

Audio Transcript of Sermon
September 26, 2020
David-Absalom's Rebellion

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Today we continue our study of the life of David, king of Israel and Judah. Two weeks ago when we last looked at his life, we saw how he became tempted when he saw Bathsheba from his rooftop balcony. David not only committed an act of adultery, but to hide his sin, arranged to have Bathsheba's husband killed in battle after she became pregnant, so that there would be no questioning regarding paternity of the child. Through Nathan the prophet, God relayed to David how displeased he was with this taking of life and that because David had acted in a reckless manner, his family would be wrecked by internal problems, and it didn't take long for these problems to show up.

Back during this time, families looked different than they do today. David was a man married to many wives. Today a man would be married to just one wife and some men may have multiple ex-wives, but back then it was different. In these large families were brothers and sisters and half-brothers and half-sisters, very similar to braided families of today. It was one of these half-brother, half-sister relationships that first arose as a problem, as the result of David's sin. Absalom, son of David with wife Maacah, had a sister, Tamar who was stunning and beautiful. Today people would think of Tamar as somebody who should be in the movies, on television, or a super model, and Absalom's half-brother, Amnon, became attracted to her because of her beauty.

Deep down, Amnon knew it would be wrong to try anything with his half-sister but his friend Jonadab convinced him otherwise after finding out that Amnon had the hots for Tamar. Second Samuel thirteen verse one.

2 Samuel 13:1-39

- 1. And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.**
- 2. And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her.**
- 3. But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtil man.**

4. And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

Jonadab laid out a plan that would allow Amnon to take advantage of her by pretending to be very sick, and to request that David allow Tamar come to tend to him while he was sick, indicating that the children of David's different wives interacted less frequently. David listened to his son's request and had Tamar go to Amnon to help him with food, and Tamar did exactly what was asked of her by her father. Verse five.

5. And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

6. So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7. Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8. So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

Amnon then thought of a way so that only Tamar and he would be in the bedroom together. He pretended like eating was very difficult and sent all of the other people in the bedroom out of the bedroom. With the other people out of the bedroom, Tamar brought the food into the bedroom where Amnon raped her. Verse nine.

9. And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10. And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11. And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12. And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly.

13. And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14. Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

After raping Tamar, Amnon then hated her, and hated her more than he ever lusted after her. He probably had the full crushing weight of guilt coming down on him that he transferred to Tamar, not willing to accept that his actions caused this problem, and that Tamar had simply obeyed her father. Amnon had Tamar removed from his bedroom, and this prompted Tamar to put ash on her forehead, a sign of distress, and to rip her colorful clothes, as she walked home crying. Verse fifteen.

15. Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16. And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.

17. Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

18. And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.

19. And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.

Initially, Absalom tried to encourage Tamar to move beyond this rape while at the same time hating Amnon, but when David heard what happened, he was angry. Verse twenty.

20. And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.

21. But when king David heard of all these things, he was very wroth.

22. And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

Two years later Absalom still hated Amnon and began thinking of ways to take revenge on him for the rape. During sheep shearing season at the tribe of Ephraim, Absalom came to David and asked that all of David's sons come to Ephraim to celebrate. Initially, David was cautious to send all of his sons to Ephraim, but Absalom convinced David otherwise, including sending Amnon. Verse twenty-three.

23. And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which is beside Ephraim: and Absalom invited all the king's sons.

24. And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

25. And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26. Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27. But Absalom pressed him, that he let Amnon and all the king's sons go with him.

Returning to Ephraim, Absalom told his servants to make sure Amnon got good and drunk, and when he was drunk, to kill him. When David's sons saw that Amnon was killed, they immediately fled. They probably thought Absalom was trying to overthrow David and would begin by killing his sons. Verse twenty-eight.

28. Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

29. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

In the rush of excitement, word incorrectly got back to David that Absalom had killed all of David's sons and Jonadab told him that only Amnon had been killed because of the rape of Tamar. Verse thirty.

30. And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31. Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32. And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

33. Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

After killing Amnon, Absalom fled probably thinking that David would seek to take his life for taking the life of one of his sons. When David saw that his remaining sons were alive, he and his servants wept. Verse thirty-four.

34. But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

35. And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is.

36. And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.

What Absalom didn't know was that David was sorrowful that he fled. David was comforted that Amnon was dead. Verse thirty-seven.

