

Introduction

1. In our introduction to the book of 2 Samuel, I shared that the book can be broken up into three parts
 - a. The first 10 chapters cover the rise of David as king and focus on many of his righteous attributes and actions—these present David as a type (example or foreshadowing) of Jesus Christ
 - b. Chapters 11-20 reveal a different side to David where we see his sin and struggles as a result of that sin—in many respects these chapters present David as a type of Israel who, like David, struggled with sin; as such, it gives us a picture of how God interacts with His people as they battle sin
2. We started this second section last week, chapter 11, and it began with a doosey—David committing acts of adultery and murder:
 - a. We saw how David’s sin began innocent enough
 - b. How he allowed himself to get carried away and enticed by his own lust until it gave birth to unimaginable sin
 - c. And how that sin led to a spiral of other sins and wickedness
3. Today we look at the second half of the story which is a story of confrontation, condemnation, confession, clemency, consequences, communion, and covenant loyalty

A. David is CONTRONTED over his sin (12:1-12)

1. It begins with Nathan approaching David with a parable: (READ 1b-4):
 - a. In summary, it’s about a rich man who steals a poor man’s one and only lamb in order to feed his guest
 - b. In the ANE, parables like the one Nathan used were often used by persons of lesser stature to confront or render judgment against persons of higher stature (Nathan being a prophet confronting a king)
 - c. Here, Nathan uses what some refer to as a self-condemnation parable which is designed to cause someone to pronounce judgment upon themselves
 - d. Even though as readers we know this is a parable, David responded to it as if it were a real legal case, which means Nathan may have presented it that way (rather than telling David it was a parable or story)
 - e. Notice the subtle (and not so subtle) imagery:
 - 1) The rich man is a shepherd just like David (2): **“The rich man had a great many flocks and herds”**
 - 2) The poor man represents Uriah who had little in comparison to David (3): **“nothing except one little ewe lamb”**
 - 3) The ewe lamb represents Bathsheba:
 - a) We see this in the use of the word **“daughter”** in v. 3 because the Hebrew word for daughter is ***bath*** which makes up the first part of Bathsheba’s name (two Hebrew words meaning “daughter of seven” or “daughter of oath”)
 - b) This is also brilliantly hinted at through the repetition of certain words:

- Look at the v. 3 where Nathan refers to how the poor man would care for the little ewe lamb: **“it would eat of his bread and drink of his cup and lie in his bosom”** (3)
 - Now, compare those words to something Uriah’s said to David when he tried to get him to go home to his wife in 11:11: **“Shall I then go to my house to eat and drink and lie with my wife?”**
 - The same three words are repeated in 11:13: **“Now David called him, and he ate and drank before him, and he made him drunk; and in the evening he went out to lie on his bed with his lord’s servants...”**
 - The word **“lie”** is also used to refer to David’s adultery with Bathsheba in 11:4: **“and when she came to him, he lay with her...”**
- f. David responds and unwittingly CONDEMS himself (READ 5-7a):
- 1) He responds with indignation (anger provoke by perceived injustice; 5): his **“anger burned greatly against the man”**
 - 2) He asserted that the man deserved death for what he had done: **“as the LORD lives, surely the man who has done this deserves to die”**
 - 3) He demanded that the man be made to pay restitution in accordance with the Law (6): **“for the lamb fourfold”** (according to Exodus 22:1)
 - 4) He accused the man of having no **“compassion”**—in other words, he was heartless
 - 5) At this point it’s clear that David was clueless and had no idea Nathan was talking about him or that he had just condemned himself so Nathan spells it out for him, **“You are the Man!”** (7a)
2. The confrontation continues with LORD Himself addressing David through Nathan (12:7b-12): **“Thus says the LORD God of Israel”**—and it comes in three stages:
- a. In the first stage, the LORD REMINDS David of all He had done for him (7-8):
 - 1) It was the LORD who had made him king (7a): **“It is I who anointed you king over Israel”**
 - 2) It was the LORD who had protected him (7b): **“and it is I who delivered you from the hand of Saul”**
 - 3) It was the LORD who gave him his possessions (8): **“I also gave you your master’s house and your master’s wives into your care”**
 - 4) It was the LORD who entrusted him the care of His people (9): **“and I gave you the house of Israel and Judah”**
 - 5) V. 8b: **“and if that had been too little, I would have added to you many more things like these!”**
 - 6) There is no question that the LORD had been exceptionally good to David and blessed him tremendously
 - b. In the second stage, the LORD REBUKES David for despising His Word (9):
 - 1) It starts with a simple question (9a): **“Why have you despised the word of the LORD by doing evil in His sight?”**
 - a) To despise something means to afford it little value or worth; in other words, to think little of it:
 - This is the same word used in Genesis 25:34 to describe Esau despising his birthright (e.g. his inheritance) and selling it to his brother Jacob for a lousy bowl of stew

