

Series: Shepherd, Poet, Fugitive, King - The Life of David  
2 Samuel 11:1–12:1 – The Fall of a King / Ryan Patty / 4.14.24

Scripture Reading: James 1:13–15 and Matthew 5:27–28 (CSB)

If you have a bible we will be in 2 Samuel 11 this morning. Our passage today is one of the more well-known texts in the bible. And it's well known because it surprises us, but not in a good way. Based on who we thought we were getting to know up until this point, one can assume, man this David guy is killing it. It's surprising because from the outside looking in, everything is going so well for David. He's got the kingship, he's got the love of the people, he's winning battles left and right, even in chapter 10 we see him crushing those who sought to disrespect him. David has arrived.. Have you ever known someone where this seemed to be the case? They have the promising career, things are going so well. From the outside looking in, family life looks great, they take vacations and post all the pictures they can, maybe he's next in line to take over the company... well respected, well liked, handsome, and then news comes that upends everything you thought you knew about the person..

Well this morning, we get a front row seat to the news... We get a front row seat actually to the event itself. Because David is going to sin horribly in this account. And there will be repercussions from it throughout the rest of the book. Really 2 Samuel can roughly be divided into two sections. Up through chapter 10, you have the rise of David's kingship and kingdom. And now beginning in chapter 11 through the end, you have the downfall and division of it.

And so this morning's text is a stark reminder that apart from the grace of God at work in our lives, apart from watching our lives closely, apart from being men and women who seek to fight against the schemes of Satan and our sinful flesh that so easily seeks to ensnare us, we too are one mistake away from being like David here. Let us not stand up high on our horses and seek to think "I could never do what David did!" Apart from the sanctifying and preserving grace of God at work in our lives, we are all one sin away from doing something just as dumb.

Further I realize there are women here who have suffered through sexual assault, abuse, and rape. And this text this morning might bring up hard memories. I am going to discuss what I understand to be happening in the text, but I

pray that Christ our risen Lord would be your comfort this morning, that His Spirit would assure you of his love for you, and that you would know that your Heavenly Father is a God who disdains those things as evil and will judge accordingly, as we will see next week.

Before we jump into this text, let me highlight that the word “sent” is very important in this text. 11 times between 11:1 and 12:1 the word sent is used and I think this is purposeful as I will explain. And so in light of that word “sent,” our text this morning is centered around 4 sending interactions: 1) David sends for Bathsheeba, 2) David sends for Uriah, 3) David sends to Joab, and 4) God sends for David... each of these points will have a clarifying explanation as to what is happening in the scene.

#### 1. David sends for Bathsheeba – Committing the sin

Let us look at 2 Samuel 11, verses 1-5.

In the spring when kings march out to war, David sent Joab with his officers and all Israel. They destroyed the Ammonites and besieged Rabbah, but David remained in Jerusalem.

2 One evening David got up from his bed and strolled around on the roof of the palace. From the roof he saw a woman bathing—a very beautiful woman. 3 So David sent someone to inquire about her, and he said, “Isn’t this Bathsheeba, daughter of Eliam and wife of Uriah the Hethite?” 4 David sent messengers to get her, and when she came to him, he slept with her. Now she had just been purifying herself from her uncleanness. Afterward, she returned home. 5 The woman conceived and sent word to inform David, “I am pregnant.”

David, as I said, has arrived. His kingship, that the Lord has given him, is solidified. He has the corner office, we could say, he’s got what he wanted, and now he can relax a bit... such that, verse 1, when the kings march out to war, David *sent* Joab and he himself stays behind. Now the kings could go to war in the springtime because the rainy season is mostly over, the roads start to dry, the chariots and cavalry won’t get bogged down. And David as the king, should be going, should be leading his men, but he stays behind. He relaxes.

How many of our sins can be characterized by these two simple realities. **We are now where we should be, and**

**are not doing what we should be.** He's supposed to be out, but he stays behind. He's supposed to be leading, but

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instead he is relaxing. Think over the course of your life, and those bigger events of sin, could they now be summarized in a very similar way? Not where you're supposed to be, not doing what you're supposed to be doing. Now we praise God for his grace and forgiveness and the redemption we have through the blood of Christ, but there is just something practical I don't want us to miss. Young people, kids and teens, take this to heart. Recognize that a primary battle against sin in your life will be understanding these two points: don't be where you shouldn't be, and do what you're supposed to be doing. Christian life is not just about morality, so please don't hear me saying that. But instead this is just wisdom, this is the fear of the Lord applied. And David finds himself doing neither. Further, this temptation comes after so many highs, doesn't it?

