

2 Samuel 14-15 – “When Reconciliation is Delayed”

Summary Statement:

In these chapters we see the family of David unraveling; it's the fallout foretold for David's sin. Absalom is brought back but reconciliation was delayed. It caused further grief for Absalom who eventually led a revolt against the king.

Outline:

1. The Pain of Estrangement – 14:1-33
2. The Poison of Bitterness – 15:1-12
3. The Pressure of Betrayal – 15:13-37

1. Joab Sends a Woman to David to Plea for Absalom – 14:1-11

14:1-3 - *So Joab the son of Zeruiah perceived that the king's heart was concerned about Absalom. ² And Joab sent to Tekoa and brought from there a wise woman, and said to her, "Please pretend to be a mourner, and put on mourning apparel; do not anoint yourself with oil, but act like a woman who has been mourning a long time for the dead. ³ Go to the king and speak to him in this manner." So Joab put the words in her mouth.*

Tekoa was a town about 6 miles south of Bethlehem toward the Dead Sea. It was the hometown of the prophet Amos.

Joab was looking for a way to reconcile David with Absalom. Absalom had killed Amnon for his despicable act towards his sister Tamar. David should have dealt with Amnon, but he didn't, causing Absalom to take action. But now David goes from dealing lightly to dealing harshly. He refuses to bring Absalom out of exile for 3 years (13:38-39). Perhaps Joab is seeing that this treatment of Absalom is causing David to be in grief. He's longing to see Absalom, but he's doing nothing to make it happen.

- David has been a strong warrior, but with his own family he's turned into a passive push-over. He's not dealt with things as he should and it's costing him.

So Joab sends a woman to tell a story of two feuding brothers and the need for reconciliation or mercy. This should wake David up to his own shortcomings, just as happened when Nathan came to him with a story to reveal David's sin.

14:4-7 - And when the woman of Tekoa spoke to the king, she fell on her face to the ground and prostrated herself, and said, “Help, O king!”⁵ Then the king said to her, “What troubles you?” And she answered, “Indeed I am a widow, my husband is dead.⁶ Now your maidservant had two sons; and the two fought with each other in the field, and there was no one to part them, but the one struck the other and killed him.⁷ And now the whole family has risen up against your maidservant, and they said, ‘Deliver him who struck his brother, that we may execute him for the life of his brother whom he killed; and we will destroy the heir also.’ So they would extinguish my ember that is left, and leave to my husband neither name nor remnant on the earth.”

This woman is going all out to sell this apparent made-up story. She’s falling before the king in grief and reverence. She lays out this story convincingly that if the son is executed (though justifiably) she would have no ember left to keep her husband’s name and posterity alive, and to bring help and provision for her.

14:8-11 - Then the king said to the woman, “Go to your house, and I will give orders concerning you.”⁹ And the woman of Tekoa said to the king, “My lord, O king, let the iniquity be on me and on my father’s house, and the king and his throne be guiltless.”¹⁰ So the king said, “Whoever says anything to you, bring him to me, and he shall not touch you anymore.”¹¹ Then she said, “Please let the king remember the Lord your God, and do not permit the avenger of blood to destroy anymore, lest they destroy my son.” And he said, “As the Lord lives, not one hair of your son shall fall to the ground.”

So the king hears the story and gives her some assurance that he’s going to give orders for what shall be done.

- Now if the king upholds the life of this brother that murdered, he’s going to be culpable in this crime as well. So the woman says, let the blame fall on me. If you are questioned for your actions, I’ll take the iniquity.

David then tries to assure her that if anyone tries to harass her, she is to bring them to him and he will deal with them.

But the woman wants more than just empty promises. She wants decisive action. She says, **do not permit the avenger of blood to destroy anymore...** This was the person who was to avenge the death of a family member by killing the murderer. There were cities of refuge for people to go to when there was an

accidental death, and they would be safe from the avenger of blood until they were able to present their case to the congregation to judge over.

- Notice that Absalom did not flee to a city of refuge because his murder was planned. There was no refuge for this act.
- **Numbers 35:19** says, *“The avenger of blood himself shall put the murderer to death; when he meets him, he shall put him to death.”*
- The Hebrew word for **avenger** is ‘goel’. It’s the same word used for ‘kinsman-redeemer’ – the family member who would either marry a brother’s widow so she could have children, or to redeem (buy) from slavery, or to redeem land.
- And this all points so wonderfully to Jesus, our kinsman-redeemer. It was pictured beautifully between Boaz and Ruth.