- It's the same word used in 2 Samuel 6:16 to describe Michal's reaction toward David when she saw him dancing and celebrating before the LORD
 - It's the word used when Isaiah wrote of the Messiah: **"He was despised and forsaken of men, a man of sorrow and acquainted with grief; and like one from whom men hide their face he was despised, and we did not esteem Him"** (Isaiah 53:3)
- b) The Bible directly links disobedience and sin to despising the Word of God and that is exactly what the LORD does here (Numbers 15:31; Proverbs 13:13)
 - c) In fact, in v. 10 the LORD directly equates David despising His Word with despising Him
- 2) The LORD continues his rebuke by naming David's sin (9b): **"You have struck down Uriah the Hittite with the sword, have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon."**
 - a) We immediately recognize that David committed adultery and murder (and not just against Uriah but the other soldiers who died)
 - b) However, David's sin also involved covetousness and stealing
 - c) Did you notice something about these? They're all part of God's Top 10, the Ten Commandments (numbers 6, 7, 8 & 10)
 - d) Sin is often like this; it rarely operates alone and often invites other sin to join it
- c. In the third and final stage, the LORD RECITES the CONSEQUENCES David would face for his sin (READ 10-12):
 - 1) There are primarily two consequences that the LORD mentions:
 - a) The first is that David's house would forever experience violence and death
 - b) The second is that David would experience adultery committed against him
 - 2) We can't help but notice that the consequences David faced matched the sins he committed--most commentators suggest that this represents something called *lex talionis* or the Law of Retribution that's recorded in a few OT Law passages like Leviticus 24:19-20: **"If a man injures his neighbor, just as he has done, so it shall be done to him: 20 fracture for fracture, eye for eye, tooth for tooth; just as he has injured a man, so it shall be inflicted on him."**
 - 3) Something that stands out is what the LORD told David in v. 12: while he committed his sin in private, he would experience the consequences of his sin in public

B. David CONFESSES his sin (12:13a)

V. 13 contains one of the most remarkable examples of confession in the entire Bible (13a): **"Then David said to Nathan, 'I have sinned against the LORD.'"**

1. One of the things that makes it remarkable is that while his sin was against others, David recognized that it was primarily against the LORD

2. However, as one commentator points out, it was also remarkable because, “It came with immediacy, without denial, and without excuse” (Burgen, 373)-how often do we see that when people admit to sin?
3. I would add one final observation and that’s the fact that it was direct and to the point—“**I have sinned against the LORD**”—something else we rarely see
4. **TAKE AWAY:** If we ever needed a model to follow when we are confronted for sin (by God or others), or a model for confessing our sins, this is it!

