

The Ten Commandments - Part 36: You Shall Not Commit Adultery Part 3-Beauty that Belongs to Another (1/28/2023)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/g5hd8f6/the-ten-commandments-part-36>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserving the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Shabbat shalom, everyone. We are still looking at the Seventh Commandment, the commandment that says we are forbidden to engage in adultery. Last week we broke into what I would call the most prolific story in all the Bible in regard to this subject, and that is the story of David and Bathsheba. We are going to continue to venture through this story, drawing some very important lessons, drawing some fear of God, and drawing warnings of this particular sin because we need to remember this story that we're reading about is one of the most decorated, most respected men in all of Scripture. I don't care how holy you think you might be; you want to pay attention because when the adversary guns for you, he's coming. He has taken out some of the most profound, most awesome men of God that have ever walked the Earth.

So, with that said, we're going to circle back. We only got to verse 2; let's pick it up there: **"Then it happened one evening that David arose from his bed and walked on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to behold." (II Samuel 11:2).**

Unfortunately, this woman was so beautiful that David couldn't take his eyes off of her. David was completely enveloped in what I would call a pornographic moment. That's what it was. And he was gazing upon something he was not called to gaze upon. I can't help but be drawn back to the garden again where God had all these different trees Adam and Eve were permitted to partake of, but they were not to eat from the tree that was forbidden. They were not to touch it, they were not to draw from it, and they were not to eat from it. And that very concept is actually playing over again on a very real level here. David had the opportunity when he went out - and he was probably shocked initially at what he saw - to cover his eyes. He had the opportunity to walk away, or at the very least, take that moment and turn around and give that moment to the Lord. That would be II Corinthians 10; that would be taking every thought captive and working through it in prayer. That would be saying, "Lord God, what I just saw, I don't want to see; I don't want to have this image in my head," and David working through this with the Lord, begging the Lord, "Take this from me. I don't want to look at what I'm forbidden to look at. This is not my wife." That should have been the response, but it wasn't.

I want to take you to the Apocrypha, just for a moment, because it speaks to David's situation in a very powerful way, and this is what it says. This comes out of the book of Sirach: "Turn away your eyes from a shapely (meaning beautiful) woman, and do not gaze at beauty belonging to another." Sirach 9:8. Don't gaze! Look at what the writer of Sirach said. He goes for the eyes. This is what we talked about, the portal, a direct line right to your soul. What he's advising here is to turn those things away. Don't continue to gaze, and don't look upon that which belongs to another. What David was looking upon belonged to another. The writer goes on and says this, "Many have been seduced by a woman's beauty, and by its passion is kindled like a fire." Sirach 9:8. This is exactly what happened to David at this moment. The more he looked on, the more the fire raged, he was adding gasoline. Every second that goes by as he's looking at this and having this pornographic moment, the fire is getting fueled. It's getting hotter and hotter, more and more intense. What's the product of that?

Well, as we continue in our story, look at what happens: "So David sent and inquired about the woman," II Samuel 11:3. What is David doing? He is pursuing that which he has brought into his soul; he is now pursuing this. We can tell that David is utilizing his resources as king. He has virtually anything at his disposal. He's going to utilize his resources, and he's going to find out who this is. He doesn't have to wait long because as we continue we read this: "And someone said, is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" II Samuel 11:3. I'm telling you, what you are given on the screen here is profound. You are given a world of understanding; you just need to pull that thread on the sweater. There are a lot of dots to the backdrop, and to have a greater understanding and perspective of the story that we're given, we've just got to follow them.

Let me explain what I mean. Here, we're actually told that Bathsheba has a father, and the name of her father is Eliam. Now, who is Eliam? Well, Scripture actually tells us who he is. Do you know he's part of David's elite military fighting force, highly decorated, what many people would call part of David's mighty men. This is an elite force, men above all the others in Israel. He would have been renowned. This is not a nobody; he is quite prolific within the kingdom. This is her father. Let me take it a step further. Uriah the Hittite is also part of this elite fighting force, and this is what's interesting. It's almost like you can see the story develop behind the scenes of how Uriah even came to know Bathsheba.

Well, it's certain that Uriah and Eliam would absolutely know each other, but it's more probable that they were actually friends, being part of the same elite squad, and that they were close, and over time, Uriah ended up taking Eliam's daughter as his bride. And so here you have a little backdrop, and you just keep pulling that thread on the sweater, and it gets even more fascinating.

