also aware of the fact that if a man like David could fall into such grievous sin as we've read about today, or we know that all of us are in need of your grace and mercy all the time.

And so, Lord, we ask for wisdom to be able to discern the way we should live, to be able to discern where those off ramps are and things like temptation when it comes, and it arises in our hearts and our minds. Lord, allow us to hear this. Hear the voice of the spirit leading us in a different direction, leading us to the on ramp away from temptation or the off ramp away from temptation.

And Lord, we ask Lord, that in all of this that you would help us to see how our lives can be lived in a good and righteous way, in a way that you desire to be, so that we can affect the world around us, that we can bring aspects of your Kingdom to this world even now, in the way that we live.

It's not just about avoiding sin, Lord, it's about living in a way that brings your presence to bear in this world. Thank you that you have given us that calling and that responsibility. We pray, Lord, that we would seek the wisdom that we need and the humility that we need to live it out. So in Jesus name that we pray, Amen.

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