

Study #15

2 Samuel 12:1-31

Text:

- v. 1 The Lord sent Nathan to David. When he came to him, he said, “There were two men in a certain town, one rich and the other poor.
- v. 2 The rich man had a very large number of sheep and cattle
- v. 3 but the poor man had nothing except one little ewe lamb he had bought. He raised it, and it grew up with him and his children. It shared his food, drank from his cup and even slept in his arms. It was like a daughter to him.
- v. 4 “Now a traveler came to the rich man, but the rich man refrained from taking one of his own sheep or cattle to prepare a meal for the traveler who had come to him. Instead, he took the ewe lamb that belonged to the poor man and prepared it for the one who had come to him.”
- v. 5 David burned with anger against the man and said to Nathan, “As surely as the Lord lives, the man who did this deserves to die!
- v. 6 He must pay for the lamb four times over, because he did such a thing and had no pity.”
- v. 7 Then Nathan said to David, “You are the man! This is what the Lord, the God of Israel, says: ‘I anointed you king over Israel, and I delivered you from the hand of Saul.
- v. 8 I gave your master’s house to you, and your master’s wives into your arms. I gave you the house of Israel and Judah. And if all this had been too little, I would have given you even more.
- v. 9 Why did you despise the word of the Lord by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword of the Ammonites.
- v. 10 Now, therefore, the sword will never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your own.’
- v. 11 “This is what the Lord says: ‘Out of your own household I am going to take your wives and give them to one who is close to you, and he will lie with your wives in broad daylight.
- v. 12 You did it in secret, but I will do this thing in broad daylight before all Israel.’”
- v. 13 Then David said to Nathan, “I have sinned against the Lord.” Nathan replied, “The Lord has taken away your sin. You are not going to die.
- v. 14 But because by doing this you have made the enemies of the Lord show utter contempt, the son born to you will die.”
- v. 15 After Nathan had gone home, the Lord struck the child that Uriah’s wife ad borne to David, and he became ill.

- v. 16 David pleaded with God for the child. He fasted and went into his house and spent the nights lying on the ground.
- v. 17 The elders of his household stood beside him to get him up from the ground, but he refused, and he would not eat any food with them.
- v. 18 On the seventh day the child died. David's servants were afraid to tell him that the child was dead, for they thought, "While the child was still living, we spoke to David but he would not listen to us. How can we tell him the child is dead? He may do something desperate."
- v. 19 David noticed that his servants were whispering among themselves and he realized the child was dead. "Is the child dead?" he asked. "Yes," they replied, "he is dead."
- v. 20 Then David got up from the ground. After he had washed, put on lotions and changed his clothes, he went into the house of the Lord and worshiped. Then he went to his own house, and at his request they served him food, and he ate.
- v. 21 His servants asked him, "Why are you acting this way? While the child was alive, you fasted and wept, but now that the child is dead, you get up and eat!"
- v. 22 He answered, "While the child was still alive, I fasted and wept. I thought, 'Who knows? The Lord may be gracious to me and let the child live.'
- v. 23 But now that he is dead, why should I fast? Can I bring him back again? I will go to him, but he will not return to me."
- v. 24 Then David comforted his wife Bathsheba, and he went to her and lay with her. She gave birth to a son, and they named him Solomon. The Lord loved him;
- v. 25 and because the Lord loved him, he sent word through Nathan the prophet to name him Jedidiah.
- v. 26 Meanwhile Joab fought against Rabbah of the Ammonites and captured the royal citadel.
- v. 27 Joab then sent messengers to David, saying, "I have fought against Rabbah and taken its water supply.
- v. 28 Now muster the rest of the troops and besiege the city and capture it. Otherwise I will take the city, and it will be named after me."
- v. 29 So David mustered the entire army and went to Rabbah, and attacked and captured it.
- v. 30 He took the crown from the head of their king - - its weight was a talent of gold, and it was set with precious stones - - and it was placed on David's head. He took a great quantity of plunder from the city
- v. 31 and brought out the people who were there, consigning them to labor with saws and with iron picks and axes, and he made them work at brickmaking. He did this to all the Ammonite towns. Then David and his entire army returned to Jerusalem.