Not only has Jesus avenged the murderous Satan by defeating him at Calvary, but Jesus has become our Redeemer by paying the price for sin and now setting us free.

- **Isaiah 59:20**, *“The Redeemer will come to Zion, and to those who turn from transgression in Jacob,” Says the LORD.”*

This woman does not want to see any more bloodshed, so she asks David to not permit the avenger to destroy. Let’s just all get along.

And so David promises to not let one hair of this son be damaged.

2. The Woman Reveals the Heart of the Matter – 14:12-20

14:12-14 - *Therefore the woman said, “Please, let your maidservant speak another word to my lord the king.” And he said, “Say on.” ¹³ So the woman said: “Why then have you schemed such a thing against the people of God? For the king speaks this thing as one who is guilty, in that the king does not bring his banished one home again. ¹⁴ For we will surely die and become like water spilled on the ground, which cannot be gathered up again. Yet God does not take away a life; but He devises means, so that His banished ones are not expelled from Him.*

Here is where the woman drops the hammer, where she reveals the deal. David was ready to give pardon and protection for her son, but was unwilling to do so for his own son.

In David keeping Absalom away, it was like robbing the nation from the heir to the throne. An act this woman was making a comparison to in her own situation (made up as it may be) of having no son to carry on the family legacy.

We will surely die and become like water spilled on the ground. When we die, there is no time left to make amends, to seek forgiveness or reconciliation. We're just like spilled water on the ground that can't get picked up or reused. So many people have held on to grudges all their lives and at the point of death see the futility of their actions and grieve the wasted years of feeling that way. And yet death has also robbed people of the opportunities to patch things up. In other words, don't wait until it's too late. Death ends those chances to forgive, to reconcile, to share your love. Do it while you can.

Yet God does not take away a life; but He devises means so that His banished ones are not expelled from Him.

What a beautiful depiction of the gospel. We were all like Adam, hurt by the fall and severed by sin. Though Adam was banished from the garden, he was not expelled from a relationship with the Lord. God provided forgiveness through the sacrificial system, which would ultimately point to the final sacrifice of Jesus Christ. God could have at that moment in the garden just taken lives. He could have wiped them out and just started fresh, but He devised a means that we would not be cut off completely from Him. And right in Genesis 3:15 we have the announcement of the means. It would come from this seed of the women – supernaturally. Jesus Christ came to this world to save us from sin, that we would not be expelled from God, but rather exonerated before Him through our repentance of sin and by His grace.

- That's the gospel tucked neatly in this story to David.

14:15-17 - Now therefore, I have come to speak of this thing to my lord the king because the people have made me afraid. And your maidservant said, 'I will now speak to the king; it may be that the king will perform the request of his maidservant. ¹⁶ For the king will hear and deliver his maidservant from the hand of the man who would destroy me and my son together from the inheritance of God.' ¹⁷ Your maidservant said, 'The word of my lord the king will now be comforting; for as the angel of God, so is my lord the king in discerning good and evil. And may the Lord your God be with you.' ”

This woman heaps some high praise on David. David's word and wisdom is like the ***angel of God*** bringing protection and comfort.

But David is getting a little suspicious. He's feeling like this was a bit of a setup (he's been through it before). And he's starting to wonder if Joab was behind this as it seems he's been trying to push David to take this action all along...

14:18-20 - *Then the king answered and said to the woman, "Please do not hide from me anything that I ask you." And the woman said, "Please, let my lord the king speak." ¹⁹ So the king said, "Is the hand of Joab with you in all this?" And the woman answered and said, "As you live, my lord the king, no one can turn to the right hand or to the left from anything that my lord the king has spoken. For your servant Joab commanded me, and he put all these words in the mouth of your maidservant. ²⁰ To bring about this change of affairs your servant Joab has done this thing; but my lord is wise, according to the wisdom of the angel of God, to know everything that is in the earth."*

The woman confesses and makes known that she's simply communicated the very words Joab told her to communicate.

