

**Russell Kelfer**

# **Oh, My Son, My Son**

**# 958-A**

**Series: God's Living Legends II**

**dtm** DISCIPLESHIP TAPE MINISTRIES, INC.  
INTO HIS LIKENESS RADIO

10602 Mossbank, San Antonio, TX 78230 • (210) 226-0000 / 1-800-375-7778 • [www.dtm.org](http://www.dtm.org) • [dtm@dtm.org](mailto:dtm@dtm.org)

# Oh, My Son, My Son

If anyone ever tries to tell you that the Bible is a book of cardboard characters in a make-believe world; or that the saints in the Bible simply couldn't relate in an age in which the depravity of man is as flagrantly displayed on the screen of history as it is today, I can guarantee you one thing...they've never really read the Bible!

The Bible is more relevant to life than life itself. It is as graphic as the Sunday paper, as in-depth as the latest newscast, and as unashamedly honest as a confession in a courtroom. There is no place in the world where you can see a more honest evaluation of life as it really is than you can in the Bible.

The rage of today is to create television programs that show "real people"—people in real-life situations; or "blunder programs, bloopers, blunders, and boo-boos, they call them. They ought to just dramatize the Bible, because the Bible simply tells it like it really is, and that means showing man as he really is, both in and out of the will of God.

God's Word is a perfect blend of "Real People", "Bloopers and Blunders", and "Truth or Consequences". The Bible is LIFE. Real LIFE. And that is why it is all you will ever need to see life, to live life, and to choose life. It says of itself that it will arrest you, correct you, convince you, and restore you. All by showing you how man and sin look against a backdrop of God and Holiness.

In this lesson from the Living Legend of David, we see the whole gamut of life as it is lived by real people. It's the story of an internal family conflict that shocks and rocks a whole nation. In fact, the writers of "Dallas" and "Dynasty" may well have patterned many of their dramas after the story line of David's dynasty.

It is "R" rated, but we will endeavor, by God's grace, not to major on describing the sins, but rather on the causes and the consequences of those sins. If it were published as a novel, the jacket of the book might well read, "A story of passion, intrigue, danger, and death," and it would not be an exaggeration. Yet throughout its pages there is drawn ever so tenderly, the portrait of a grieved father as he watches his children destroy themselves, and each other, bringing out in the process, as is so often the case,

## Oh, My Son, My Son

both the best and worst of the broken-hearted parent.

The last time we looked at King David, we saw him falling on his face before his God, confessing his grievous sins of lust, adultery, deceit, and murder. He was immediately forgiven and instantly restored to that place of fellowship with God he had once so enjoyed.

David looked at David and saw unspeakable sin. David looked at God and saw incredible holiness. And this caused David to cry out, "I have sinned against the Lord." And Psalm 51 reminded us, then God looked at David and said, "forgive" and instantly David became WHITER THAN SNOW.

### HIS SINS WERE FORGIVEN.

The barrier between him and his God vanished in an ocean of mercy. And all by grace, David became a man of God again. But sins forgiven still leave consequences. In this case, because the sins were so grievous, and the sinner so visible in the kingdom, the consequences had to be commensurate with the crimes. So God lovingly outlines what a forgiven David must face.

He must first of all face some constant consequences. "The sword would never depart from his house." Your own family, David, will live in a state of continuous rebellion to authority, and bloodshed will become a way of life.

Secondly, there will be eventual consequences. One day what you did secretly, others will do to your own family before the whole world.

And thirdly, there will immediate consequences. The child born out of this immoral relationship must die.

We have already seen those immediate consequences come to pass. The child died. And then a gracious God sent along a Solomon to prove to David that even as the bitter chords of reaping sound forth from earth, the priceless melody of grace can be heard in the background bringing joy out of mourning, bringing life out of death.

Our drama about very real people takes up there as we begin reading in II Samuel 13:1.

After this Absalom the son of David had a lovely sister, whose name was Tamar; and Amnon the son of David loved her.