Introduction:

“Gordon MacDonald in his book Living at High Noon says, “A few years ago I found myself seated next to a well-known television personality on a transatlantic flight. For almost five hours we talked about some of the salient issues of life. My traveling partner had no hesitation in admitting he was bored, unhappy man, feeling betrayed that success had brought him so little of that feeling of excitement he expected when he started. Looking back on our conversation, I now realize that at midlife he was still tyrannized by the thought that given enough success, his job would become one long orgy of excitement and satisfaction. I remember saying to him, ‘You know, you already have three things the average American male thinks epitomizes vocational success: a BEAUTIFUL YOUNG WIFE, more MONEY from your work than you can ever spend, and a NAME SO POPULAR that in two lifetimes you can’t handle all the invitations you get.’ The memory of what my friend on the plane said has stuck with me. ‘You’re right. I’ve got all that, but it’s those very things that have conspired to make me generally miserable. For you see now that I have achieved them, I know, unlike those who are still reaching for them, that they are not worth having - - not worth working as hard for as I’ve done. At least those who are still reaching have satisfaction in pushing for some sort of unknown, but I’m already there; and I know that all I’ve done doesn’t amount to anything. I don’t even have the fun of hoping anymore.”

(Two lonely people with no one in the holy of holies of their lives...)

In our previous episodes of the life of David we have seen him climb the pinnacle of success in the kingdom, and then in our last study we saw a tragic fall.

It has been over a year now because the child has been born, and David is facing a lot of unhappy days.

Psalm 6

“O Lord, do not rebuke me in Thine anger,
Nor chasten me in Thy wrath.
Be gracious to me, O Lord, for I am pining away;
Heal me, O Lord, for my bones are dismayed.
Any my soul is greatly dismayed;
But Thou, O Lord - - how long?

Return, O Lord, rescue my soul;
Save me because of Thy lovingkindness.
For there is no mention of Thee in death;
In Sheol who will give Thee thanks?

I am weary with my singing;
Every night I make my bed swim,
I dissolve my couch with my tears.
My eye has wasted away with grief;
It has become old because of all my adversaries.

Depart from me, all you who do iniquity,
For the Lord has heard the voice of my weeping.
The Lord has heard my supplication,
The Lord receives my prayer.
All my enemies shall be ashamed and greatly dismayed;
They shall turn back, they shall suddenly be ashamed.”

Psalm 32

“How blessed is he whose transgression is forgiven,
Whose sin is covered!
How blessed is the man to whom the Lord does not impute iniquity,
And in whose spirit there is no deceit!

When I kept silent about my sin, my body wasted away
Through my groaning all day long.
For day and night Thy hand was heavy upon me;
My vitality was drained away as with fever-heat of summer.
I acknowledge my sin to Thee,
And my iniquity I did not hide;
I said, ‘I will confess my transgressions to the Lord’;
And Thou didst forgive the guilt of my sin.

Therefore, let everyone who is godly pray to Thee in a time when Thou
mayest be found;
Surely in a flood of great waters they shall not reach him.
Thou art my hiding place; Thou dost preserve me from trouble;
Thou dost surround me with songs of deliverance.

I will instruct you and teach you in the way which you should go;
I will counsel you with My eye upon you.
Do not be as the horse or as the mule which have no understanding;
Whose trappings include bit and bridle to hold them in check,

Otherwise they will not come near you.
Many are the sorrows of the wicked;
But he who trusts in the Lord, lovingkindness shall surround him.
Be glad in the Lord and rejoice you righteous ones,
And shout for joy all you who are upright in heart.”

This chapter could be called CONFRONTATION & REPENTANCE, or, A FAITHFUL FRIEND NAMED NATHAN.

Bill Moyers was President Johnson's closest advisor. He was a very young man to be appointed to the position. When President Johnson was asked in an interview why he would choose Moyers, his reply was this: "I can tell you the answer in one sentence: Bill Moyers always tells me the truth." Most personal confidantes to the powerful men in the nation have a tendency to be yes-men, or at least it would be a temptation to do that, to tell them what they want to hear rather than what they ought to hear. Three thousand years earlier there was Nathan the prophet, who was a personal advisor to the most powerful man in the world at that time. David had committed a terrible sin. I'm sure there was a lot of whispering and gossip about the scandal buzzing around the palace but no one dared say a word to David. His bride of a few months was obviously pregnant; her poor husband was dead, murdered on the battlefield on David's order, and now it seemed that all was well with David and his new wife. He was in a silent cover-up, continued deception and hypocrisy. This lie was lived for the better part of a year. God let it pass for this long. It looked like sin actually does pay.