C. The LORD exercises CLEMENCY (mercy; 13b):

Just as remarkable as David’s confession, the LORD’s response is even more so (13a): “**The LORD also has taken away your sin; you shall not die.**”

1. According to the Law, David should have been doubly put to death because adultery and murder both carried the death penalty (Genesis 9:6; Numbers 35:30; Leviticus 20:10; Deuteronomy 22:22)
2. But in a wonderful expression of grace, mercy and forgiveness (essentially a foreshadowing of the Gospel) God “**took away**” David’s sin (e.g. guilt) and the penalty associated with it and spared his life
3. **TAKE AWAY:** This reaction to confession is not un-typical for God because He is a God of forgiveness (see Psalm 32:5; 86:5; Micah 7:18-19; Joel 2:13)

D. David faces the CONSEQUENCES of his (14-23):

While the LORD removed David’s guilt, He didn’t remove all of the consequences of his sin

1. The NASB follows the MT and varies from all other English versions on v. 14: “**However, because by this deed you have given occasion to the enemies of the LORD to blaspheme, the child also that is born to you shall surely die.**”
2. All other translations accept a different rendering similar to the NET: “**Nonetheless, because you have treated the LORD with such contempt in this matter, the son who has been born to you will certainly die.**”
3. We see this come to pass in the heart-breaking passage that follows (READ 15-23)
 - a. I know that what’s on all of your minds is Why did God take the life of the child when it was David who sinned?
 - b. That’s a good question and one I don’t necessarily have a good answer for
 - c. The text simply says that the LORD took the life of the child because David treated the LORD with contempt (e.g. unworthy of consideration, worthless)
 - d. Seeing as children in the Bible are always considered a gift and blessing given by the Lord it might have something to do with that
 - e. David scorned the LORD by committing adultery and fathering a child, and as a consequence the LORD would cause him to mourn the child rather than be blessed by it
4. **TAKE AWAY:** Just because we are forgiven doesn’t mean we don’t or won’t face consequences

E. David COMMUNES with the LORD (16)

There's one other remarkable thing I'd like to point out in this section of our passage and it's David's behavior while he is facing the consequences of his sin

1. He pleads with the LORD all night, night after night, and even weeps and fasts (16):
 - a. The Hebrew tenses used suggest repeated action and this is supported by the fact that the child was sick for seven days before dying
 - b. The language also suggests that David was crying out not just for God to be gracious to him (as David mentions in v. 22), but for the child's sake (best rendered by the ESV: "**on behalf of the child**")
 - c. This is exactly what we would expect and those who have faced similar situations with their own child know exactly what David must have been experiencing
2. However, what we don't expect is what David does after the child dies—he cleans himself up, heads over to the temple and worships the LORD (20):
 - a. We might expect him to be angry or bitter with the LORD
 - b. We might expect him to withdraw from the LORD out of shame or guilt knowing that it was ultimately his sin that led to the child's death
 - c. But instead we see him draw near to the LORD and worship
 - d. When I first began to study this verse it brought me to tears and I thought to myself, "Man, I wonder what David said to the LORD. I wonder what was going on in his heart, soul and mind."
 - e. Then it dawned on me, we know! Tradition holds that David penned Psalm 51 at this time, and possibly Psalm 32
 - f. Time won't permit us to look at those today, but Dustin is going to take us through Psalm 51 next week
3. **TAKE AWAY:** Confrontation and chastisement have a way of drawing us closer to God (see Psalm 119:65-71; Proverbs 3:11-12; Hebrews 12:5-11)

F. David experiences the LORD's COVENANT LOYALTY (12:24-31)

1. For the sake of time, I'm only going to summarize this last point
2. Throughout the Scripture, both in the OT and the NT, repentance by God's people is always followed up by not only forgiveness but the LORD's loyalty and faithfulness:
 - a. We see that time and time again with Israel in the OT (think Judges and Kings)
 - b. We see this with Thomas after he repented of his refusal to believe Jesus rose from the dead, and with Peter's restoration after he denied Jesus
3. This is no less true of David as we see in the remaining verses of our passage today where we see God remain faithful to David and bless him with his favor:
 - a. The birth of Solomon (24-25)
 - b. Victory over the Ammonites (26-31)
4. **TAKE AWAY:** The same is true of us today; when we confess our sins the LORD is eager to forgive us and restore our relationship with Him: "**If we confess our sins he is faithful and just to forgive us our sins and purify us from all unrighteousness**" (1 John 1:9)