(II Samuel 13:1 NKJV)

THE WICKEDNESS OF AMNON

This one verse of Scripture quickly outlines for us the cast of characters who will act out this sad drama on the stage of the Israeli theatre of history. They are as follows:

1- King David- the all-too-silent participant in a series of moral and national disasters which in themselves were partly the result of his own wrong choices, both past and present.

2- Amnon- David's eldest son, the heir apparent to the throne, a young man of unbridled passion, who had no apparent sign of God consciousness.

3- Absalom- Probably the next in line to the throne. The son of Maacah, the Gentile daughter of Talmai, king of Geshur. Absalom was one of the most despicable, vile, and ungodly characters in Scripture. But he too, was David's son.

4- Tamar- An apparently beautiful woman, the sister of Absalom, the daughter of David and Maacah. She was the unwilling participant in the circumstances that began the whole sordid affair.

5- Joab- David's trusted general, the one who carried out his fateful call to murder Uriah at the hands of the Ammonites. This man, brave on the battlefield, but pitifully weak in the character department, was to be used as a pawn by nearly everyone concerned; and in an effort to do what was politically expedient, he cooperated with virtually everyone.

Thus you have the cast of characters. David, three of his children, and his most trusted aide. Others will be involved, but these five will be the personalities around which the story will revolve.

Act 1

The story has a horrible beginning. And it is that incident that sets the stage for the remainder of the violence and retaliation that characterizes the next six chapters of II Samuel. We got our first clue at the end of verse one. There we read that one of David's sons, Amnon, had fallen in love with his half-sister, Tamar, the sister of Absalom. Let's go on from there.

Amnon was so distressed over his sister Tamar that he became sick; for she was a virgin. And it was improper for Amnon to do anything to her  
(II Samuel 13:2 NKJV)

An accurate paraphrase might be: "Amnon was wild about his

## Oh, My Son, My Son

sister, but because she was his sister, it was difficult for him to so much as communicate with her. So overcome with lust was he, that he literally got sick.” We continue,

But Amnon had a friend whose name was Jonadab the son of Shimeah, David’s brother. Now Jonadab was a very crafty man.

And he said to him, “Why are you, the king’s son, becoming thinner day after day? Will you not tell me?” Amnon said to him, “I love Tamar, my brother Absalom’s sister.”

(II Samuel 13:3,4 NKJV)

As you know, the Bible says you can tell a man by the kinds of friends he keeps. Amnon was no exception. He had no scruples. What he was describing as love was not love at all, as we shall see, and deception was a natural part of Amnon’s life. His friend, Jonadab, was the kind of friend you would expect Amnon to have. “What’s wrong, old pal?” Jonadab asked, “You’re the heir to the throne; you can have anything you want. Why are you so blue?” That’s the world’s answer to depression. Get what you’ve always wanted, and you’ll be happy. It doesn’t matter how you get it; the end justifies the means. Now enter cousin Jonadab’s plan.

So Jonadab said to him, “Lie down on your bed and pretend to be ill. And when your father comes to see you, say to him, ‘Please let my sister Tamar come and give me food, and prepare the food in my sight, that I may see it and eat it from her hand.’”

Then Amnon lay down and pretended to be ill; and when the king came to see him, Amnon said to the king, “Please let Tamar my sister come and make a couple of cakes for me in my sight, that I may eat from her hand.”

And David sent home to Tamar, saying, “Now go to your brother Amnon’s house, and prepare food for him.”

So Tamar went to her brother Amnon’s house; and he was lying down. Then she took flour and kneaded it, made cakes in his sight, and baked the cakes.

And she took the pan and placed them out before him, but he refused to eat. Then Amnon said, “Have everyone go out from me.” And they all went out from him.

Then Amnon said to Tamar, “Bring the food into the bedroom, that I may eat from your hand.” And Tamar took the cakes which she had made, and brought them to Amnon her brother in the bedroom.

## Oh, My Son, My Son

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

But she answered him, "No, my brother, do not force me, for no such thing should be done in Israel. Do not do this disgraceful thing!

And I, where could I take my shame? And as for you, you would be like one of the fools in Israel. Now therefore, please speak to the king; for he will not withhold me from you."

However, he would not heed her voice; and being stronger than she, he forced her and lay with her.