Pink speaks of Nathan as "the piercing arrow from God's quiver."

Maclaren points out, "To many sin-tortured soul since then, the two psalm, Psalm 51 and 32, all blotted with tears in which he has sobbed his penitence, have been as footsteps in a great and terrible wilderness. There are evidently ten years between the Bathsheba incident and Absalom's revolt. It is not probably that many psalms were made in these dreary days but the 41st and 55th are with reasonably probability referred to this period by many commentators."

Psalm 50:21

"These things you have done, and I kept silence. You thought that I was just like you. I will reprove you and state the case in order before your eyes."

Proverbs 20:17

“Bread obtained by falsehood is sweet to a man, but afterward his mouth will be filled with gravel.”

Lamentations 3:7

“He has walled me in so that I cannot go out. He has made my chain heavy.”

Young points out, “God has a way of not only saying the right word to us, but saying it at the right time. I do not like God’s timetable many times. I implore, ‘Lord, what more do we have to do? Do it now. God, Why do you wait about this thing? Do it now.’ God knows the right time to touch a life.”

Laney points out, “2 Samuel 12 provides the historical background of Psalm 51. Here it is recorded how Nathan the prophet used a very pointed parable to lead David to condemn his own actions and bring him to repentance.”

Ackroyd points out, “The appearance of Nathan serves a two-fold purpose. Like so many of the other great prophets of Israel, he is here the mediator of the divine word of judgment. The closest paralleled ism again, in the story of Ahab and Naboth (1 Kings 21) in which Elijah appears to pass a similar judgment on the royal house.”

J. Vernon McGee points out, “God’s man may get into sin, but he will not stay in sin. That is the difference which distinguishes God’s man from the man of the world. The sheep may fall into the mud, but he will struggle out of it as soon as he can. A pig will stay in the mud and enjoy it.”

David was a great man. He had committed an awful sin but he is like a wonderful piece of statuary with just one flaw in it. That is the way Christians are today. Did you ever meet one who didn’t have a flaw? We all have flaws in our lives. Thank God that he will not throw us overboard because of the flaws.

Vos points out, “The recounting of the sins of saints of old and David in this case had as its purpose the provision of numerous lessons for believers of subsequent ages:

1. David apparently thought he could live like other kings in his disregard for the law of God, but he could not; just so other believers are not above God’s law and can expect to be judged for the infractions of it.

2. David found that it was foolish to try to cover up sin. By trying to do so, he just got deeper into trouble.
 3. Sin not only separates a person from God, but it also besmirches his reputation and that of God and produces evil effects on other persons, organizations and institutions. Forgiveness restores the individual's fellowship with God, but the effects of sin still remain. Such a fact should offer a deterrent to the rash acts of believers.
 4. David's capitulation to temptation raises the questions of how to avoid such a catastrophe. Two suggestions are especially important:
 1. Sometimes by an act of the will one deliberately had to flee a variety of compromising situations.
 2. One reason why David sinned, the same reason why some modern believers sin, is because of too many idle moments.
- v. 1 The Lord sent Nathan to David. When he came to him, he said, "There were two men in a certain town, one rich and the other poor.

(No greetings, no prayers, just starts right in!)

The Lord sends Nathan to David.

Gulston points out, "God sent the same man who had told David he could not build the temple to tell him now that he could not sin and escape the consequences."

Israel's king need not have listened to Nathan. JOHN THE BAPTIST lost his life as a result of reproofing another ruler: Herod Antipas for immoral behavior. Nathan could have suffered the same fate.

Carlson points out, "In 1 Samuel 2:1-10 Yahweh makes poor and makes rich. It is connected with David in 1 Samuel 18:23. David, who had just come to Saul's court and had learned of Michal's love from him, says, 'Does it seem to you a small thing to become the king's son-in-law, seeing that I am a poor man and of no repute?' Its pendant is found in 2 Samuel 12:1-4 where the rich a=man with vast flocks and herds now is David."

God brought before David a man of great integrity and courage, a man who would tell him the truth. I doubt if any other confrontation had even been so brief and so effective.

(Waits a year later.)

When did the Lord send Nathan? Right after the act of adultery or after the murder? After the birth of the baby? No, twelve months later. God waited until just the right time. He let misery do its full work and then He stepped in. Many times we all question the timing of God, and sometimes He seems to be so slow. But in retrospect, He works out his plan perfectly. He does the right thing at the right time.