Who is the father of Eliam? Ahitophel. This is where things get really interesting. One of the most revered men in all the kingdom of Israel; the royal advisor to King David. In fact, let me put this into perspective - this is not my opinion, this is what Scripture says - the counsel of Ahitophel was so great, it was thought that one had inquired the oracle of God Himself. Do you understand what kind of man this is? Everyone in Israel would have known who Ahitophel was.

Look at this lineage. This is Bathsheba's lineage: married to one of the greatest men in all of the kingdom, and her grandfather is Ahithophel. It gets even more fascinating when you discover Ahithophel

is the one who was labeled as a co-conspirator with Absalom, the son of David, who went to overthrow David in his throne and to take the throne from David so that David actually fled. Isn't that interesting?

Let me share with you part of Ahithophel's counsel, and I think you're going to have things come into view that are incredible. It's going to go back to the lesson that we talked about last week. We're jumping ahead in the story for just a moment: **"And Ahithophel said to Absalom, go into your father's concubines," II Samuel 16:21.** And I want to stop here. The specific number of wives that Absalom would go into is ten. I want you to digest that, because that's not a coincidence. Ten is the number of judgment. Ahithophel is advising Absalom to commit adultery with David's wives, and then it says this: **"whom he has left to keep the house;" II Samuel 16:21.** He left ten of his wives when he fled from Absalom who came into Jerusalem to rule as king. David fled, but he left ten of his wives to watch his house. **"And all Israel will hear that you are abhorred by your father; then the hands of all who are with you will be strong." II Samuel 16:21.** This gets crazier: **"So they pitched a tent for Absalom on top of the house, and Absalom went in to his father's concubines in the sight of all Israel." II Samuel 16:22.**

You cannot make this stuff up. Here I want you to see it; I want you to understand when Yeshua says that any man who looks at a woman to lust for her in his heart, he is an adulterer. He has committed adultery; the guilt begins there. The symptom of that guilt could manifest in the physical - the actual guilt before God begins there.

So, here's the situation: David, on the roof of his house, cast his gaze upon Bathsheba. Adultery begins there. And you cannot make this up; later, the first thing, as God brings judgment against David, Ahithophel tells Absalom to go to David's wives and commit adultery on the roof of David's house - the very place that this entire story began. It is vital that you see this. Did you understand, true guilt began there. True adultery began there. And the Lord rectified that situation in the very spot that he committed adultery. That is mind-blowing!

Now going back to our passage, the information comes to David that Bathsheba is the daughter of Eliam. Of course, David would know who Eliam was, there'd be no question. And he knew her grandfather quite well, Ahithophel. But the part that I really want to focus on now, the most important part, is this information that David is given that Bathsheba is the wife - she's married - the wife of Uriah the Hittite. Here you have that moment, it's almost like David is given a second chance to scream at himself, "What you have done is unacceptable. Walk away, you have now just been told she's married. Untouchable. This is the tree of the knowledge of good and evil in the garden. You're forbidden, you can't go here."

How does David respond? He responds this way: **"Then David sent messengers and took her, and she came to him, and he lay with her." (II Samuel 11:4).** Do you understand the passion that David had kindled in his heart, this lustful passion, spoke louder than the Word of God. The voice of the devil was more convincing than the voice of the Lord. And I think about that because, again, you need to go back to the garden of Eden, and this is what happened with Eve. She was more convinced by the devil's speech: "You will surely not die; in fact, you're only going to gain. If you go eat of the tree of the knowledge of good and evil, your eyes are going to be open. You're going to become like God. You only have benefit to gain, and there's no consequence whatsoever." She was more convinced by his words

than by the word of God. I'm going to tell you right now, every time we act so foolish and stupid, it is because we are more convinced by what the devil is pumping into our head than we are convinced by this: straight up Word of God. That's a scary thing.