Then Amnon hated her exceedingly, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, "Arise, be gone!"

So she said to him, "No, indeed! This evil of sending me away is worse than the other that you did to me." But he would not listen to her.

Then he called his servant who attended him, and said, "Here! Put this woman out, away from me, and bolt the door behind her."

Now she had on a robe of many colors, for the king's virgin daughters wore such apparel. And his servant put her out and bolted the door behind her. (II Samuel 13:5-18 NKJV)

As we said earlier, the Bible is a chronicle of the lives of real people, both in and out of the will of God. The reason for reading this passage is not to dwell on what took place, but to see what initiated all of the hatred and vengeance that now ensues, hatred that almost topples a kingdom. Something of David's weakness in giving his children whatever they wanted is already emerging. Now David's real test is about to unfold. Once what has happened comes to his attention, David the Father, who is also David the Ruler, must determine whether or not to execute judgment under the law or turn his head the other way. Already, violence within the confines of his own family is beginning to fulfill God's sad prophecy of David's future.

### Act Two

The curtain rises, and we see enter the stage two more of the key characters, David and Absalom. And we see the stage set for a smoldering fire of resentment that will later erupt like a violent volcano, pouring its lava of destruction on David's family and thus on David's heart.

## Oh, My Son, My Son

Then Tamar put ashes on her head, and tore her robe of many colors that was on her, and laid her hand on her head and went away crying bitterly.

And Absalom her brother said to her, “Has Amnon your brother been with you? But now hold your peace, my sister. He is your brother; do not take this thing to heart.” So Tamar remained desolate in her brother Absalom’s house.

But when King David heard of all these things, he was very angry.

And Absalom spoke to his brother Amnon neither good nor bad. For Absalom hated Amnon, because he had forced his sister Tamar. (II Samuel 13:19-22 NKJV)

Now we begin to see this scenario unfold in a multitude of ways. Tamar takes refuge in Absalom’s house. Absalom seems to console his sister by making light of what happened. The Living Bible translates the end of verse 20 this way: “Don’t be so upset, since it’s all in the family anyway. It’s not anything to worry about.” But verse 22 indicates that he was only trying to comfort Tamar; for from that time forth he would not so much as speak to Amnon, because he hated him with a vengeance, because of what he had done to his sister.

David, meanwhile, true to what apparently will be his form throughout the story, gets all bent out of shape, but does nothing. He does nothing to punish Amnon. He does nothing to comfort Tamar. He does nothing to execute the Jewish law found so clearly in Leviticus 20:17. And David’s unwillingness to do what he was responsible to do, both as a father and as a king, now sets the stage for what is to follow.

### THE WICKEDNESS OF ABSALOM

Verse 23 begins as is so often the case, by covering a span of time in a few words. It says:

And it came to pass, after two full years. (NKJV)

Nothing is said of Tamar’s shame, of Amnon’s guilt, of David’s indecisiveness, or of Absalom’s seething desire for recrimination. Nothing. Only a simple statement, “after two full years.” Because of David’s failure to do what he was commissioned by God to do, the myriad of emotions that had been eating away at four lives have not been dealt with honestly. And thus, it was only a matter of time before they would explode into physical consequences. Now, after two full years of doing nothing, David will begin to reap the harvest.

## Oh, My Son, My Son

We continue,

And it came to pass, after two full years, that Absalom had sheepshearers in Baal Hazor, which is near Ephraim; so Absalom invited all the king's sons.

Then Absalom came to the king and said, "Kindly note, your servant has sheepshearers; please, let the king and his servants go with your servant.

But the king said to Absalom, "No, my son, let us not all go now, lest we be a burden to you." Then he urged him, but he would not go; and he blessed him.

Then Absalom said, "If not, please let my brother Amnon go with us." And the king said to him, "Why should he go with you?"