- He has the kingdom, military battle after military battle. How many of us have had a great spiritual experience with the Lord, we have felt a nearness to him that at times is hard to communicate, we have truly experienced his love and grace in deep and profound ways, and then what happens? We coast a bit, and temptation hits like a freight train and we give in once more and we are left wondering, what just happened? How did I succumb? Let's continue.

David strolls around the roof in the evening, it's darker out, and he notices a beautiful woman bathing. A very beautiful woman. It is not a sin to think someone is attractive (that's fine in and of itself, God allows us to recognize beauty) no the sin typically doesn't come in the first look, but the second and subsequent looks. When no longer are you appreciating or recognizing attractiveness in a fellow image bearer but now there is objectification, there is lust, there is a desire for that which is not yours...

- So David here should have looked away, he should have thought of the wives he already had (yes plural, already too many), he should have went inside and minded his own business, but he doesn't. She's very beautiful and David will give in.

So he inquires, who is this? Even the way the servant gives the answer is apparent: "well isn't this Bathsheeba, daughter of Eliam, wife of Uriah?" Think on this David. Daughter of Eliam. Remember, one of your mighty men. One of your great warriors. Who was Eliam the son of, that's right, Ahithiphel, your counselor. Now we don't know if

David actually knew of Bathsheeba and is playing ignorant or not, and I really want to land where the Bible lands here and not go farther, but the signs in bold letters. SOMEONE'S daughter, David! Actually one of your warrior's

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daughters, David! URIAH'S WIFE, David! There are clear warning signs in this answer and David, like all of us do in our sin, ignores them.

So he sends messengers to get her, and then she comes to him, and he sleeps with her. Now she had just been purifying herself, she had just gotten off her period, and why is that in there? To highlight that she wasn't already pregnant. So look what happens. She conceives and sends word to David – only two words in Hebrew and the only words Bathsheeba speaks here. I'm pregnant. David at this point in his life is probably by best guesses mid fifties. Give or take some years. But he is no longer a young man (not trying to offend anyone here), no longer a young man and this temptation comes to him.

- Let this be a warning sign to all of us at any age. Temptation doesn't care about your age or your perceived self-wisdom, or anything else. It doesn't care about your accomplishments or your accolades.. It comes when we least expect it. Maybe some of us this morning need to praise God for his grace to us. That he has not presented us with the opportunity to sin although that desire has been there... Is that true of you my friend? Are you desiring to sin? Planning on it? Repent now. You are hoping to give into the flesh instead of mortify it. And like I said David is ignoring warning sign after warning sign... may that not be true of us. God gives us warning signs and may we heed them!

Back to the text, The writer of 2 Samuel is presenting this story to us so fast. **It is one verb after another**, one action item after another. And I think in part the reason is to highlight that this sinful act of David is not defined in any way by true love. Last week we saw him demonstrating hesed or a loving kindness to Mephibosheth. But this week? It's all eros? It's an erotic love driven by sinful and lustful passion.

He sees, He sends, he takes, He lies (x2). How casually is sex being treated here? How casually is sex treated in our day and age today? It's often the same thing. We see, we take, we lie. And yet, God's Word tells us it should be different. There is no place for sex outside of the confines of a covenant marriage. It is a sin to do so. Even 1

Corinthians 6 highlights how sexual sin is different in nature. All other sins are outside the body, but in sexual sins we sin against our own bodies. It does something to us personally, it can take root in ways that other sins do not,

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and it takes a long time to work through. And we praise God that in his grace we can work through it and our sin does not define us for those who are in Christ! Praise God for that.

But God in his wisdom knew what he was doing when he established a monogamous marriage between one man and one woman (ultimately pointing to the union of one church to one messiah). So God knew what he was doing and he had made clear his expectations, And David knows this too! But he ignores it. He ignores it to satisfy the lust of his flesh. He sees, he sends, he takes, he lies. This is the furthest thing from Romance.