I look at this situation, and again, the devils in the details. It's very disturbing that as soon as David hears that this is the wife of Uriah the Hittite - David knows who Uriah is, and guess what he knows? He is gone. The man is gone at war. This is the opportune moment to carry this out. Very scary. So: "**David sent messengers, and took her, and she came to him, and he lay with her,**" and then it says this: "**For she was cleansed from her impurity; and she returned to her house.**" (II Samuel 11:4). What does that tell you? Follow me; now you have to back up a little bit. When David was on the roof of his house, and he was gazing at Bathsheba, she was bathing. We now are told what she was doing. She was following the laws of Niddah; she was following Leviticus 15, that at the end of a woman's cycle, she would go and take a bath. She would go through a mikveh and purify herself so she would be ceremonially clean. Think about that: she's following the Torah, she's purifying herself, and that's the moment David catches his gaze upon her; he casts his gaze upon her.

There's another detail that I think is fascinating, that at the beginning of a woman's cycle, after she's done, that's when she has the greatest ability to conceive. That's when a woman would be most fertile. I kid you not, what is the very next verse we read? Verse 5: "**And the woman conceived; so she sent and told David, and said, 'I am with child.'**" (II Samuel 11:5).

Uh oh. Things just got really complicated in David's world. And as you know with women who are with child, every day that goes by it becomes more evident, right? Verse 6: "**Then David sent to Joab, saying, 'Send me Uriah the Hittite.' And Joab sent Uriah to David.**" (II Samuel 11:6). Now, here's the thing: if you read in the Dead Sea Scrolls, it talks about Uriah, who we know is a mighty man of David. He's counted among the 30 men. But in the Dead Sea Scrolls, it actually takes it a step further and actually places him at the right hand of Joab, being his armor bearer, which means that is a very, very close relationship.

Now, moving to verse 7, this is what we discover: "**When Uriah had come to him, David asked how Joab was doing, and how the people were doing, and how the war prospered.**" (II Samuel 11:7). Let's just appreciate the context for a second. You're talking about one of the greatest men in all of Israel, who's ranked in an elite class amongst thirty-some men as being the most prolific, a military elite, warrior strategist, etc., and David brings him to say, "Oh, how are things going? How is Joab doing? Is the war prospering?" Here's the deal: we know that Uriah didn't know what had happened, but one thing I can clearly tell you is that Uriah would be at the very least perplexed. "What is going on here? I am an elite fighter, I'm being called back to have a chit chat with the king, and he wants to know how this is going." They have messengers that do that, and trust me, King David is well informed. He'd be well informed constantly with messengers coming and going; the king would know everything that is going on. That was part of the deal of being a king, everyone's reporting back to you. At the very least, it's just bizarre.

Who knows what's going through Uriah's mind at this time, but then David gets to it. He's going to dispense with the small talk, and he's going to get to his plan. "**And David said to Uriah, 'Go down to your house and wash your feet.'**" (II Samuel 11:8). A lot of scholars will view this as more euphemistic of

"Go, be with your wife," and as we continue, it does appear that that is the case, that this is what would be understood. "So Uriah departed from the king's house." (II Samuel 11:8). And listen to this: "A gift of food from the king followed him". (II Samuel 11:8). The king is going to solve his problem. "This is going to be simple. I'll bring her husband home, I'll send him down to be with his wife, and on top of it, I'm going to make sure it's a feast. I'm going to bless them. I'm going to send this great feast of food and my problem will go away." Well, it doesn't exactly go the way David wants it. "But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house." (II Samuel 11:9).

David's plan did not work. Uriah didn't do it. And it's amazing; this warrior, this soldier, where does he go? He goes to the door where the king's servants are, and I'm going to tell you, there would have been men posted there for the king's protection. So, Uriah goes there, he doesn't go see his wife. This is an amazing thing. Verse 10: "So when they told David, saying, 'Uriah did not go down to his house,' David said to Uriah, 'Did you not come from a journey? Why did you not go down to your house?' And Uriah said to David, 'The ark and Israel and Judah are dwelling in tents, and my lord Joab and the servants of my lord are encamped in the open fields. Shall I then go to my house to eat and drink, and to lie with my wife? As you live and as your soul lives, I will not do this thing.'" (II Samuel 11:10-11).

I'm going to tell you right now, what we have just been shown here is irrefutable evidence that Uriah is a man of exemplary character. This guy has character. This is a man of honor, and I want you to understand that there's a lot going on here. When you look at the Torah, in the book of Deuteronomy, it talks about a certain context of war. When you're going out to war, you're not to have any uncleanness within the camp of the warriors. If there is uncleanness, whoever that is with is to go outside the camp, and that would include some incurrance by the night. In other words, there were no soldiers out on the battlefield lying with their wives. That would not happen. You would have to go out of the camp, and then once you purify yourself ritually, you go through the Mikvah, you could come back in the camp, and this would also include burying your refuse. You would not do that in the camp, you would do that out of the camp, because here's the thing: the holy God of Israel is dwelling with His people in war, and lest He becomes offended and depart, you wouldn't do that. So, there are these elements that the Torah is very clear about that you've got to hold the line on.