But Absalom urged him; so he let Amnon and all the king's sons go with him. (II Samuel 13:23-27 NKJV)

Once again, King David, growing apparently less decisive, and less sure of himself as he went along, becomes the pawn by which his crafty sons manipulate the circumstances to accomplish their self-centered purposes, making the king, in essence, an accomplice to the crime. David, by sending Tamar to Amnon, had, in essence, been an accessory to what had already happened. Yet still, he took no action to right the wrong. Here Absalom apparently knows the king would avoid being present at a confrontation between the two estranged brothers, yet by asking him to participate, then seeking his permission to include his brother, he was involving David in the process itself. David was true to form. He refused to go, but gave his deceitful son his blessing, then relented and not only allowed Amnon to go, but all of his sons as well. Why Amnon agreed to go, we do not know, but he did. Surely, the hand of God moves the hearts of men.

The event was sheepshearing time, an occasion, according to Genesis 38 and I Samuel 25 in which Jewish families often celebrated with feasts and merrymaking. It could be a time of reconciliation David may have thought. But had he studied the character of his children at all, he would have known better. Let's read on:

Now Absalom had commanded his servants, saying, "Watch now, when Amnon's heart is merry with wine, and when I say to you, 'Strike Amnon!' then kill him. Do not be afraid. Have I not commanded you? Be courageous and valiant."

So the servants of Absalom did to Amnon as Absalom had



## Oh, My Son, My Son

commanded. Then all the king's sons arose, and each one got on his mule and fled. (II Samuel 13:28,29 NKJV)

The sword shall never depart from thy house, David.

### *“Exhibit A”*

Now the heir to the throne was dead, killed the same way David killed Uriah, using another man's sword to do the job, and using alcohol to make the victim defenseless, even as David had tried to do to Uriah.

Brother Absalom had committed premeditated murder, just like Daddy. He was effecting revenge for the incest that devastated his sister's life, revenge that would not have been necessary or possible had David done his job. All of David's sons were unwilling witnesses, and when they saw what had happened, they hopped on their dynamic donkeys and fled into the sunset. While they were galloping across the sand on their reluctant mules, Daddy David gets the message, a bit garbled, and considerably blown out of proportion. But God allows it, to dramatize the gravity of the situation. Let's continue:

And it came to pass, while they were on the way, that news came to David, saying, “Absalom has killed all the king's sons, and not one of them is left!” [The first press release is often a bit exaggerated, and this one was no exception.]

So the king arose and tore his garments and lay on the ground, and all his servants stood by with their clothes torn. [Tommy the Taylor was in seventh heaven. A whole housefull of the king's men were in line for a new wardrobe. But the real truth had not yet come to light.]

Then Jonadab the son of Shimeah, David's brother, answered and said, “Let not my lord suppose they have killed all the young men, the king's sons, for only Amnon is dead. For by the command of Absalom this has been determined from the day that he forced his sister Tamar.

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 only Amnon is dead.” (II Samuel 13:30-33 NKJV)

Here's the most visible minor character in the story. Here's the guy responsible for the idea that set in motion the sin that has now led to Amnon's murder, and now he's around the palace giving the king the straight scoop... “No big deal, O King, only Amnon is dead, just the heir-apparent to the throne, David, just your favorite son, your eldest.” Isn't it amazing how fickle the human mind can be.

## Oh, My Son, My Son

Here's the guy who set Amnon up, now talking as though he just got what he deserved. No wonder the Scriptures said he was a sly cookie (loose translation)! Sly indeed!!

The next verse begins, But Absalom fled. That could be expected. David, meanwhile, looks out, and surrounded by a cloud of dust, David's mule-train of shocked sons came galloping into town, hitched their donkeys to the old corral, and they and David, according to verse 36, had a good cry together. But then we read:

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

And King David longed to go to Absalom. For he had been comforted concerning Amnon, because he was dead.

(II Samuel 13:38,39 NKJV)

David, now reconciled to Amnon's death, convinced that justice had been done, perhaps even relieved that someone else had done what he had been unwilling to do, now mourns for his son, Absalom, who had found asylum in the land of his mother's people.

Down comes the curtain. There is no applause, only grief. The next act opens with the first appearance of the fifth of our main characters, none other than General Joab. Then we begin in chapter 14:

So Joab the son of Zeruah perceived that the king's heart was concerned about Absalom.

