

“Let him curse! The Lord said unto him, Curse David!”

Ten little verses in **2 Sam. 16** tell an amazing story, full of holy lessons for us, to wit: **2 Sam. 16:5-14**. It’s about King David and a sorry son of Belial named Shimei – another Benjamite, wouldn’t you know it! – and Shimei grievously cursing David as he fled from his evil son Absalom. At this time, David is in great distress and in great danger of losing his kingdom and his life at the hands of Absalom – whom David loved too much – WAY TOO MUCH. It is a great sin for a parent to love a child as David loved Absalom – especially when that child has shown by his conduct that he has no grace and is probably headed for Hell. And more especially when that child is determined to kill that parent! And – though the child is not anointed by God to be King of Israel, as the parent David was – is determined to steal the kingdom by a bloody, satanically-inspired *coup de-tat*. It is irrational and sinful to love too much, and is called “*inordinate affection;*” to wit:

“Mortify therefore your members which are upon the earth; fornication, uncleanness, IN-ORDINATE AFFECTION, evil concupiscence, and covetousness, which is idolatry: For which things’ sake the wrath of God cometh on the children of disobedience.” (Col. 3:5,6)

“And when her sister Aholibah saw this, she was more corrupt in her INORDINATE LOVE than she, and in her whoredoms more than her sister (Aholah) in her whoredoms.” (Ezek. 23:11)

Now listen to these outrageous words of David AFTER Absalom’s four-year plot and his bloody war and attempt to kill his father David and overthrow his kingdom – had all failed, and the spoiled brat Absalom was dead. Just please listen to David’s sick, sinful words; to wit: ***“And the king was much moved – (upon learning of his own army’s victory over Absalom’s forces and of Absalom’s death) – “And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, Absalom! would God I had died for thee, O Absalom, my son, my son!” 2 Sam. 18:33. “And it was told David’s military leader Joab, Behold, the king weepeth and mourneth for Absalom. And the victory that day was turned into mourning unto all the people; for the people heard say that day how the king was grieved for his son.” 19:1,2. Whereupon, Joab took David to task: “I perceive that if Absalom had lived, and all we had died this day, then it had pleased thee well.” 19:6. Now, Beloved, THAT is sinful, inordinate affection.***

Now back to our story of David and Shimei:

“And when king David (fleeing from Absalom) came to Bahurim, Behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial. The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou

hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man.” 2 Sam. 16:5-8.

At the outset of this sermon, I said that at this time, David was in great distress and in great danger of losing his kingdom and his life at the hands of Absalom. And now we know, that much of that distress was entirely David’s own fault; to wit: David created that vile Monster Absalom. David indulged him and turned him into a spoiled brat, in direct disobedience to the plain commandments of the Lord his God about raising children – (e.g., **Deut. 6:6,7:** “***And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children.***”). What is it with all this weeping and wailing and moaning?! when the worthless piece of human slime – named Pretty-Boy Absalom – gets his long overdue comeuppance, hanging by his long, beautiful hair in an oak tree while David’s troops use his sorry, helpless, squirming carcass for target practice. But remember, Beloved, these things “*were written for our learning, that we through patience and comfort of the scriptures might have hope.*” **Rom. 15:4.**

“All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” (1 Cor. 10:11)

So then, what are we to take from these scriptures about Shimei’s pregnant curses? Gill suggests that the words Shimei used in his curses against David were well-chosen, and are full of hateful insinuations designed to smite David’s conscience and further add to his almost unbearable burdens of distress and melancholy – fleeing for his very life from his own son seeking to kill him and usurp the holy throne that bears his name for all eternity: To wit: THE THRONE OF DAVID. I say, what are we to take from this story?

Dr. Gill suggests, first, that Shimei’s words insinuate that God is punishing David for his great sins of adultery with Bathsheba and then the murder of her husband Uriah in a vain attempt to cover his sin of adultery, and so David could have the woman Bathsheba to wife; to wit: “***Get out of here, Get out of here, thou bloody man (referring to Uriah’s murder), and thou man of Belial (referring to the sordid sin of the flesh, even adultery with Uriah’s wife Bathsheba).***” **2 Sam. 16:7.** I suggest that we learn from these scriptures that when we are in great distress – (as was David here) – Satan is likely to bring our past sins vividly to mind, to add immeasurably to our burden of distress and guilt.