It is mind-blowing that Uriah - even though out of the camp, and it would be permissible - as an elite warrior, his heart is with Israel, his heart is with Joab, his heart is with the ark of the living God, his heart is with King David, and he will not do it. Even despite being taken out of the camp, he acts as though he is still going to hold the line as a soldier. He is not going to do anything like that because his heart is with his brethren.

You need to understand this about Uriah the Hittite: Uriah is a true convert into Israel, and I mean a true convert. You know this last part of Uriah; he's called the Hittite. We know that this is one of the seven peoples that were to be destroyed, obliterated, when Israel came into the Promised Land. There weren't supposed to be any Hittites left. Not just that, there's also a warning: don't you dare take any of these Hittites in marriage. You're not to do any of that. This is important; there are some things that we need to appreciate right now. Uriah is married to Bathsheba, a Jew. And not just any Jew, she comes from a prolific lineage, the highest lineage you could have, in essence, in Israel. Her grandfather is Ahithophel.

Her father is one of the greatest mighty men. You don't take a Hittite in marriage in that kind of lineage unless there was full conversion to the people of Israel where he himself would become a Jew.

A second thing that is worthy to note about Uriah: go and look; every time his name is stated in Scripture, it's stated one way. There are different names we can look at. Jacob is called Jacob, but then he's called Israel. There are men that have different names. Not Uriah. Uriah does not have a Hittite name. Uriah is explicitly a Hebrew construction; it means flame of God; my God is my light.

I want you to appreciate this entire situation. He would never have been able to marry into this, certainly wouldn't be one of the most decorated officers of all time, unless he was truly viewed as one of them, unless there was radical conversion, and so this really opens the door. This passage confirms the character and the honor of this man. You could see why Eliam would be okay giving his beautiful daughter Bathsheba to Uriah the Hittite. He's a convert. It's interesting, the fact that his name is Hebrew. When you convert, even to this day, what is the one thing that happens? You're given a Hebrew name. That's fascinating.

Verse 12: "Then David said to Uriah, 'Wait here today also, and tomorrow I will let you depart.' So Uriah remained in Jerusalem that day and the next." (II Samuel 11:12) Verse 13: "Now when David called him, he ate and drank before him; and he [David] made him [Uriah] drunk. And at evening he went out to lie on his bed with the servants of his lord, but he did not go down to his house." (II Samuel 11:12-13)

Now take that in. David restructures the plan. David's plan was to get Uriah down, convince him, and send him to his wife, send him with a feast, and that'll work. His problems will go away because they'll think, and Uriah will think, that Bathsheba conceived of him. Because that doesn't work, David ups the ante. He gets even more crafty - he wants to get him drunk. He wants to get him intoxicated. Let's be honest, typically, the way that works is you have a man trying to get a woman drunk to take advantage of her. In this situation, you have David trying to get Uriah drunk so that he will go lie with his own wife. This is not a story you hear every day; the aspects of this are just past bizarre.

One thing we need to appreciate is this: David knows the power of wine. He knows what we're told in Proverbs 31, where the mother of Lemuel says, "O Lemuel, it is not for kings to drink wine, lest they forget the Torah." David is looking to remove the defenses that Uriah, this man of awesome character, has. All you need to do is read Scripture to find when men are given to wine, horrible things happen. Ask Noah, ask Lot. Bad things happen when wine is involved. David is hoping to remove these defenses. In the flesh, this is quite a crafty plan. It really is.

Well, we go to verse 14: "In the morning, it happened that David wrote a letter to Joab, and sent it by the hand of Uriah." (II Samuel 11:14). You're going to see in the next verse in just a moment that the contents of that letter are a death sentence to Uriah. There's a bit of irony that Uriah is going to be given his own death sentence, and he is going to carry it himself to Joab. I want you to think about this because David's first two attempts to get Uriah to go down and lie with his wife failed. He's got to restructure this plan. But one of the things that is amazing to me is that David knows that the character of Uriah is so exemplary, he trusts Uriah with the sealed letter, his own death sentence, to give it to Joab. He trusts him so much that he will deliver it without peeking, without snooping in the letter. That

is an amazing thing to me.