(II Samuel 14:1 NKJV)

Joab was an astute politician. He wanted to remain the pawn of the king to do whatever was needed, and he had more than proved that point; but he also wanted to stay in the good graces of Absalom, because the man on the street, according to the latest Gallup polls, was now leaning towards replacing the indecisive king, and the son who led in all the popularity polls was none other than the exiled murderer, Absalom, himself. So Joab's political career stood to best be furthered by doing whatever it took to keep both David and Absalom happy. This he proceeded to do.

We haven't time to read the story, but Joab goes down to the Jerusalem actor's guild and hires a woman to appear at the king's palace with a parable, designed like Nathan's to gain the king's attention, then make the king himself the object of the story. Satan is an imitator. Only had David been spiritually alert at the time, he would have recognized the source of this story, even as he recognized that the first one had come from God.

## Oh, My Son, My Son

The facts in the story, unlike Nathan's, did not really correspond to David's but David heard what he wanted to hear, and David calls Joab and says, "Okay, Joe, send Absalom home." Then David, having finally made a decision, vacillates again. He has to add: "He can come back to town, but he can never again show his face at the palace." So in essence, David has allowed Absalom to become a prisoner in his own house and has given him more fuel for revenge and more opportunity to set himself up as the next king.

The next few verses reveal Absalom as the perfect candidate to unseat Pappa from the throne. He had everything the people wanted, and nothing God wanted. Verse 25 says, "No one in Israel was as handsome as this guy." Verse 26 adds, "He had a head of hair so incredible, that he let it grow out and only cut it once a year. When he did, the barber weighed in the trimmings at three pounds." Now anyone who would be vain enough to let his hair grow like that, and then make a happening of his haircut, weighing the cuttings, would certainly be a candidate for politician of the year.

He not only had the looks, he understood that unspoken political law called "pressure". In verse 29, he sends for Joab like a servant, and Joab, now sensing the political temperature, and not liking what he saw, ignored the call. Absalom then does what any red-blooded, cold-blooded, aspiring politician shouldn't...he set fire to Joab's barley field, exerting just a bit of pressure on the general to appear on his front porch. It works, and Joab relents, typical of his character, and the result is that the aging general convinces his aging king to let his crafty son, Absalom, come to the palace to be reconciled. Absalom arrives, bows to the floor like he's doing his exercises, David weeps, and they both become "bosom buddies" again. David thinks Absalom has learned his lesson. All Absalom has done is, through the use of arson, force the king's trusted general to get him accepted in the palace again, removing the last hurdle between Absalom and the throne.

In chapter 15, you read of the first real political primary. Absalom is the only one running, but boy, did he set an example for politicians of the future to follow.

The first thing he did was to shine up his image a bit. Chapter 15 begins by disclosing that Absalom went down to the local Mustang dealership and purchased a magnificent chariot with elegant horsepower; then he went down to the employment agency

## Oh, My Son, My Son

and hired fifty footmen to run in front of him. In other words, when Absalom arrived on the scene, everybody took notice.

*Rule 1- Make yourself visible.*

*Rule 2- Absalom got up early every morning and went down to the gate of the city where he could get the most exposure (verse 2).*

There, we read, he would greet anyone who had a case that was about to come to trial, and he would gladhand them, hear their side of the story, and respond, “You know, you are perfectly right in this matter. Isn’t it a shame the king doesn’t have anyone to help him hear these cases, so justice can be done. I wish I were there to help.” He would add, “I would see that justice was done.”

*Rule 3- Promise ’em whatever they want.*

Verse 5 adds, when anyone would attempt to bow down before him, he would refuse to let them, and shake their hand instead.

*Rule 4- Make them think you’re just a common man, just one of the crowd who understands their plight.*

Verse 6 adds, in the Living Bible,

So in this way Absalom stole the hearts of all the people of Israel.

Absalom did the whole bit. He kissed the babies, grinned till his teeth hurts, shook hands till his paws were raw, and promised everybody everything they had ever wanted. That’s what the public wants. And often, they get what they deserve. In this case, they did for sure. Now where David was during these four years of political maneuvering, we don’t know. Wherever he was, he was apparently either too naive to believe Absalom’s motives were wrong, or too weak to do anything to stop what was obviously leading up to a revolution.