3. David Permits Joab to Get Absalom – 14:21-28

14:21-22 - *And the king said to Joab, "All right, I have granted this thing. Go therefore, bring back the young man Absalom." ²² Then Joab fell to the ground on his face and bowed himself, and thanked the king. And Joab said, "Today your servant knows that I have found favor in your sight, my lord, O king, in that the king has fulfilled the request of his servant."*

Now it seems that Joab has been here all along. It could be that Joab was with this woman the whole time before David, acting as though this was all new to him. Perhaps this is why David began to be suspicious of Joab.

- It could be that he was hiding around the corner, waiting to see what his answer would be.
- It could be that David summoned Joab to come before him and so this forwards us to a different time without including that in the narrative.

Though David relents and has Joab go get Absalom, we will see that he was doing this half-heartedly. Perhaps he's feeling like his hand has been forced, that he has to act this way now, but it certainly wasn't a true heart of forgiveness being shown yet.

Reconciliation requires repentance. It's a moving toward one another where you're dropping the things that have brought a divide. David isn't quite there yet.

14:23-24 - *So Joab arose and went to Geshur, and brought Absalom to Jerusalem. ²⁴ And the king said, “Let him return to his own house, but do not let him see my face.” So Absalom returned to his own house, but did not see the king’s face.*

This was David’s opportunity to reconcile. But he kept himself estranged from Absalom. David may have been thinking he’s teaching Absalom a lesson, but all it’s done is caused Absalom to become more bitter and those seeds of bitterness will eventually grow to full rebellion.

Next we move to a bit of a commentary on Absalom’s superior physical attributes that are setting him up to fill the power vacuum left by David’s passiveness.

14:25-28 - *Now in all Israel there was no one who was praised as much as Absalom for his good looks. From the sole of his foot to the crown of his head there was no blemish in him. ²⁶ And when he cut the hair of his head—at the end of every year he cut it because it was heavy on him—when he cut it, he weighed the hair of his head at two hundred shekels according to the king’s standard. ²⁷ To Absalom were born three sons, and one daughter whose name was Tamar. She was a woman of beautiful appearance. ²⁸ And Absalom dwelt two full years in Jerusalem, but did not see the king’s face.*

Absalom would walk by and women would faint. Men would feel defeated just looking at him. This guy is adorning the covers of Israel Today. You didn’t even need to photoshop anything as ***there was no blemish in him.***

Absalom would have his hair cut at the end of the year because its great length became too cumbersome for him. And no doubt pride would well up to see how much he had in relation to others. **200 shekels** was about 5 pounds.

Unfortunately, this great object of pride would become his eventual downfall (18:9).

Here’s where we have some indication that David had not yet whole-heartedly forgiven Absalom. Absalom has been back in Jerusalem for 2 years but hadn’t even seen his dad so far. David had not yet reconciled with him.

- If only David could remember what he had done and how his Heavenly Father dealt with him. It says in **2 Samuel 12:13**, “*And Nathan said to David, ‘The Lord also has put away your sin; you shall not die.’*”

- This wasn't something David had to wait for, it was immediate. With confession and repentance there came forgiveness and reconciliation. David was right back into fellowship with God. He would even say in **Psalm 32:1-2**, *"Blessed is he whose transgression is forgiven, whose sin is covered. ² Blessed is the man to whom the LORD does not impute iniquity..."*
- Sadly, David is not treating his son the way God treated David. If you're having a hard time forgiving someone, just remember what it took for Jesus to forgive you. And He does it unconditionally.
- May we see the grace that's been extended to us and be quick to extend it to others.

4. Absalom Forces Joab's Hand and Sees the King – 14:29-33

14:29-32 - *Therefore Absalom sent for Joab, to send him to the king, but he would not come to him. And when he sent again the second time, he would not come. ³⁰ So he said to his servants, "See, Joab's field is near mine, and he has 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's house, and said to him, "Why have your servants set my field on fire?" ³² And Absalom answered Joab, "Look, I sent to you, saying, 'Come here, so that I may send you to the king, to say, "Why have I come from Geshur? It would be better for me to be there still." ' Now therefore, let me see the king's face; but if there is iniquity in me, let him execute me."*

Absalom feels that he hasn't acted out of line. His brother did something wrong and he was making amends. In a way it was more noble than what David did to Uriah. At least Absalom felt a little justified in what he did to his brother Amnon.