Next we find in verse 15: "And he [David] wrote in the letter, saying, 'Set Uriah in the forefront of the hottest battle, and retreat from him, that he may be struck down and die.'" (II Samuel 11:15). David gives the command: take him out. We need to kill him. Look at this situation, David has moved from breaking the seventh commandment, thou shall not commit adultery, *lo tin ap*, to adding to that breaking the sixth commandment, *lo tirsah*. Think about that for a second. David's solution to adultery is not confession; David's solution to committing adultery is not repentance; David's solution is to violate another one of God's commandments. Who is he listening to? Where is he getting this counsel?

Isaiah 30:1 has this to say: "'Woe to the rebellious children,' says the LORD, 'Who take counsel, but not of Me, and who devise plans, but not of My spirit,'" (Isaiah 30:1). David is literally devising a plan, and I can tell you it is not of the spirit of God because in the devising of this plan, the next step is to violate the law again, and in David's mind, sin is the answer to sin. This is what he's believing right now.

Well, look what it goes on to say here in Isaiah, "'That they may add sin to sin.'" (Isaiah 30:1). That's what's happening, and I'm going to tell you, that's what the devil does to us. Pay attention when you're in those moments where you know: I did something I'm not supposed to do, and you move to say, how do I rectify this, how do I do this? I'm going to tell you right now, if your solution is not here, if it does not include confession, if it does not include repentance, you are not listening to the Lord, you're listening to Hasatan. The devil is counseling you. Do not take the counsel of the devil.

There's something I want you to see: there's this bizarre connection between adultery and murder, and when I say a bizarre connection, I mean historically, it is baffling. Let me give you some food for thought on this. Here's a headline: "Pastor Outed in Ashley Madison Commits Suicide." Can't make this up; this pastor was on a website specifically designed to commit adultery. The sin comes out, and what was the resolution? How do I solve this problem? He took his life. He moved to murder. You can't make that up. Let me show you another one out of Charisma news: "Pastor Commits Suicide in Church Home After Admitting Adultery." Think about this. He broke the seventh commandment - this is exactly what David did - and where does he go next? Unbelievable. The solution to this is murder. The solution is to take his own life.

How many times have you seen, heard, or read about a woman getting caught red-handed in a police sting for hiring an assassin to take out her husband because she's in an affair? She wants her husband out of the picture so that she can be with this adulterer. You have adultery leading to murder again. And there are stories of men doing the exact same thing.

We have 16-year-old unmarried girls and younger getting pregnant. This is fornication, and the answer that the devil is telling them is to kill the child. You cannot make this stuff up. Repeatedly you see the sin of fornication, the sin of adultery, and the devil's answer is more sin. Break the next commandment.

Think about Herodias, we talked about the story of John the Baptist. Antipas and Herodias were committing adultery. Because John called him out, what was their answer? Murder him. Is this not alarming? Is this not bizarre? We see the devil convincing people, add sin to sin. And this very unique

relationship - what we see happening in David - has been repetitive. The devil is still spinning the same lie. He's convincing people all over the world exactly what he's convincing David of. Can't make that stuff up.

Getting back to our story, verse 16: "So it was, while Joab besieged the city, that he assigned Uriah to a place that he knew there were valiant men. Then the men of the city came out and fought with Joab. And some of the people of the servants of David fell; and Uriah the Hittite died also." (II Samuel 11:16-17). Finally, David has succeeded. Uriah is dead. You could see in David's mind at the time, this worked out perfectly. It's not going to raise suspicion. There isn't going to be any investigation because warriors die in battle all the time. People who are at war die, and it wasn't David's literal hand coming against him. It wasn't Joab literal sword taking him out. No, it was the enemies of Israel. No one is going to know. Problem solved - so David thinks.

Dropping down to verse 26: "When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband, and when her mourning was over-and most likely this was a sheva, of seven days - David sent and brought her to his house, and she became his wife and bore him a son." (II Samuel 11:26-27). Now you know, in the public eye, the fact that David would take this widow, who has been widowed because her husband, Uriah the Hittite, was killed in war, most likely doesn't have any brothers to come in to play the kinsman redeemer. David coming on the scene, swooping in, would absolutely in the public eye, look righteous. This would be a good thing.