The next three chapters of II Samuel chronicle the amazing story of Absalom’s revolt, David’s flight, and the alternate sighs of relief and grief that came from David’s lips once the battle was over. We haven’t time for details, so I will simply give you an overview of this amazing time in Israel’s history.

The story begins in chapter 15, where Absalom approaches his apparently naive father and gives him the “Sammy Spiritual” routine, which a delighted David falls for, hook, line, and sinker.

Now it came to pass after forty years that Absalom said to the king, “Please, let me go to Hebron and pay the vow which I

## Oh, My Son, My Son

made to the LORD.

For your servant took a vow while I dwelt at Geshur in Syria, saying, 'If the LORD indeed brings me back to Jerusalem, then I will serve the LORD.'" (II Samuel 15:7,8 NKJV)

You can just hear the anthems ring, and the hallelujah chorus in the background as David's determined son makes this hypocritical appeal, using his supposed allegiance to God as his basis for leaving town.

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

Then Absalom sent spies throughout all the tribes of Israel, saying, "As soon as ye hear the sound of the trumpet, then you shall say, 'Absalom reigneth in Hebron.'" (II Samuel 15:9,10 NKJV)

The text apparently means forty years since David's anointing, and about four years since Absalom had returned. What he was asking his father for was permission to leave under the guise of paying a vow to God, when in reality, what he was after was an opportunity to declare war on his father and take over his kingdom. The sword shall never depart from thy house, David.

### *"Exhibit B"*

Absalom departs, and soon David gets word that his own son is leading a conspiracy to take the kingdom from him. David's immediate response is not what you would expect from the warrior he had been. Next you read this sad answer to the news of the uprising.

So David said to all his servants who were with him at Jerusalem, "Arise, and let us flee, or we shall not escape from Absalom. Make haste to depart, lest he overtake us suddenly and bring disaster upon us, and strike the city with the edge of the sword."

Then the king went out with all his household after him. But the king left ten women, concubines, to keep the house.

(II Samuel 15:14,16 NKJV)

David and his men flee the city in a panic, a band of 600 faithful Gittites leading the way. But mark this: David left ten of his wives behind to tend the household. After all the men had passed by, David sent the ark of the covenant back to Jerusalem with these stirring words,

Then the king said to Zadok, "Carry the ark of God back into

## Oh, My Son, My Son

the city. If I find favor in the eyes of the LORD, He will bring me back and show me both it and His dwelling place.

But if He says thus: 'I have no delight in you,' here I am, let Him do to me as seems good to Him."

(II Samuel 15:25,26 NKJV)

"Nevertheless, thy will be done," is what David was saying.

The saddest part of the story is yet to be told. Absalom returns to the city, declares himself king, and on the advice of his ungodly counsel, determines to so embarrass his father so that no reconciliation could be possible. So he sets up a tent over his father's house, and goes in and defiles the ten wives David had left behind. It is as though the echo of Nathan's words could be heard in the background:

"Thus says the LORD: 'Behold, I will raise up adversity against you from your own house; and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun.'"

(II Samuel 12:11 NKJV)

Behold, "Every word of God proves true."

If you like tales of intrigue in time of war, read chapters 17 and 18. The bottom line is that after some interesting side stories are told, David agrees to remain in the city while Joab and the others go out to meet Absalom and his Israeli infantry. Absalom had everything going for him. He had only overlooked one tiny detail. God was on his father's side. So the troops met in the forest of Ephraim, and David's armies slaughtered Absalom's troops, some 20,000 of them falling before the sword of Joab and his men.

You say, was that the humiliation of Absalom? Oh, no, God has better ways than that. While Absalom was riding into battle, his mule ran under a low oak tree, and his thick head of hair, the crown of his glory, became his downfall. His head got caught in between the limbs of the tree, his donkey trotted on into the fray, and the would-be ruler was left dangling by his curly locks. Joab hears of it and takes ten of his armor bearers and uses Absalom for a dartboard, finishing him off. Then Joab blows his trumpet, and David's armies halt their onslaught. The battle is over. David is waiting in the gate of the city, as the news is delivered:

..."Blessed be the LORD your God, who has delivered up the men who raised their hand against my lord the king!"