14:33 - *So Joab went 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. Then the king kissed Absalom.*

By the king kissing Absalom, it was a sign of acceptance and reconciliation – all was forgiven. However, all may be forgiven for Absalom, but all will not be forgotten by Absalom.

- For five years, Absalom was estranged by his father. All because David could not bring himself to forgive him. And for five years there was a seed of bitterness that was left to foster and fester in Absalom. Though David brought him in, the damage had already been done.

- And this bitterness will give birth to rebellion which sets the stage for Chapter 15.

David is learning some tough lessons that sin has brought (2 Samuel 12:10).

5. Absalom's Ambition – 15:1-12

15:1-4 - *After this it happened that Absalom provided himself with chariots and horses, and fifty men to run before him. ² Now Absalom would rise early and stand beside the way to the gate. So it was, whenever anyone who had a lawsuit came to the king for a decision, that Absalom would call to him and say, "What city are you from?" And he would say, "Your servant is from such and such a tribe of Israel." ³ Then Absalom would say to him, "Look, your case is good and right; but there is no deputy of the king to hear you." ⁴ Moreover Absalom would say, "Oh, that I were made judge in the land, and everyone who has any suit or cause would come to me; then I would give him justice."*

Absalom has his eyes on the throne. He's the rightful heir, but he's seeing that perhaps he needs to grab a hold of this through some power and manipulation.

So he began to bring some attention to his kingly pursuits. He provided chariots and horses. He began to make himself look regal.

One of the king's jobs was to act as judge and preside over matters of justice for their countrymen. They would do so at the gate of the city. Gates were not just bars that swung open and gave you entrance to the city. In these times city gates featured two, four, or six chambers with inner and outer gate structures designed to strengthen defenses – assaulting an outer gate would only lead through a narrow passage where defenders could attack from above, before reaching an equally well-defended inner gate.

City elders regularly convened at the gate to serve as judges, arbitrators, and witnesses to business transactions, functioning as the civil judiciary. Kings would sit at the city gate to allow people to bring their complaints and concerns.

So Absalom positioned himself along the way to the gate and would intercept people. He made out as though there was no one else to take care of them. If only he were in charge people would really be helped. This is how he began to influence and manipulate people.

15:5-9 - *And so it was, whenever anyone came near to bow down to him, that he would put out his hand and take him and kiss him. ⁶ In this manner Absalom acted toward all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel. ⁷ Now it came to pass after forty years [4 years] that Absalom said to the king, “Please, let me go to Hebron and pay the vow which I made to the Lord. ⁸ 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.’ ” ⁹ And the king said to him, “Go in peace.” So he arose and went to Hebron.*

People evidently began to see Absalom as a person deserving of honor and respect as they would come and bow down to him. But he would take them by the hand and give them a kiss as though he were just a regular peer of theirs. Again, it's all calculated to win people over and indeed, he ***stole the hearts of the men of Israel***.

After forty years...

- “[Four years according to] the Septuagint and the Syriac versions. Josephus (*Ant.* 7.9.1) also read here *four years*. The Masoretic Text reads *forty years*. Some think that this revolt came when Absalom was forty years old, or in the fortieth year of David’s reign. Most likely, however, the *forty years* of the Masoretic Text is a scribal error.” ¹

Absalom was born in ***Hebron*** so this request to go there probably didn’t cause David any concern. But it would be a place where Absalom could conspire against the king while being away from the king.

- Perhaps there were people in Hebron who were a little jaded of how David began his kingly campaign there but then moved to Jerusalem.

Go in peace. These would be the last words that David would speak to Absalom. No doubt words that would have reverberated in his ears all the while he was looking to bring his dad down. He went in anything but peace.

- Paul would say, “*If it is possible, as much as depends on you, live peaceably with all men*” (**Romans 12:18**). It is a much healthier way to live.

¹ Smith, J. E. (1995). *The Books of History*. College Press.

15:10-12 - Then Absalom sent spies throughout all the tribes of Israel, saying, “As soon as you hear the sound of the trumpet, then you shall say, ‘Absalom reigns in Hebron!’ ” ¹¹ And with Absalom went two hundred men invited from Jerusalem, and they went along innocently and did not know anything. ¹² Then Absalom sent for Ahithophel the Gilonite, David’s counselor, from his city—from Giloh—while he offered sacrifices. And the conspiracy grew strong, for the people with Absalom continually increased in number.

