

## **“Why speak ye not a word of bringing back the king?”**

***“And Absalom, whom we anointed over us, is dead in battle. Now therefore, why speak ye not a word of bringing the king back?”***

**(2 Sam. 19:10)**

With these words, the rebels of Israel – the ungrateful traitors against king David – begin to come to their senses. The sad and bloody saga of Pretty-Boy Absalom is about over – but not quite. The tale is packed with spiritual lessons for all the Elect of every age. Especially the lesson of the sin of INORDINATE AFFECTION or VILE AFFECTION – for the creature – and particularly – (as with DAVID the doting father for ABSALOM the obviously graceless, worthless son) – I say, particularly for some offspring who show NO SIGN – ABSOLUTELY NO SIGN – OF GOD’S GRACE, WHATSOEVER. Beloved, nothing is more important for us to learn than this doctrine – in light of today’s permissive and decadent society filling the earth with criminal beasts masquerading as human children. And OUR children having to live among them in school and everywhere else. Learn well the story of David and Absalom. Read the story – as dictated by the Holy Spirit – in **2 Sam. Chapters 13 - 19**. Pay close attention to the words. To-wit:

***“But in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, (for it was at every year’s end that he polled it; because his hair was heavy on him, therefore he polled it;) he weighed the hair of his head at two hundred shekels after the king’s weight.”*** (2 Sam. 14:25,26)

Already, Beloved, Absalom’s persona reeks with foolish vanity and sinful pride. Doom and perdition are written all over him. Listen, ***“Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.”*** Prov. 31:30, next to the last verse in Proverbs. The word, ***“BEAUTY,”*** appertains unto women – not men. Something’s wrong here – talking about Absalom being a raving beauty. Yes. Look at the words. ***“But in all Israel there was NONE”*** – either man or woman – ***“to be so much praised as Absalom FOR HIS BEAUTY; from the sole of his foot even to the crown of his head.”*** 2 Sam. 14:25. Incidentally, all that hair he cut off at his annual haircut, weighed from 3 to 6 pounds, depending on which expositor you are reading.

David’s inordinate affection – or, David’s vile affection – for Absalom, was manifested early on, when he let Absalom get away with murdering his half-brother, Amnon, after Amnon had raped Absalom’s sister, Tamar (who was Amnon’s own half-sister). Lovely! How much more indulgent can a man be? Here is how the whole, sordid tale begins – in **2 Samuel, Chapter 13**; to wit:

***“And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the eldest son of David loved her. And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do anything to her.”***  
**(2 Sam. 13:1,2)**

And so, it appears that the punishment of David – promised by God – for David’s great sins regarding Uriah the Hittite and his wife, Bathsheba – I say, David’s punishment had begun; because, as it is written, **“The thing that David had done displeased the Lord.” 2 Sam. 11:27(b).**

**“Thus saith the Lord, Behold, I will raise up evil against thee, out of thine own house...For thou didst it secretly; but I will do this thing before all Israel, and before the sun.” (2 Sam. 12:11,12)**

That same sovereign God that holds the heart of the king in His hand, and as the rivers of water He turneth it withersover he will; (**Prov. 21:1**); that same God – in order to fulfill His threat to punish David by raising up evil **“out of thine own house,”** – stirred up insatiable lusts in the heart of David’s eldest son Amnon to the point of committing rape and incest against David’s daughter, Tamar. **“Amnon was so vexed that he fell sick”** – (literally, HE FELL SICK) – **“for his sister Tamar.” 2 Sam. 13:2a.** Gill says:

*“Amnon thought it hard or difficult to have access to her (Tamar), almost impossible, what he despaired of and what, if attained to would be wonderful and amazing; he was at his wits’ end how to contrive any scheme to get at her, and obtain his desire. – (The old preachers and theologians used to say, when commenting upon that passage in the Lord’s Prayer which reads, ‘And lead us not into temptation,’ (Mat. 6:13) that a sovereign God often punishes one sin by leading the sinner into another and more horrific sin and then withholding His grace whereby the sinner might resist the temptation. It is a very fearful contemplation. It generates in the heart a wholesome fear of the Lord.) – ‘But Amnon had a friend,’ though his friendship proved to be his ruin; ‘whose name was Jonadab,’ and they were cousins, ‘and Jonadab was a very subtle man;’ a very penetrating man into the dispositions of men, and could judge by their countenances what they were, and the affections of their minds, and had a talent in forming schemes; he was wise to do evil, and was wickedly cunning. ‘And he said unto him, why art thou, being the king’s son, lean (i.e., thin) from day to day?’ (Or, morning by morning). Amnon was the king’s eldest son, heir to the crown, fed at his table, had everything to make him gay (!) and cheerful, and yet he pined away; his flesh wasted, his countenance waxed wan and pale, and especially in the mornings; in the day-time he met with diversions which, in some measure, took off his thoughts from the object his mind was impressed with; but in the night season, they were continually employed about it; so that he could have no rest and sleep, which made him look ruefully (i.e., mournful, causing sorrow or pity, lamentable), in the morning.”*

What a mess! Take a good look at Amnon, and behold the face of the sin known as inordinate affection, or vile affection. It is a deadly sin, and it takes many forms. Look at poor, blind, fat, 98-year-old Eli, and his two worthless sons, Hophni and Phinehas. Because some child turns out to be a sorry son-of-Belial does not always mean that the parents are to blame because of the sin of inordinate affections or vile affections. But when the Holy Spirit dictates it so – as in the case of Eli, and Amnon, and David with Pretty- Boy Absalom – then we had better believe it and heed it for the deadly sin that it is. Eli reminds me of Jerry Falwell – the spitting image in mind and body – old, and fat, and guilty of the sin of inordinate affections. And Falwell bragged about his sin – for fear of what his deluded followers would think and say if he didn’t.

Falwell said on TV for all the world to see and hear; to wit: *“If one of my children or grandchildren should come and tell me, ‘Dad, or Granddad, I’m gay;’ I’d throw my arms around him, and say, I love you anyway just the same.”* Beloved, THAT is inordinate affection. Sinful, inordinate affection. Vile affection. I’ve often said that if I were in that situation – which is a far-fetched and monstrous thing that will never happen – my reply would consist of only one word – BYE! – And, by the way, that one word would also be my final word to that kid.

Furthermore, anybody that believes the Bible – I mean REALLY believes the Bible – would have the same reaction. I tell you, anybody that would have the Jerry Falwell reaction is guilty of the heinous sin of inordinate affection, and is going to Hell. As I say, Eli reminds me of Jerry Falwell, and Jerry Falwell reminds me of Eli. Some of the most frightening language in all the Bible is used with regard to Eli, and his two sons, and the sin of inordinate affection. We don’t think of inordinate affection as much of a sin – as compared with other sins. But God thinks differently, and the way the Holy Spirit has told the story of Eli – standing alone – proves it. Listen to this language; quote:

***“Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear; ye make the Lord’s people to transgress. If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.”***

**(1 Sam. 2:22-25)**

At first blush, it certainly looks like Eli was, indeed, chastising those boys. It certainly does not look like a case of inordinate affections. But it is. The Holy Ghost says so – and that’s the only opinion that matters. We often look only upon the outward appearance, but all things are naked and open unto the eyes of Him with whom we have to do. **Heb. 4:13**. It is clear from the language that follows, that something very wrong with Eli is going on here. Listen. Quote:

***“And there came a man of God unto Eli, and said unto him, Thus saith the Lord...Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; AND HONOREST THY SONS ABOVE ME, to make yourselves fat with the chiefest of all the offerings of Israel my people?”*** (1 Sam. 2:27-29)