37. But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day.

38. So Absalom fled, and went to Geshur, and was there three years.

39. And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

Joab was able to see that David did not despise Absalom for his actions and wanted them to be reconciled, so Joab had people go to Tekoah to find a wise woman to help him set the stage for reconciliation. He told this woman to go to David to ask for help in reconciling her to her son who killed her other son, and that the rest of her family wants her son to be dead. When David tells her that her son should be spared, it did not take long for David to realize he was set up by Joab to consider the need to spare the life of Absalom. Second Samuel fourteen, verse one.

2 Samuel 14:1-33

- 1. Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom.**
- 2. And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:**
- 3. And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.**
- 4. And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king.**
- 5. And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead.**
- 6. And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him.**
- 7. And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth.**
- 8. And the king said unto the woman, Go to thine house, and I will give charge concerning thee.**
- 9. And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me, and on my father's house: and the king and his throne be guiltless.**
- 10. And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more.**
- 11. Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they**

destroy my son. And he said, As the LORD liveth, there shall not one hair of thy son fall to the earth.

12. Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said, Say on.

13. And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14. For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.

15. Now therefore that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16. For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God.

17. Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king to discern good and bad: therefore the LORD thy God will be with thee.

18. Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19. And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

20. To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

When the woman left, David had Joab leave to bring Absalom back to Jerusalem. Joab travelled to Geshur, where Absalom had been living for three years. Joab returned Absalom to Jerusalem, but Absalom did not see his father instead returning to his own house. Verse twenty-one.

21. And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22. And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

23. So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24. And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

When Absalom returned to Jerusalem, people were reminded that he was a handsome man with long flowing hair. Once each year he would shave his head and his hair weighed the equivalent of two hundred shekels, nearly four pounds and a little less than two kilograms. Absalom had three sons and one daughter who he named Tamar, just like his sister, and his daughter was also beautiful. Verse twenty-five.

25. But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26. And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27. And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

After Absalom lived two years in Jerusalem without seeing David, Absalom sent for Joab in hopes an audience with David would be granted, but Joab would not come. To get Joab's attention, he had his servants set Joab's barley field on fire, and that got Joab's attention. Verse twenty-eight.

28. So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29. Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30. Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31. Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?

Absalom replied that he had sent for Joab wanting to know why he was brought back from Geshur if he couldn't see David. With this information, Joab went to David who then called for Absalom. Verse thirty-two.

32. And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.

33. So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

After David and Absalom met, Absalom prepared chariots and horses and fifty men to run before him. An early riser, Absalom found himself by the gate of the city encountering people who came to see the king to settle a dispute. He soon realized that the people liked him and began to see him as an authority figure, even bowing before him like they would bow before the king. Soon it was Absalom who was the favorite of the men of Israel. Second Samuel chapter fifteen verse one.

2 Samuel 15:1-37

1. And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee.

4. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5. And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

6. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

In casual reading, the next verse indicates a gap of forty years, but we also know that David only reigned for forty years, so more than likely, the next verse is a reference to Absalom's age, that this occurred after forty years of living. When Absalom was forty, he approached David and asked for his permission to go to Hebron to serve God, and David approved his request to leave. Verse seven.

7. And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9. And the king said unto him, Go in peace. So he arose, and went to Hebron.

After Absalom departed for Hebron, he sent spies throughout Israel and told everyone when they heard the sound of the trumpet it meant that Absalom reigned from Hebron. The two hundred men who went with Absalom from Jerusalem did not know of Absalom's plans and Absalom aligned himself with men who could help him achieve his political objectives. Verse ten.

10. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11. And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing.

12. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

Word got back to David that the heart of the men of Israel were with Absalom giving David reason to flee from Jerusalem before Absalom could bring evil to them. David did not want bloodshed to come to Jerusalem because of the deceit of Absalom. David's servants remained loyal to him and reminded him that David had their full support no matter what the circumstances. Verse thirteen.

13. And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14. And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15. And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.

David left Jerusalem along with his entire family traveling to a distant location only leaving ten women to keep the house. He had a group of six hundred men traveling with him. David noticed Ittai the Gittite traveled with them and David encouraged him to return home so he could be spared the hardship of the journey and any resulting fight with Absalom. Ittai refused to depart and instead pledged loyalty to David whether alive or dead. The sight of David leaving with all of his men made the people sorrowful and they followed him passing over the brook Kidron on the path to the wilderness. Verse sixteen.

16. And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house.

17. And the king went forth, and all the people after him, and tarried in a place that was far off.

18. And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19. Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.

20. Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee.