- **I'm sure I'm not the only husband** in here that this is true for, but my wife will sometimes joke that while we were dating and engaged I was so Romantic. I would do all these things for her, write her poetry that will never see the light of day, I was pursuing her. And it's true. I knew I was going to marry this woman. And now that we are married, the joke is that my romantic side has gone out the window. And so I have been seeking to make a conscious effort regarding that. I think it both protects my marriage and serves to highlight what I think of my wife. And the reality is, when I read of David here, I don't want that. I don't want to treat any image bearer of God like that, let alone my wife. I don't want that callousness in our relationship. I don't want to be a man who sees, takes, and lies but a man who loves, cherishes, and sacrifices. May our Christian marriages look different. The world is filled with seeing, taking, laying. May that not be true of us in the church. MAY our Christian marriages look different and be a testimony to a dying world!

- **And the truth of the matter is that we** must protect the purity of our marriages even after being married. I tell young men and young women this often, marriage does not fix your porn issue. Sure it can solve it for a bit, but it doesn't fix it at all. It's a heart issue that must be dealt with in multiple ways. But in light of so many conversations centered on purity before marriage, let us recognize that a part of the marriage covenant is purity towards one another in marriage! There is no outside option. One man, one woman, for the rest of life.

- "Well I just window shop here and there." No stupid, you're not window shopping, you're lusting and committing adultery in your heart as Christ said. May we be men and women who know what

it means to uphold the sanctity and purity of our marriages.

**So David satisfies himself. I wonder friends if there is something in God's Word that you are ignoring to satisfy your own lusts?** I wonder if you have found your eyes lingering longer than they should, taking that second or even third

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look. It's not the first look that gets one in trouble, it's the ones after. And I speak to men and women here. The numbers for pornography usage are closer and closer, it is no longer a "male only problem." Further, the percentages are also much closer now concerning adultery, men still higher, but women not far behind. So I am speaking to both here.. I wonder if your spare thoughts are lustful in nature and rather than combat them with God's Word, prayer, and accountability you find yourself giving into them often.. I wonder young people if you know what it means to have boundaries and to delight in following God's given limits for relationships?

Let me draw out one more thing. This word for beautiful here, to describe Bathsheeba, in Hebrew is "tob." It's also translated good. David saw that it was good, and he took. Remind us of anyone? Our first mother in the garden. Eve saw that it was good, and she took. David's sin is in step with Eve's. And really all of ours. God tells us what to do, and we don't do it. We rebel. And so when Paul writes in Galatians 5 that we who belong to Christ have crucified the passions of the flesh, we need to take that to heart! Christ is your strength, he is your righteousness, he is who you look to in the midst of struggles and in the midst of your temptations. And so you have to recognize this as a Christian. We are called to fight against sin, fight against the lust of the flesh. It is as John Owen wrote, "be killing sin, or it will be killing you." That is true, yes and amen. But we have to recognize that the strength with which we fight is not our own but Christ's. He gives us HIS righteousness, and HIS Spirit, and it is in HIM that we are able to grow and be sanctified and resist temptation. Notice Paul's words to the Corinthians: 1 Corinthians 10:12-13 – 12 So, whoever thinks he stands must be careful not to fall. 13 No temptation has come upon you except what is common to humanity. But God is faithful; he will not allow you to be tempted beyond what you are able, but with the temptation he will also provide the way out so that you may be able to bear it.

David was not where he was supposed to be. He was not doing what he was supposed to be doing. He ignored the signs as well to stop him, he did not flee from the temptation, he did not behave as a man of God or as the King. He

took that which was not his to take, he slept with another man's wife, and then he sent her back as if all was well. Until it wasn't. She sends a message (notice that send word again) she sends a message as we read, I'm pregnant. Our sins never just affect us do they? There are always repercussions as we will see.

So this is where David stops and repents and owns up to his actions. Unfortunately not. 6

2. David sends for Uriah – Trying to hide the sin

What is our initial reaction when wondering if our sin will be found out, if mom and dad will discover, if our spouse will find out, or our coworkers will think of us differently... what's the initial reaction for us? what is it for David here, and what was Adam and Eve in the garden? Hiding. We try to hide what took place. Let me read from verses 6–13.