Absalom begins to set the stage for a full on coup. He sends spies out to prepare people. He invites 200 men from Jerusalem who really don’t know the real situation at play, but evidently gave allegiance to Absalom when they began to see what was going on.

Ahithophel was David’s close friend and counselor. He was the one he wrote of in **Psalms 41:9**, *“Even my own familiar friend in whom I trusted, who ate my bread, has lifted up his heel against me.”*

If he was such a good friend why was he so quick to align with Absalom? We read in 2 Samuel 23:34 and then in 2 Samuel 11:3 that Ahithophel was Bathsheba’s grandfather. Perhaps so upset over David’s actions with her and then killing her husband Uriah, he became so gripped by bitterness he moved out of the royal city and was just waiting for an opportunity like this one to bring David down. He never dealt with David in a way he should have from the beginning.

- Instead, it’s another example of how bitterness can grow if not checked. It will not only grow but it leads us into actions that are not proper or godly. Ahithophel, though a wise counselor, will make a foolish mistake in this decision.

6. Absalom’s Rebellion – 15:13-37

15:13-16 - Now a messenger came to David, saying, “The hearts of the men of Israel are with Absalom.” ¹⁴ 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.” ¹⁵ And the king’s servants said to the king, “We are your servants, ready to do whatever my lord the king commands.” ¹⁶ Then the king went out with all

his household after him. But the king left ten women, concubines, to keep the house.

Jerusalem was a well-fortified city. You recall it took the Israelites quite a while to drive out the people there in the first place. And I'm sure David had defeated greater armies than those coming with Absalom. Why then did he flee?

- David did not want to bring any trouble upon the city of Jerusalem. He's already been identified as a man of war and he's not wanting to add to that legacy in taking a stand. He would rather leave than cause more bloodshed upon his people Israel and especially upon his own family.

Why did he leave some of his concubines to keep the house? Perhaps he thought they would impede his escape (didn't want to stop for bathroom breaks every 30 minutes). Perhaps he was showing Absalom that the palace is his without having to destroy it; again desiring to free Jerusalem and the palace from attack.

- But more so, this whole incident "would become part of God's judgment on David for his sins. As Nathan the prophet had foretold, David's wives would be taken from him and given to one who would lie with them in broad daylight (see 12:11–12). Absalom would soon fulfill this prophecy to humiliate David (see 16:20–22)." ²

15:17-20 - And the king went out with all the people after him, and stopped at the outskirts. ¹⁸ Then all his servants passed before him; and all the Cherethites, all the Pelethites, and all the Gittites, six hundred men who had followed him from Gath, passed before the king. ¹⁹ Then the king said to Ittai the Gittite, "Why are you also going with us? Return and remain with the king. For you are a foreigner and also an exile from your own place. ²⁰ In fact, you came only yesterday. Should I make you wander up and down with us today, since I go I know not where? Return, and take your brethren back. Mercy and truth be with you."

These were the people we read of in 1 Samuel 22:2 (400 men) and then in 1 Samuel 23:13 (600 men).

They were faithful to David because they knew him as a person before the position. They didn't care if he was king or not, they knew him to be a dependable, kind man who they wanted to stick with.

² Evans, T. (2019). *The Tony Evans Bible Commentary* (pp. 335–336). Holman Bible Publishers.

- Some stick with you just for what they can gain from you. And when it's gone so are they. But this wasn't the case with these guys.
- How nice to have a friend who sticks closer than a brother in Jesus. He had nothing to gain from us, but chose to befriend us anyway.

15:21-23 - *But Ittai answered the king and said, "As the Lord lives, and as my lord the king lives, surely in whatever place my lord the king shall be, whether in death or life, even there also your servant will be."* ²² So David said to Ittai, "Go, and cross over." Then Ittai the Gittite and all his men and all the little ones who were with him crossed over. ²³ And all the country wept with a loud voice, and all the people crossed over. The king himself also crossed over the Brook Kidron, and all the people crossed over toward the way of the wilderness.

What a great attitude we see in Ittai. He's ready to be with the king no matter what it costs him.

- Do we have that same attitude as a follower of Jesus? Are we willing to follow Him no matter where it leads.
- Paul would say, *"For to me, to live is Christ, and to die is gain"* (**Phil 1:21**).