David did things like this with Abigail. God killed her wicked scoundrel of a husband, and David took her. And so, you could see on paper this could look very, very good. The only problem is what is said next "But the thing David had done displeased the Lord." (II Samuel 11:27). This is almost euphemistic to me. Like if I'm really upset, like if one of my kids does something, then I don't run up to them and say, "The thing you did really kind of displeased me." I don't do that. That's not how I present it. And it's fascinating, because when you go to the Targums, and you go to the Septuagint, the language is intense. The thing that David did was evil in the eyes of the Lord. I don't want you to misunderstand the strength of what's being conveyed here, and how the Lord feels about someone He loves so dearly. He hates this. It's pure evil.

So, the Lord is going to rectify this situation. He's going to send His prophet Nathan. Nathan comes on the scene, and we read this: "Then the Lord sent Nathan to David. And he came to him and said to him, 'There were two men in the city, one rich and the other poor. The rich man had exceedingly many flocks and herds.'" (II Samuel 12:1-2). Now obviously these are allegorical. These men are representative of David and Uriah; David is the rich man, and Uriah is the poor man. And this rich man is said to have many flocks and herds. Make no mistake because what's being referred to here is David had many wives and many children. He is very much blessed. Get to verse 3: "'But the poor man [Uriah] had nothing, except one little ewe lamb which he had bought and nourished; and it grew up together with him and with his children. It ate of his own food and drank from his own cup and lay in his bosom; and it was like a daughter to him.'" (II Samuel 12:3). That is a precious marriage. That is a beautiful marriage. You can see the intimacy, the closeness of this marriage. Verse 4: "'And a traveler came to the rich man, who refused to take from his own flock and from his own herd to prepare one for the wayfaring man who

had come to him; but he took the poor man's lamb and prepared it for the man who had come to him." (II Samuel 12:4). So Nathan brings out this story. How does David respond to this? Check this out, verse 5: "So David's anger was greatly aroused against the man, and he said to Nathan, 'As the LORD lives, the man who has done this shall surely die!'" (II Samuel 12:5). David hears a story that he doesn't know is about himself, and it's fascinating that he renders righteous judgment and says that the man deserves death. He is to be put to death. A bit of irony in the story, again, because earlier we see David handing Uriah his death sentence. Uriah literally carrying his own death sentence to Joab without knowing it. Now Nathan has delivered this to David. David has given himself, without knowing it, a death sentence. Can't make this up. This is what he's done.

In verse 6, David goes on: "He shall restore fourfold for the lamb, because he did this thing and because he had no pity." (II Samuel 12:6). David is going to the Torah. He says, this is going to be rectified with the word of the LORD, and we know "If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep." (Exodus 22:1). Literally, David is drawing from the righteousness, the judgment of the Torah, and he's laying it upon himself.

David's going to get a dose of reality now: "Then Nathan said to David, 'You are the man! Thus says the LORD God of Israel: 'I anointed you king over Israel, and delivered you from the hand of Saul. I gave you your master's house (meaning Saul) and your master's wives into your keeping, and gave you the house of Israel and Judah. And if that had been too little, I also would have given you much more!'" (II Samuel 12:7-8). I've given you everything, David, and yet you go to that which is forbidden? That which is not yours? David, did you lack wives? No, he didn't lack wives. You can see how the devil is in the details here. None of this even makes sense.

Verse 9: "Why have you despised the commandment of the LORD, to do evil in His sight?" (II Samuel 12:9). Why have you done that? And again, to make sure you feel the full impact and the weight of this statement, let me highlight this word, despised, *bazah*. *Bazah*: do you know there are only two times in the Torah that this term is found? You know, the first time it's found, the law of first mention, is with Esau when we're told that he despised his birthright. It's the insight into him rejecting the will of God, him rejecting the kingdom of God, and the blessing of the kingdom. Esau sold the blessing of the kingdom for a bowl of stew.