6 David sent orders to Joab: "Send me Uriah the Hethite." So Joab sent Uriah to David. 7 When Uriah came to him, David asked how Joab and the troops were doing and how the war was going. 8 Then he said to Uriah, "Go down to your house and wash your feet." So Uriah left the palace, and a gift from the king followed him. 9 But Uriah slept at the door of the palace with all his master's servants; he did not go down to his house. 10 When it was reported to David, "Uriah didn't go home," David questioned Uriah, "Haven't you just come from a journey? Why didn't you go home?" 11 Uriah answered David, "The ark, Israel, and Judah are dwelling in tents, and my master Joab and his soldiers are camping in the open field. How can I enter my house to eat and drink and sleep with my wife? As surely as you live and by your life, I will not do this!" 12 "Stay here today also," David said to Uriah, "and tomorrow I will send you back." So Uriah stayed in Jerusalem that day and the next. 13 Then David invited Uriah to eat and drink with him, and David got him drunk. He went out in the evening to lie down on his cot with his master's servants, but he did not go home.

David sends for Uriah to come and simply put is trying to hide his sin, is trying to cover it up. He is away fighting, but if he comes back on break, and as is often when someone is away for a long time from their spouse, if he is intimate with her then all's good. He can wipe his hands clean. The baby will be thought to be Uriah's and not his as long as Bathsheeba doesn't tell, and everything is okay... except, Uriah is an honorable man. Now, maybe he heard rumors, maybe someone informed him, Bathsheeba was called up to David's palace and spent time there, there are lots of maybes, but we have to go off of what the Bible presents. And here, Uriah acts honorably, he acts righteously.

David calls him back and tells him to go down to your house, wash your feet (possible euphemism there). But he sleeps with the servants. David finds out and asks, why didn't you go home? AND notice in verse 11 his answer, 11 Uriah answered David, "The ark, Israel, and Judah are dwelling in tents, and my master Joab and his soldiers are camping in the open field. How can I enter my house to eat and drink and sleep with my wife? As surely as you live and by your life, I will not do this!"

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In the face of David's sin, in the face of David not acting righteously, not leading the people well as the king, not being the Deuteronomy 17 king, here he is confronted with Uriah who is above reproach. He is honorable. He is one who will not indulge while the other men are at war. Who will not do what David himself just did! Indulge while his men are at war!

So Uriah the Hethite (Hittite), a Gentile among Israel who has attached himself to Yahweh, the God of Israel, attached himself to God's chosen king and has even become one of his mighty men, is doing what a man of God should while David, God's chosen king is not. **In this instance he is everything King David is not.** The irony is apparent as the one who he has attached himself to will now seek to get rid of him at all costs, even though Uriah himself is behaving as a righteous man! David should be convicted, should be ashamed, but he isn't... His sin is blinding him.

The truth, friends, is that in the spiral of sin, in our shame and fear of our sin being found out, we seek to hide what we have done. Rather than confessing and the freedom and forgiveness that comes in that, doesn't mean there aren't consequences, but rather than experiencing the freedom and forgiveness we seek to protect ourselves. Seek to hide that which has taken place. And in light of us living this side of the cross, **this is not the Christian way.** Rather than hiding, we confess it. 1 John 1:9 – If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

James 5:16 – Therefore, confess your sins to one another and pray for one another, so that you may be healed. (The emphasis here is on the church, the community of God, holding one another accountable, listening to one another confession and praying for one another) The prayer of a righteous person is very powerful in its effect.



Confessing to God. Confessing to one another. This friends spurs us on in the faith, keeps us in the faith, it reveals that we are in the faith. We this side of the cross go to God through Christ in repentance. He is our great high priest. Martin Luther, the great Christian reformer, famously nailed 95 theses to the church door in Wittenberg, 95 issues he had with the catholic church. And the first on the list was this (and this is in light of how they understood repentance) “When our Lord and Master Jesus Christ said, “Repent” (Mt 4:17), he willed the entire life of believers to be one of

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repentance.” - Theses 1 The Christian is not known by their perfection, not known by seemingly having the perfect life, but a Christian can be marked by the fruit of the spirit, by a love for God and a love for others, and yes, by their repentance. And while Luther’s first line is well known, his third theses clarifies it – “Yet it [repentance] does not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortification of the flesh.” - Theses 3

Mortification is a crucifying of the flesh, a denying of ourselves and taking captive these thoughts and desires captive and defeating them with the word of God and the promises of God. We don’t indulge the flesh, in our repentance we look to Christ and turn from them. Rather than hiding, we confess. We bring it into the light. David again is confronted with the opportunity as Uriah’s words return to him. But instead he doubles down.