(David it's story time!! Jesus told many stories with two men in them!!) Nathan does not waste any words when he comes before the king in this situation. He starts out by saying 'there were two men in a certain town, one rich and the other poor.'

v. 2 The rich man had a very large number of sheep and cattle,

Nathan first pictures David in the parable. "The rich man had a very large number of sheep and cattle."

v. 3 but the poor man had nothing except one little ewe lamb he had bought. He raised it, and it grew up with his children. It shared his food, drank from his cup, and even slept in his arms. It was like a daughter to him.

(FFA project for kids! Wouldn't dare kill it for meat!)
(David knew all about that! Each of his sheep had names and were pets.)

By contrast, this poor man had nothing really, except just one little lamb that he had bought. It is described as 'he raised it and it grew up with him and his children.' It became a real family pet because it shared his food, drank from his cup, and it even slept in his arms. It was like a daughter to him.

Young raises the question, "I wonder why Nathan used the lamb. Could it be because David loved lambs? The shepherd boy had been a part of the birth of those lambs and he had carried lambs. The shepherd loved the sheep, and David was angry at the rich man."

Luis Palau points out, "One of John Wesley's followers was Robert Murray McCheyne, a very powerful young man who died when he was only 30 years old. History has saved for us one of the letters he wrote to a man named Mr. Edwards. I have part of that letter written in the front of my bible: Mr.

Edwards, According to your holiness, so shall be your success.' A holy man is an awesome weapon in the hands of God, an awesome weapon. Now most of us would say we're anything but awesome. Nevertheless, we can be, and Scripture says that we are weapons. How our Lord longs to hear us pray, 'Dear God, Here am I. Here are my members, Lord. I present them to you. Make them weapons of righteousness.'"

We are witnessing a WEAPON OF RIGHTEOUSNESS at work in this situation of helping to restore David to fellowship with the Lord.

David points out, "For David this year was one of the most bitter and frustrating in all of his life. Psalm 32 appears to be a reference to these events. In verses 3 and 4 there are very vivid descriptions of the effects that concealed sin had on one's life. The illustration Nathan uses was an appropriate one, for David knew how attached one could become to a lamb as a pet since he had been a shepherd for a good part of his life. It is also obvious that Nathan was employing David's knowledge of the law to make his sin clear."

- v. 4 "Now a traveler came to the rich man, but the rich man refrained from taking one of his own sheep or cattle to prepare a meal for the traveler who had come to him. Instead, he took the ewe lamb that belonged to the poor man and prepared it for the one who had come to him."

(Guest came in | took the pet lamb, killed it, and served it to his guests | Friend at midnight)

Now Nathan continues the parable that he is telling by making reference to the fact that the rich man had a guest come to his home; and when he did, he did not take one of his many sheep and cattle but instead took the little pet lamb of the poor man and prepared it for the one who had come to him.

What a job Nathan has done. He has to stand before the king and tell David what no man has dared to say to him for a year, and he uses a brilliant method, well thought out.

J. Vernon McGee points out, "David thought Nathan had brought before him a case for someone in the kingdom and was asking for David to rule upon it. David had a sense of right and wrong. He also had a sense of justice. He is RED-HEADED and HOT-HEADED. When he heard Nathan's story, he probably sprang to his feet and demanded, 'Where is this man? We will arrest him. We will execute him!' It is interesting how easily you can see the sin in somebody else, but you cannot see it in your own life. That was David's problem." (Put on your sword! What's his address! Let's get him!)

- v. 5 David burned with anger against the man and said to Nathan, “as surely as the Lord lives, the man who did this deserves to die!”

Theodore Epp points out, “David’s harshness and lack of pity were due to his being out of touch with God.”

(You can really tell a person’s spiritual health by their words and actions.)
(Tender gentle kind with Mephibosheth!)

(David, critical, cranky, is not consistent with the spiritual walk)
(Warm, supportive, encouragement, loving, etc.. to Uriah)

Young points out, “The duplicity in David led him to overcompensate for his sin. He seemed so pious. One step led to another. He treated Uriah with such favor. David sent him home to be with his wife. Later he gave the messenger a word for General Joab, ‘You win some and you lose some. Keep fighting and God will give you the victory.’ Then he became violent when he heard Nathan’s story. How we overcompensate for our sin when it is unconfessed in our lives. But when we see sin in somebody else’s life, we criticize and condemn. We seem to be above sin. We imply the idea that we have been measured for our wings, then we hear that voice, ‘Look out, King David! Look out, King David!’ If we listen closely, we can hear a voice from the cross saying, ‘I don’t care what you have done. I know all that, but I love you still. I want you to come back to me and to be clean again.’”
(The voice from the cross is so different.)