The second time this is found in the Torah is in the book of Numbers, and this is where you're really going to feel the weight: "But the person who does anything presumptuously" (Numbers 15:30) - and I put this up here, it's *bayad*. *Yad* in Hebrew is hand. It means "with a high hand," do you understand? Anyone who does something and says, "I know what this says, and I don't care, the passion that is in my heart is speaking louder to me than the Word." I mean, that is by definition, rebellion, speaking so much louder to me. So: "A person who does anything presumptuously, whether he is native-born or a stranger, that one brings reproach on the LORD." (Numbers 15:30). In other words, you blaspheme the name of God. "And he shall be cut off from among his people." (Numbers 15:30). And then we get to the point: "Because he has despised the word of the LORD, and has broken His commandment, that person shall be completely cut off; his guilt shall be upon him." (Numbers 15:31). Do you understand? Do you feel the weight? When we're talking about despising the word of the Lord, we're talking about you being

cut off. We're not just talking about maybe you'll be cut off in some ways physically in this lifetime, we're talking eternal life here. Eternal damnation. So, when Nathan comes on the scene and asks, why have you despised the commandment of the Lord, know this: a tsunami of fear has come over David. David knows exactly the weight of what's being conveyed, and I guarantee you, his bones trembled in front of Nathan as he spoke the word of the living God. The word has this power to pierce through, to break people.

Now he's going to go on, and he's going to detail what David has done wrong. Look at this: **"You have killed Uriah the Hittite with the sword; and you have taken his wife to be your wife, and killed him with the sword of the people of Ammon."** (II Samuel 12:9). Really, two things are said here: you have committed adultery, and you have committed murder. Up to this point, understand the blindness because sin blinds you: David thought he was good, and David thought nobody saw. And literally, Nathan the prophet comes out through the wisdom and the knowledge of the living God, and God comes to Nathan and said, "I've seen it. Don't think I haven't. I've seen everything you have done." This is a huge lesson. This is where you get into Numbers 32 where it says, **"Be sure your sin will find you out."** (Numbers 32:23).

If we could only carry that knowledge on the front end of temptation, and you could count the cost. If you count the cost, you will realize it's not worth it. I will come under the mighty hand and the judgment of the living God. My soul could be in jeopardy for all eternity. You count the cost of your sin. So, next time, gentlemen, Satan is coming after you, and a stupid picture pops up, and you want to move the mouse over there, and you want to click it, count the cost. Your sin is going to find you out. Pretty soon, your wife is going to walk in on you. Pretty soon, this is going to come out, and you are going to be ashamed. Even people that think they're clever, and that they can have this carnival of debauchery in their heart, and they think they can conceal it from everyone else because no one sees the darkness that is going on or the lust that exists in your heart, I tell you, according to the word, I promise it will come out. Your sin will find you out. The fact that David's judgment happened in the very place where his heart was perverted should speak loudly. Take that in. Count the cost.

We read in Proverbs: **"He who walks with integrity walks securely, but he who perverts his ways will become known."** (Proverbs 10:9). It's an absolute promise. I love Ecclesiastes 12:13. What is the conclusion of the whole matter? You're to fear God, and you're to keep His commandments. **"The conclusion, when everything has been heard, is: fear God and keep His commandments, because this applies to every person. For God will bring every act to judgment, everything which is hidden, whether it is good or evil."** (Ecclesiastes 12: 13-14). Everything, even in your heart, you will be brought to judgment. Don't think that you can be angry and bitter at your brother and survive the judgment. Don't think that you can have a carnival of debauchery in your heart, filled with lust, looking at things that are not yours to look at, and think that you will live, that the Lord is going to open the door into the kingdom of God. It's not going to happen.

I Chronicles chapter 28 verse 9; this is David speaking; this is amazing: **"As for you, my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind;"** (I Chronicles 28:9). Serve him here! And then he says this: **"For the Lord searches all hearts and understands all the**

intents of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever." (I Chronicles 28:9). This is David. David has some skin in the game to talk like this because the Lord searched his heart, He found him out. He knew what was in David's heart.

Let me go to Genesis 6:5 and leave you with this thought: "Then the Lord saw the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually." (Genesis 6:5). As I mentioned before, do you know what followed this? God unleashed hell on the entire world and wiped-out humanity, because He looked into their hearts. Their thoughts and their minds were wicked. If you are struggling in this area, I'm telling you right now, you have to get right with the Lord. And the way to do that is to repent, to confess, and to get your face in the Word. Start taking in the holiness of God, the truth of God, because when you take in light, your whole body is going to be full of light. You cannot take in darkness and survive this war.