### 3. David sends to Joab – Covering up the sin

He’s tried to hide it, and now David will have Uriah murdered. Look with me starting at verse 14. 14 The next morning David wrote a letter to Joab and sent it with Uriah. 15 In the letter he wrote: Put Uriah at the front of the fiercest fighting, then withdraw from him so that he is struck down and dies. 16 When Joab was besieging the city, he put Uriah in the place where he knew the best enemy soldiers were. 17 Then the men of the city came out and attacked Joab, and some of the men from David’s soldiers fell in battle; Uriah the Hethite also died.

18 Joab sent someone to report to David all the details of the battle. 19 He commanded the messenger, “When you’ve finished telling the king all the details of the battle— 20 if the king’s anger gets stirred up and he asks you, ‘Why did you get so close to the city to fight? Didn’t you realize they would shoot from the top of the wall? 21 At

Thebez, who struck Abimelech son of Jerubbesheth? Didn't a woman drop an upper millstone on him from the top of the wall so that he died? Why did you get so close to the wall?'—then say, 'Your servant Uriah the Hethite is dead also.'" 22 Then the messenger left.

When he arrived, he reported to David all that Joab had sent him to tell. 23 The messenger reported to David, "The men gained the advantage over us and came out against us in the field, but we counterattacked right up to the

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entrance of the city gate. 24 However, the archers shot down on your servants from the top of the wall, and some of the king's servants died. Your servant Uriah the Hethite is also dead."

25 David told the messenger, "Say this to Joab: 'Don't let this matter upset you because the sword devours all alike. Intensify your fight against the city and demolish it.' Encourage him."

When Uriah's righteousness refutes David, he takes matters even more into his own hands. He sends Uriah back to the frontline with his own death warrant. Joab reads the letter and ensures that it happens. And as to not raise suspicions, it seems Joab sends others with Uriah to the front and under the wall, so that's it not just the whole army pulling back from him and making it obvious, but instead pulling back from a few so Uriah doesn't look singled out. Multiple deaths here is the case (from one man's sin). Such that Joab instructs the messenger, if David is upset at the amount of losses (since David is an astute military commander) just make sure you mention that Uriah is dead.

And that's really the point here. The death of Uriah. It is mentioned 4 times and a fifth is coming in verse 26.

Remember the quick action I mentioned earlier and David giving into his flesh. Well the action here is, we must get him killed at all costs. We must make it seem like an accident, David can bring Bathsheeba in, he can make her one of his wives, and lo and behold she's pregnant after David takes her in! Outstanding David! Even notice the callousness for life David will show, did you catch his words to Joab – Don't let this matter upset you because the sword devours all alike...Such a man of God in this story...

When one reads the Bible, we are confronted time and time again with fallen men and women. In many ways, I think the fact that the Bible records truth as it happened, and not just trying to make its heroes of the faith look better than

they are, the fact it records truth for us in this manner makes it all the more reliable. Only God would record this as it is. Human temptation is to always make things seem better, to edit out the problems, put a little white out here and there... But in light of our heroes in the faith having the worst of their sins recorded, we must wrestle with this reality which J.C. Ryle aptly summarizes: the best of men are men at best. It is so common for us to want to put our hope in other people. Other men.. But they are at best, men.

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**And yet, the great people of the Bible were all sinners.** Noah? A Preacher of righteousness who also got drunk and naked (whatever happened in that account). Abraham? A man who is credited for his faith but also lies repeatedly. Moses who leads the people out of slavery but is also a murderer. Elijah? The great prophet of God who was fearful of Jezebel. Peter who confessed Christ as the messiah and yet would deny him three times. Saul who persecuted and killed Christians and yet is the apostle to the Gentiles. And so on and so forth. God uses imperfect people time and time again. And this is true in the church today. Sometimes in Christian circles we can fall prey to this and elevate certain leaders and preachers and think of them as greater or more spiritual or holier. But Paul makes it clear to the Corinthians, what do you have that you did not receive? All of our giftings are from God and nothing of ourselves.

So here's the point: **as much as Adam, or Noah, or Moses, or David, point to Christ. They are not Christ!** He alone is perfect, he alone is able to save, and he alone is the messiah. The great heroes at their best, point to Christ, and at their worst, they also point to Christ because they remind us all the more that we need a perfect savior, we need a righteousness not tainted by sin, we need Jesus! And praise God he came.