Allan Redpath says, “Have you observed that when you excuse sin in your own life, you become very critical of it in other people. The person who hides an uneasy conscience and a sense of guilt may flash out in anger against the sin of another. Is that why some of us are so merciless with the Christian who has tripped up? Is that why we have no gospel for the believer who falls? It may be not because we are very holy but because we are unholy that we condemn the thing in another as we refuse to judge in our own lives. Let us not forget the words of our Master, ‘He that is without sin among you, let him first cast the stone.’”

Krummacher points out, “The object was gained. David went with simplicity into the snare that was laid for him. Scarcely had he listened to Nathan’s report when, perhaps to bribe his own conscience by the stern pronouncement of judgment, he broke out with flaming anger, and these words, ‘As the Lord liveth, the man that hath done this thing shall surely die.’ What do we say to the blindness in which King David now stands here before us. But it is not a circumstance of every day occurrence that a sinner would see his own image in the lost son of the well-known parable or in the priest, who without

compassion, passed by on the other side, avoiding the man who had said, 'Soul, thou hast much goods laid up for many years. Take thine ease; eat drink and be merry,' or in other worthless person without imagining that while he utters his sentence of condemnation against these miserable persons, he only pronounces sentence of death upon himself, and makes true the apostolic sentence, 'Wherein thou judgest another, thou condemnest thyself.'"

v. 6 He must pay for that lamb four times over, because he did such a thing and had no pity."

(A human response! A sanguine spewing out justice!!)

David continues his statement of justice being exercised by saying that the man who has done this in the parable must pay for the lamb four times over. And the reason given is because he did such a thing and had not pity.

(Gal. 6:1- "Restore such a one in a spirit of gentleness.")

Now Nathan is ready to strike.

v. 7 Then Nathan said to David, "You are the man! This is what the Lord, the God of Israel, says: 'I anointed you king over Israel, and I delivered you from the hand of Saul.'

(Broken-hearted, tears, trembling, voice is a whisper, chokes out words!!
David it's you! I'm talking about you!)

David, you are that man, the man that you say should die. The man you say who should pay four times back for the lamb which he has taken from the poor man.

After Nathan makes the statement of judgment, he immediately launched into what the Lord God of Israel has to say.

Pink points out, "Even a palace can afford no relief for the one who is filled with bitter remorse. A king may quiet his subjects by a command, but he cannot quiet the voice of an outraged conscience."

Young points out, "Nathan, broken-hearted, with tears streaming down his face, trembling, knowing that his words can mean that he would be killed, looked at his king and said, 'O David, it's you! You! It's you I'm talking about!' Suddenly, one hot blast from the breath of God came through David's mind and his conscience and his heart. During all those months he had grown

indifferent and callous. But then, David saw himself the way God saw him, and he cried, ‘O, my God, I have sinned against you!’”

(A bolt of lightning from the throne! A shock so powerful there is instant paralysis! A knife plunged deep into the heart! The message is for you! Not somebody else!)

Krummacher points out, “Nathan believes that the moment had now come in which he should remove from the eyes of his royal master, without reserve, the blinding spell of the father of lies. With solemn earnestness he looks at him and says, with all becoming respect, but not the less firmly and fearlessly, ‘Thou art the man.’ If ever a word from human lips fell with crushing weight, and with the illuminating power of a gleam of lightning, it was this: This judgment just pronounced pealed like a trumpet not into the inmost soul of the king, making him tremble.”

If he had recourse to prayer, he felt himself refused and driven back. Heaven had shut itself against David and his harp stood silent and covered with dust in the corner. We tremble for him.

The sacred pen no longer flowed with words of inspiration and blessing recorded in the psalms.