After all, these accusations of Shimei – (who has apparently studied David’s life very carefully and knows all about David’s outrageous sins of David’s adultery with Bathsheba and David’s murder of Uriah her husband to cover his adultery) – I say, these accusations of Shimei are true, thereby making David’s distress all the worse, as he fled for his life and his kingdom.

And so, when Abishai – one of David’s mighty men and David’s body guard – says to David, “***Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head,***” David said in effect, NO, absolutely not. **2 Sam. 16:10.**

This was more than a large-hearted, forgiving gesture on David's part. David knew that the Lord God had sent Shimei to curse David; and David further knew that many of Shimei's charges against him were absolutely true. David is guilty, as charged. Hence, we read, ***“And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him.” 2 Sam. 16:11.***

David, in effect, is confessing his three greatest sins; to wit:

Sin #1) David created the Monster, Absalom -- by doting on him rather than disciplining him -- and by turning the Monster loose on an unsuspecting world. And, the Monster Absalom now -- like Frankenstein's Monster -- has turned on his creator and seeks his life; and we read that ***“Absalom's conspiracy against David was strong; for the people increased continually with Absalom.” 2 Sam. 15:12.***

Sin #2) David did commit adultery with Bathsheba; to wit: ***“And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness -- (Now isn't that nice! They're careful to observe formalistic religious rules even as they commit adultery and plot to murder.); and she returned unto her house. And the woman conceived, and sent, and told David, and said, I am with child.” 2 Sam. 11:2-5.*** This made it doggone inconvenient for the newly-minted whore Bathsheba to claim it was her husband Uriah's baby, because Uriah was off fighting King David's wars for him. So, when all attempts to fix this sorry mess any other way failed, the ONLY OPTION left -- to cover David's and Bathsheba's sin -- was simply to murder Uriah her husband. Think of David's horror -- this ***“man after God's own heart”*** -- as the noose tightened. His ONLY OPTION was to murder a good, noble, loyal, innocent man: Uriah.

And, **Sin #3)** David murdered Uriah in cold blood -- and several other good men in the bloody, treacherous process; to wit: ***“And it came to pass in the morning, that David wrote a letter to Joab (Uriah's military boss), and sent it by the hand of Uriah (just think of it, Uriah is delivering his own death warrant, signed by King David, his commander in chief). And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab; and there fell SOME OF THE PEOPLE of the servants of David; AND URIAH THE HITTITE DIED ALSO. Then Joab sent and told David.” 2 Sam. 11:14-18.*** And so, we see, that David was a multiple bloody murderer. Nathan the prophet accosted David with these words: ***“Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.” 2 Sam. 12:9.***

It is true that Shimei's charges about David usurping Saul's throne and stirring up Philistines to kill Saul, were false and slanderous. But his charges that David mal-reared up the Monster Absalom, committed adultery with Uriah's wife, and killed Uriah to cover his adultery – were all true.

What "holy lessons" – (that I referred to at the beginning of this sermon) – do we get from this amazing story of David and Shimei? I suggest at least the following:

Lesson #1). That we often find ourselves in great distress – usually for no fault of ours, only because we seek to serve the Lord.

Lesson #2) At such times of great distress, some Satan-inspired son of Belial like Shimei will blatantly remind us of our ancient sins, long ago repented of and forgiven, *ala* David's; to wit:

“Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” (Rom. 4:6-8)

Lesson #3). At such times, we should derive great comfort from the enormity of David's sins, for if David can be gloriously completely, irreversibly and eternally forgiven of adultery and cold-blooded, premeditated, and multiple bloody-murders – so may we.

Lesson #4). In the end, David was wonderfully victorious over Absalom and his huge forces. Whereupon Shimei – the slimy little weasel – was the first to congratulate David, apologize, and beg for mercy; to wit: ***“And Shimei fell down before the king, as he was come over Jordan; And he said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned; therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my Lord the king.” 2 Sam. 19:18-20.*** Even so will we be, Beloved, ultimately, and gloriously, and eternally vindicated.

Lesson #5). Even before our final and eternal victory, comfort along the way may be found in the very bowels of the enemy. After the grievous cursing episode of Shimei, David and his people actually stopped for refreshment – R&R, the soldiers call it – right there in Bahurim – hometown of Shimei. **2 Sam. 16:5** – ***“And when king David came to Bahurim, behold, thence came out a man whose name was Shimei, and cursed still as he came.” (2 Sam. 16:5) “The king, and all the people that were with him, came weary, and refreshed themselves there (i.e., Bahurim).” Amen.***