And so David after bringing Mephibosheth to his table now puts Uriah in his grave. He thinks his hands are clean and washed of the problem. Like many of us David just thinks well no one will know the better. No one is wiser about it. I messed up, I took care of the problem. Alls well that ends well, right? Wrong. David will now be confronted by the God who sees.

#### 4. God sends for David – Confronted with the sin

Look with me at the last two verses of 11

26 When Uriah's wife heard that her husband, Uriah, had died, she mourned for him. 27 When the time of mourning ended, David had her brought to his house. She became his wife and bore him a son. However, the Lord considered what David had done to be evil.

God is silent throughout this narrative. No mention of him until now, at the very end. And lest we think God's silence is a tacit approval, the last line of this chapter hits like a hammer. The Lord considered what David had done to be

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evil. Now I do think our translation here is a little unfortunate, because it's stronger than that. Look back at what David said to Joab in verse 25 – it literally says don't let this matter be evil in your eyes... and here in verse 27 at the end, it says, The thing that David had done was evil in God's sight or in God's eyes. It was against that which he commanded and the righteousness he requires. **David has sinned gravely, and he might think he's hiding this from others, but he cannot hide it from God.** May none of us think we can hide our sins from God. The one who knows all and sees all. There is an account that we must give, and David's account comes next week in chapter 12..

So no, God's silence is not to be taken as approval, because as David has sent for Bathsheeba, and he sent for Uriah, and he sent to Joab, now God sends for David. Look at the first verse of chapter 12. However, the Lord considered what David had done to be evil. So the Lord sent Nathan to David. - 2 Samuel 11:27b – 12:1a  
The Lord sent Nathan to David. Who was Nathan? The prophet of God. The one tasked and commissioned to speak God's words to God's people. And he will speak them forcefully. So this is where point number 4 comes from (David has done all this sending back and forth in both committing the sin and trying to cover it up, and now God will send for him – he must give an account)

My friends, this story as I said at the beginning, is surprising. It's surprising because we don't expect it from a man who is described as "a man after God's own heart." We don't expect it from him at all, and yet... he is but a man. Is this not true for how we see ourselves? From downplaying our sin to seeking to hide it, to constantly wanting others

to think better of us than we actually are. Lest we fall too, let us not look at David and wonder “how could he?” all the while seeking to hide and cover up our own sins. Because the reality is, and I want to make this clear, that from the text, David is at fault. David is the one to blame wholly for what is taking place. He is the culprit, not Bathsheeba. But notice the beauty of this Gospel picture here, as David is in the midst of his sin, in the midst of thinking that he has it all hidden, that it is now covered up and dealt with, God sends him life giving words. Words that bring conviction, and repentance.

Is this not a picture of the Gospel? That the hound of heaven pursued us in our sin and brought us from death to life. And he is doing the same to you today. In the midst of our sin, in the midst of our rebellion to God and what he says

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and commands, in the midst of hearing that which we should do and not doing it, and loving ourselves more than God and loving ourselves more than others, and seeking to think that we can put up this false hypocritical exterior and “play the part,” in the midst of all of that sin, just like David, God sent someone, He sent his son, the messiah and rightful king (the one that David points to), to come and die in our place and to give us new life, so that all who repent and believe in this king, believe in God’s chosen Son who did the work that we could not, will be forgiven and have eternal life with him. This life giving news is held out to us today.

- But it is on his terms, not ours. Repent and believe our Lord Jesus says. Repent, own up to the sin, confess it, and come to the one who alone can deal with it. And believe. Believe that Christ alone is enough for your salvation.

For the one trusting in Christ this morning, let us guard against the pride that so easily comes in the Christian walk. When things are going well and we think, man I have kind of arrived! I’m not that all sinful... Let us guard against that... Let us realize that apart from the restraining grace of God at work in our lives we are one moment away from being like David. Flee from temptation, take seriously the pursuit of holiness as you rest in Christ, and look to him more and more. And if you are hiding sin my brother or sister, do not wait a moment longer to confess. Consequences come, yes, but notice the rapid downward spiral in this account of David as he keeps trying to hide it. Don’t do that any longer. Come to the light, look to the cross, confess and trust that God will see you through it.

David is not perfect, and you and I are not perfect. But perfect people don't need a savior. Praise God that in the midst of our sins, just like for David, God sends for us. Let's pray.