Getz points out, “At this moment David was so self-deceived, he did not understand he was pronouncing judgment on himself. He did not see himself in the story, but with his anger and his severe reaction, he was projecting his own repressed guilt and anxiety. The extent of this projection is seen in his exaggerated response. The law of Moses clearly stated that under these conditions a man only needed to give back four sheep for the one he had stolen. David’s response was that of ‘a man like this deserves to die.’ David was speaking about himself and he didn’t realize that God who knows the depths of men’s hearts turned Nathan into a master psychologist, helping him to use a projective technique that has been unequalled in all of history.”

(This sermon isn’t for someone else David, it’s for You!)

Then Nathan said to David, ‘You are the man!’”
“This is what the Lord, the God of Israel, says:

1. I anointed you king over Israel.
2. I delivered you from the hand of Saul.”

(five things I have done for you!)

1. First, the Lord reminds David of all that we have seen recorded of his life in 1 Samuel. At the age of 16, he was anointed to be king over Israel by Samuel, in the city of Bethlehem in the house of Jesse.
2. Secondly, during all those years of wandering, 14 in number, David was miraculously delivered from the hand of Saul by God himself.
- v. 8 I gave your master's house to you, and your master's wives into your arms. I gave you the house of Israel and Judah. And if all this had been too little, I would have given you even more.
3. The Lord, in summarizing all of the past relationship with David, uses the words 'anointed,' 'delivered,' and 'gave.' In this 8th verse it is "I gave your master's house to you (the house of Saul), (4) and your master's wives into your arms."
5. "I gave you the house of Israel and Judah." And of course this is reference to the fact that at 37(1/2) years of age he ascended to the throne and became king of the land.

The Lord then makes a very interesting statement: "and if all this had been too little, I would have given you even more."

(All you needed to do was ask, acknowledge, I would answer!!)

You see, David, when you hurry and you try to help Me, you really harm my ultimate purpose in providing for all of your needs and doing exceeding abundant above all that you can ask or think.

(When we hurry & help we end up harming & hurting His ultimate purpose!)
(Flying and landing Robert White's plane!!)

Jeremiah 32:27

"Behold, I am the Lord, the God of all flesh. Is anything too difficult for me?"

Jeremiah 33:3

"Call to me and I will answer you, and I will tell you great and mighty things which you do not know."

David, at this critical time in your life, you have not faithfully consulted with me about your personal needs. You have failed to recognize that I really care

and long to bless and bring joy and happiness into your life. You have deliberately set about to fulfill your own prescription of happiness. O can't you see, David, that if you had inquired of the Lord in these matters, if you had left this in my hands, I would have given you even more. I am not mean; I am not trying to keep you from the things that will bring maximum fulfillment to your life.

Psalm 31:19

“How great is thy goodness which thou hast stored up for those who fear thee, which thou hast wrought for those who take refuge in thee before the sons of men.”

Psalm 37:3-5

“Trust in the Lord and do good. Dwell in the land and cultivate faithfulness. Delight yourself in the Lord and he will give you the desires of your heart. Commit your way to the Lord; trust also in him and he will do it.”

Luke 6:38

“Give, and it will be given to you; good measure, pressed down, shaken together, running over, they will pour into your lap. For whatever measure you deal out to others, it will be dealt to you in return.”

- v. 9 Why do you despise the word of the Lord by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword and you took his wife to be your own. You killed him with the sword of the Ammonites.

The Lord now raises the question Why? with regard to the murder of Uriah the Hittite. It is David taking matters into his own hands in this relationship. David, it always comes out wrong when you try to make your own provision when I have taken the responsibility upon myself to meet your every need.

Having done away with Uriah the Hittite, you then took his wife to be your own.

Because of the letter that David wrote to Joab with the instructions, he is the one who is responsible for the death of Uriah. “You killed him with the sword of the Ammonites.”

- v. 10 Now therefore the sword will never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your own.”

The Lord is able to forgive but there are also consequences that will continue because of this disobedience:

Galatians 6:7

“God is not mocked. For whatsoever a man soweth that shall he also reap.”

“Now therefore the sword will never depart from your house.” And the reason this is going to be true, David, is because:

1. You despised me in the acts of adultery and murder,
 2. And in the taking of the wife of Uriah the Hittite to be your own.
- v. 11 “This is what the Lord says: ‘Out of your own household I am going to bring calamity upon you. Before your very eyes I will take your wives and give them to one who is close to you, and he will lie with your wives in broad daylight.
- v. 12 You did it in secret, but I will do this thing in broad daylight before all Israel.”

Out of your own household I am going to bring calamity to you.