It appears that Eli’s two sons were not only fornicating with the women that assembled at the door of the tabernacle, but they were also stealing – like Judas did (**Jn. 12:3-6**) – purloining from the offerings that were brought to the Lord by the people. But whatever their sins were, that were so grievous to the Lord, – Eli tolerated them! Through hellish inordinate affections for his sons; and thereby Eli brought down the wrath of God in a most fearsome way; to wit:

***“And this shall be a sign unto thee, that shall come upon thy sons, on Hophni and Phinehas; in one day they shall die both of them.” (1 Sam. 2:34)***

***“And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; BECAUSE HIS SONS MADE THEMSELVES VILE, AND HE RESTRAINED THEM NOT. And therefore I have sworn unto the house of Eli, that the iniquity of Eli’s house shall not be purged with sacrifice nor offering for ever.” (1 Sam. 3:11-14)***

Beloved. Behold the fruit of this poisonous tree, called the sin of inordinate affections, or vile affections. This is no small sin. And there is more to the Eli story; to wit: 1 Sam. 4:10.

***“And the Philistines fought, and Israel was smitten...And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain...And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto Eli...Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy. And he had judged Israel forty years. And his daughter in law, Phinehas’ wife, was with child, and near to be delivered; and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her. And she named the child Ichabod, saying, The glory is departed from Israel; for the ark of God is taken.” (1 Sam. 4:10-22)***

So, Beloved, you see in this sad ending, the final result of the modest-looking sin of inordinate affections. The seriousness of the sin of inordinate affections is further high-lighted by a most interesting passage of Scripture in the 13<sup>th</sup> Chapter of Deuteronomy; to wit:

***“If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Namely, of the gods of the people which are***

***round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.” (Dt. 13:6-11)***

This Scripture is a part of the Mosaic Code that governed the nation of Israel. It seems very strict to us – almost unbelievable in our depraved and decadent culture. That fact only demonstrates how addicted we are to the deadly sin of inordinate affections. There’s a whole lot of Jerry Falwell’s mushy, gushy, God-loves-everybody heresy in most people. It will take all mankind to Hell. When Pretty-Boy Absalom had killed his brother Amnon for raping his sister, Tamar, Absalom fled into exile for three years, we read, ***“So Absalom fled, and went to Geshur, and was there three years, and David MOURNED FOR HIS SON EVERY DAY. And the soul of king David longed to go forth unto Absalom.”*** 2 Sam. 13:37-39. THAT is inordinate affection.

After David brought the rascal home, and publicly kissed him (2 Sam. 14:33), Absalom – as Trapp says – began *“hammering and hatching”* a strong conspiracy to kill David his father and seize his kingdom. 2 Sam. 15. Throughout the bloody battle that followed between the forces of David and those of Absalom – David – incredibly – commanded his army NOT TO HURT ABSALOM! ***“Saying, Beware that none touch the young man Absalom.”*** 2 Sam. 18:12b.

Again I say, INCREDIBLE! THAT is inordinate affection! When word came to David that his army had won a notable victory and saved his kingdom – but that Absalom was necessarily killed in the process – rather than rejoice in victory, David descended into deep depression and despair; to wit:

***“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, my son Absalom! would God I had died for thee, O Absalom, my son, my son!”*** (2 Samuel 18:33)

(Such that) ***“...the victory that day was turned into mourning unto all the people...”*** 2 Samuel 19:2. (And such that David was warned that if he didn’t knock off his foolish weeping) ***“...there will not tarry one with thee this night; and that will be worse unto thee than all the evil that befell thee from thy youth until now.”*** 2 Sam. 19:7. THAT, is inordinate affection.

Unlike the non-Elect who cannot repent and effectually mend their ways, being given up of God – David appears to have snapped out of his sinful inordinate affection. And only then did all Israel rally to King David’s cause, shouting the words of our text: ***“Why speak ye not a word of bringing back the king?”*** 2 Sam. 19:10(b). Amen.