Kidron means dark or black. Truly it was a very dark time in David's life as he sorrowfully leaves Jerusalem due to the rebellion of his son whom he loved.

- Psalm 55:4–8

This was also foreshadowing the steps Jesus Himself would take at a similar time when He was being betrayed by someone close to Him – Judas Iscariot. He crossed over the Brook Kidron and went up to the Garden of Gethsemane where he would then be arrested.

- That night the brook was dark for another reason. You see much of the waste and sewage in Jerusalem was dumped in here, but so was the waste from the temple, where at this time thousands of lambs were being slaughtered for Passover. As Jesus crossed over the Brook Kidron it would have been flowing with a crimson red. A reminder that in a few hours it would be His blood shed as the Great Passover Lamb.

15:24-29 - *There was Zadok also, and all the Levites 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 finished crossing over from the city.* ²⁵ Then the king said to Zadok, "Carry the ark of God back into 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. ²⁶ But if He says thus: 'I have no delight in you,' here I am, let Him do to me as seems good to Him." ²⁷ The king also said to Zadok the priest, "Are you not a seer? Return to the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan the son of Abiathar. ²⁸ See, I will wait in the plains of the wilderness until word comes from you to inform me." ²⁹ Therefore Zadok and Abiathar carried the ark of God back to Jerusalem. And they remained there.

David wants the ark to remain in Jerusalem. He is trusting in God rather than an ark (**Psalm 3:1-6**).

Here is a reflection of that man who has a heart after God. He understood that much of what was happening was a result of his sin. And he's not angry about it, he's not trying to direct God, he just puts himself willingly at God's mercy. In other words, David is accepting this chastening of the Lord and submits to whatever God wants to do.

- Are we able to do that? To say, *let Him do to me as seems good to Him*. That might scare a lot of people. But David trusted in the Lord's work and will.

15:30-37 - *So David went up by the Ascent of the Mount of Olives, and wept as he went up; and he had his head covered and went barefoot. And all the people who were with him covered their heads and went up, weeping as they went up. ³¹ Then someone told David, saying, "Ahithophel is among the conspirators with Absalom." And David said, "O Lord, I pray, turn the counsel of Ahithophel into foolishness!" ³² Now it happened when David had come to the top of the mountain, where he worshiped God—there was Hushai the Archite coming to meet him with his robe torn and dust on his head. ³³ David said to him, "If you go on with me, then you will become a burden to me. ³⁴ But if you return to the city, and say to Absalom, 'I will be your servant, O king; as I was your father's servant previously, so I will now also be your servant,' then you may defeat the counsel of Ahithophel for me. ³⁵ And do you not have Zadok and Abiathar the priests with you there? Therefore it will be that whatever you hear from the king's house, you shall tell to Zadok and Abiathar the priests. ³⁶ Indeed they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; and by them you shall send me everything you hear." ³⁷ So Hushai, David's friend, went into the city. And Absalom came into Jerusalem.*

I like this. Even at a time of grief and mourning, David took time to worship. And it was during the time of focusing on the Lord that that God provides a trusted friend, another counselor – Hushai. And Hushai will be used indeed to turn the counsel of Ahithophel into foolishness (2 Samuel 17:14).

What a painful picture we see in these chapters. David's sin has produced consequences that reach far beyond David himself. A family has been fractured, a son has become bitter, a kingdom has been divided, and now the king is walking away from Jerusalem in tears. And yet, in the middle of all this sorrow, we see something beautiful beginning to happen in David's heart. He stops trying to control the outcome and simply entrusts himself to God: "If I find favor in the eyes of the LORD, He will bring me back... But if He says, 'I have no delight in you,' here I am, let Him do to me as seems good to Him." That is where God wants to bring each of us. We cannot always undo the consequences of yesterday, but we can humble ourselves before God today. We can forgive while there is still time, we can deal with bitterness before it takes root, we can pursue reconciliation rather than allow distance to grow, and we can surrender our circumstances to the Lord. David's story reminds us that sin has consequences, but it also reminds us that God is still at work in the darkest chapters of our lives. So when we find ourselves walking through our own Kidron – when life is painful, relationships are broken, and we don't know what tomorrow holds – we can still worship, we can still pray, and we can still say, "Lord, let Your will be done. Do with me as seems good to You."