Hebrews 12:5-11

“And you have forgotten the exhortation which is addressed to you as sons, ‘My son, do not regard lightly the discipline of the Lord, nor faint when you are reprov'd by him; for those whom the Lord loved he disciplines, and he scourges every son whom he receives.’ It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us and we respect them; shall we not much rather be subject to the Father of spirits, and live? For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, that we may share his holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.”

Before David could say anything, Nathan goes on to say what the Lord God in Israel has to say. This is not Nathan's message. He's just the mouthpiece of God!!

It's important for us to mark the words "the sword shall never depart from your house, because you have despised me." - - not Bathsheba, not yourself, not Uriah, but you have despised me.

"I am going to bring calamity upon you." We cannot imagine what David is going to experience in the days that are ahead: grief in his home like few men in the scriptural record, turmoil, tragedy, rape and uncontrollable sin. Your wives will be taken right out into broad daylight.

I am sure David sits there with his mouth open, listening to the voice of God through Nathan.

Epp points out, "When forgives, he at once restores. He never carries a grudge. Nevertheless, there are consequences that we must expect to face because of our sin. The Lord uses the rod of discipline on his children, apparently part of which is to let us reap what we sow. While he restores us to fellowship, the bitter cup which we have brewed for ourselves has to be drunk. David would live for 20 more years but the seeds of murder and lust that he had planted would bear fruit in his own family."

Redpath points out, "His sin was forgiven but the consequences he had to take. When God forgives us and restores us to favor, he uses the rod too, and life is never quite the same again. Oh yes, he restores his repentant child to fellowship but sometimes a man has to drink the bitter cup. A forgiven man may still have to reap what he has sown."

F. B. Meyer points out, "Such were strokes of the Father's rod that fell thick and fast upon his child. They appeared to emanate from the malignity and hate of man, but David looked into their very heart and knew that the cup which they held to his lips had been mixed by heaven, and that they were not the punishment of a judge but the chastisement of the Father. Pain and sorrow may be devised against us by the malignity of an Ahithopel, a Shimei, or a Judas, but if God permits such things to reach us, by the time that they have passed through the thin wire of his sieve, they have become his will for us; and we may look up into his face and know that we are not the sport of chance or wild misfortune or human caprice, but are being trained as sons."

v. 13 Then David said to Nathan, "I have sinned against the Lord." Nathan replied, "The Lord has taken away your sin. You are not going to die.

How different is David's statement of "I have sinned against the Lord" from that of Saul, who also said the same thing but without a repentant heart, without a deep desire to enter back into fellowship with the Lord whom he had offended.

We have watched David on prior occasions when he has failed, inquire of the Lord and deal with the problem. Back earlier in his life, when he came to the Cave of Adullam, he had to say to the Lord, "I LEFT the land of Israel. I LIED to the priest, and I LOOKED to the enemy for my provision."

(Care of Adullam, ashes of Ziklag.)

"I have sinned against the Lord."

It is true that David has sinned against quite a large number on the horizontal relationship, but ultimately it is against the Lord.

Psalm 51:4

"Against thee, thee only, I have sinned, and done what is evil in thy sight, so that thou art justified when thou dost speak, and blameless when thou dost judge."

Joseph in Genesis 39:9 says,

"How then could I do this great evil and sin against God?"

David, standing absolutely condemned says, "I have sinned against the Lord." I agree with you, Lord, this was wrong. And he has repented of it, and now Nathan says, "God won't kill you David."

Nathan's reply to David's confession is two-fold:

1. The Lord has taken away your sin.
2. You are not going to die.

Augustine says it well

"Lord, save me from my sin - -
But not quite yet.

Lord, save me from my sin - -
Except this one.

Then Finally,

Lord, save me from my sin - -
And save me now.”

Fletcher points out, “David was forgiven of his highhanded sins by God. The unsatisfied retribution forced David to seek mercy rather than justice. He was acutely aware of his sin, his sin’s guilt and his sin’s prescribed recompense. The final satisfaction of this recompense was probably unknown to him, but he knew that he was forgiven and enjoyed the benefits of it. The pronouncement of this forgiveness was given through Nathan and possibly a priest. The direct spiritual forgiveness by God released the nation from responsibility for carrying out the death sentence demanded in the Torah.”