(II Samuel 18:28 NKJV)

## Oh, My Son, My Son

But listen to David's response:

And the king said to the Cushite, "Is the young man Absalom safe?" So the Cushite answered, "May the enemies of my lord the king, and all who rise against you to do harm, be like that young man!"

Then the king was deeply moved, and went up to the chamber over the gate, and wept. And as he went, he said thus: "O my son Absalom—my son, my son Absalom—if only I had died in your place! O Absalom my son, my son!"

(II Samuel 18:32,33 NKJV)

So the victory that day was turned into mourning for all the people. For the people heard it said that day, "The king is grieved for his son."  
(II Samuel 19:2 NKJV)

Absalom had brought David nothing but grief. He had broken his heart, defiled his wives, destroyed his kingdom, denied his authority, deceived his people, and desecrated the name of his God. He had murdered his eldest son, and under the pretense of repaying a vow to God, had incited a long-planned war that was designed to take the kingdom and, if necessary, the king as well. But David, in spite of all his weaknesses, loved his sons with a never-ending love. And David, as he wept over Absalom, strangely reminds us of Jesus as He wept over Jerusalem. "Oh, Jerusalem, Jerusalem, how oft would I have gathered you in my arms," He prayed, "but ye would not."

We will take up here next week. I told you it was a tale of passion, intrigue, danger, and death. But it is more than that. It is also a portrait of a father's love. And though at times that father's love was not perfect, at THIS POINT IN THE STORY, what you are witnessing is a portrait of OUR Father's love...a love that will not let us go.

### THE FAITHFULNESS OF GOD

The lessons we can learn from this story are so numerous we could easily spend another hour on the applications. And next week, Lord willing, we may just do that. But for today, we will only look at that one basic principle in closing. That is the principle of the faithfulness of the love of God.

You may right now be identifying with Absalom. You, too, may have defied your Heavenly Father's rule over you, defiled those dearest to Him, and even encouraged others in their rebellion as Absalom did. Your life may, like his, have been characterized by

## Oh, My Son, My Son

deceit and bitterness. You may, like him, have even used the name of God or the work of God as a ploy to get what you wanted, when in reality what you wanted was to be king of your own kingdom. You wanted no one to rule over you. You may at this moment see yourself as Absalom. Fool of fools. Rebel of rebels.

May I remind you that also at this very moment, in the chamber above the gates of Heaven, like King David, your King, the Living God is weeping over you. *You have broken his heart, but you cannot break His love.* “Oh, my son, my son,” He is crying; only instead of Absalom, it is you for whom He weeps. “Oh, my daughter, my daughter,” He cries.

There is, however, one difference between David’s cry and God’s. David wept, “Would that I had died instead of you.” God simply whispers, “Oh, my child, I did. I did.”

No matter what you have done; no matter how far you have traveled away from His plan for your life, the King of Kings is weeping over you right now. “Oh, my child, my child. I died for you. Come home.” There is also a difference between Absalom and you. *You have another chance.*

Won’t you give Him your life right now? As He cries from Heaven, “Oh my son, my son; Oh, my daughter, my daughter.” Simply answer,

“Oh, my God, my God, thou didst give thy life for me.  
Now I give my heart to Thee.  
Humbly, on my knees I pray  
I am yours this very day.

Take me, I am yours to use  
Do with me whate’er you choose.”  
“Oh, my son,” my Father cried,  
“For you, my son, My Son has died.”

“As your love from heaven pours,  
Oh, dear Father, I am yours.  
All that’s needed you have done  
Just because I am...your son.”

**dtm** DISCIPLESHIP TAPE MINISTRIES, INC.

10602 Mossbank, San Antonio, TX 78230  
210-226-0000 or 1-800-375-7778  
www.dtm.org • dtm@dtm.org • © Russell Kelfer

(09.05.14)