21. And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22. And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

23. And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

David noticed that at the brook Kidron Zadok and the Levites were following bringing the ark of the covenant. Abiathar followed the last person out of the city, and David told Zadok to return the ark of the covenant to the city and told him that if he were to again find favor in God's eyes, God would bring the ark to him. He did not want to remove the ark from Jerusalem if he had fallen out of favor with God. He told Zadok he would wait for word from him if God would favor him, and with that Zadok and Abiathar carried the ark of the covenant back to Jerusalem and stayed there. Verse twenty-four.

24. And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation:

26. But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him.

27. The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28. See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29. Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

David started walking up the mount Olivet and cried as he ascended, keeping his head covered as did the other men who were with him. It was as they were walking up mount Olivet that David learned Ahithophel, a trusted adviser was one of the people who conspired with Absalom. David asked God to give Ahithophel the gift of foolish counsel. Verse thirty.

30. And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was

with him covered every man his head, and they went up, weeping as they went up.

31. And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

Finally, David came to the top of the mountain where he worshipped God. Hushai the Archite came to visit with him and in the custom of the day tore his clothes and put dirt on his forehead to show distress. David let Hushai know if Hushai continued with David he would be a burden to the king. He advised him to return to Jerusalem and announce to Absalom that he would be Absalom's servant with the intent that Hushai would run interference on any counsel given by Ahithophel using the close relationship that Hushai had with Zadok and Abiathar as leverage to make his point. Soon, both Hushai and Absalom were in Jerusalem. Verse thirty-two.

32. And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:

33. Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34. But if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35. And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests.

36. Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

37. So Hushai David's friend came into the city, and Absalom came into Jerusalem.

The problems facing David were significant. He was king anointed by God and on the run from the capital city. We don't know if David was reflecting on the words shared with him by Nathan the prophet, that evil would arise against him from within his own house, after David killed Uriah the Hittite, Bathsheba's husband, in

an attempt to cover his sin. David was feeling very unsure of himself. David's problems stemmed from lust. He lusted after Bathsheba. In Galatians, Paul writes about lust and deeds associated with lust. Like David found out with Bathsheba, Paul shares that the spirit and body are in a constant fight keeping us from doing what we would want to do. The deeds associated with lust, are the same deeds associated with any sin, and as we guard against one sin we begin guarding against all. The deeds associated with David's sexual sins were not much different than the deeds associated with Absalom's lust for power, and David was living this as he was on the run from Jerusalem. Paul gives an entire list of what not to do and says that people who do these things shall not inherit the Kingdom of God. Because the English is translated from the Greek we sometimes do not clearly understand what is being said, and when Paul used the words, "...do such things," he was using the Greek word numerated as Strong's Greek word number 4238, *prasso*, meaning a habit. If our habit is to do these things, we will not inherit the Kingdom of God. Our high priest, Jesus Christ understands how weak and frail the human body is. Our high priest was tempted in all points as we were tempted, yet without sin. We are tempted and sometimes we may sin. As long as we in our mind are willing to fight and use the Spirit of God to wage war against the flesh and not allow a sin to become a habit where it is part of who we are, there is hope for each of us. One sin is not worse than another sin. All sins are interconnected through the deeds sin manifest. Galatians chapter five verse sixteen.

Galatians 5:16-21

16. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18. But if ye be led of the Spirit, ye are not under the law.

19. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

To the Colossians, Paul writes we are to mortify sin in our life. Today the word *mortify* means to embarrass. When Paul used the word *mortify* he meant to kill sin from having an influence in our life, because sin is rooted in idolatry. He warns us to keep our attitudes and our mouth in check and to treat other people as if that person was Jesus Christ, because through the Holy Spirit, Jesus Christ is in all believers. Colossians chapter three verse five.

Colossians 3:5-11

5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6. For which things' sake the wrath of God cometh on the children of disobedience:

7. In the which ye also walked some time, when ye lived in them.

8. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9. Lie not one to another, seeing that ye have put off the old man with his deeds;

10. And have put on the new man, which is renewed in knowledge after the image of him that created him:

11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

David sinned with Bathsheba. Then he sinned again killing Uriah to cover up his sin. When David chose to follow the pathway of sin with Bathsheba, even though he repented when it was brought to his attention, he set in motion a series of events that would haunt him for the rest of his life, because sin begets sin, and the sins of the father introduce sin into the lives of the children and the cycle continues returning the punishment of sin to the father who returns sin back to their children. That's why Paul tells us we must not be practicing sin, instead we must be practicing righteousness looking first to God's Kingdom which is on prominent display throughout the Feast of Tabernacles which will be with us in one week.

Thank you for joining us today. God-willing we'll get together next time on the Day of Atonement. Until then, thank you for joining us today.