RETRIBUTION is the key to understanding God’s moral action. For God to be just and still forgive the outstanding guilt of sin called for a positive action by the Trinity, the penal substitution of Christ. David’s experience did not deny retribution or show any arbitrary action on God’s part. The just recompense expected drove David to seek his mercy. the mercy of God forgave his sin. The satisfaction of the retribution was found on the cross. The communication of forgiveness freed the nation from the executing David to make theocratic adjustment. God’s justice demands retribution; God’s grace provides satisfaction.

Epp points out, “God’s grace leaves no room for presumptuous sinning. We need not think that because God forgave David we may willfully sin and he will forgive us anytime, anywhere, and restore us to fellowship and service. David knew the danger in this and prayed, ‘Keep back thy servant also from presumptuous sins. Let them not have dominion over me’ (Psalm 19:13).”

Young points out, “David’s repentance was a real repentance. How do I know that? He said, ‘I have sinned against the Lord.’ First of all, I know it because he did not offer any excuses. He did not try to explain it away. He did not say, ‘Well, Bathsheba should not have been walking around without any clothes on.’ He did not say, ‘Well, Uriah needed to die. He wasn’t such a good commander, anyway. He failed me in that battle.’ David did not offer any excuses or rationalizations. ‘Well, what happened was because of my genetic composition, or I’m just a passionate person, or My mother weaned me too early.’ He simply confessed, ‘I have sinned.’ And that is the mark or genuine repentance. He cried, ‘I have sinned!’ No fine print, no conditional phrases, no rationalization. ‘I have sinned!’”

Davis points out, “David’s confession must be regarded as genuine. He made no excuses for his sin and did not attempt to conceal his guilt any longer. The full expression of David’s confession can be studied in Psalm 51, which is an important commentary on verse 13. The whole story of David’s temptation, fall and punishment should not be a cause for despair, but instruction in righteousness of God and his mercy toward the sinner. David’s fall, as St. Augustine has said, ‘should put upon their guard those who have not fallen, and save from despair those who have.’”

(Content of the Confession!!)

Psalm 51

“Be gracious to me, O God, according to thy lovingkindness;
According to the greatness of Thy compassion blot out my
transgressions.

Wash me thoroughly from my iniquity,
And cleanse me from my sin.
For I know my transgressions,
And my sin is ever before me.
Against Thee, Thee only, I have sinned,
And done what is evil in Thy sight,
So that Thou art justified when Thou dost speak,
And blameless when Thou dost judge.

Behold, I was brought forth in iniquity,
And in sin my mother conceived me.
Behold, Thou dost desire truth in the innermost being,
And in the hidden part Thou wilt make me know wisdom.
Purify me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness,
Let the bones which Thou hast broken rejoice.
Hide Thy face from my sins,
And blot out all my iniquities.
Create in me a clean heart, O God,
And renew a steadfast spirit within me.
Do not cast me away from Thy presence,
And do not take Thy Holy Spirit from me.
Restore to me the joy of Thy salvation,
And sustain me with a willing spirit.
Then I will teach transgressors Thy ways,
And sinners will be converted to Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation;
Then my tongue will joyfully sing of Thy righteousness.
O Lord, open my lips,
That my mouth may declare Thy praise.
For Thou dost not delight in sacrifice, otherwise I would give it;
Thou art not pleased with burnt offering.
The sacrifices of God are a broken spirit;
A broken and contrite heart, O God, Thou wilt not despise.”

Krummacher points out, “And now, for the first time, with fullness of joy he is able to sing the 103rd Psalm:

“Bless the Lord, O my soul;
And forget not all His benefits;
Who forgiveth all thine iniquities;
Who healeth all thine diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;

“David is now again wholly the man according to God’s own heart, which he formerly was. Yea, he is now so more than ever he was before, after he has come forth freed from all the dross of selfishness and self-love, and seven times purified as gold from the furnace of thorough self-condemnation.”

Gulston says, “Although David accepted the divine chastening with humble resignation, he could not live in the shadow of God’s anger. He could not endure the rebuke of God’s wrath. There had to be reconciliation. There had to be a return to the path on which a light from heaven shone, a way that was illumined with God’s smile. The blotting out of the Bathsheba offense is confirmed in that Solomon was chosen to succeed David and was magnified greatly. From the tragic consequences of the sense, events led to the acquiring of the site on which the Hebrew temples were to stand. From the turmoil and the conflicts in David’s soul there flowed a stream of praise and petition that has found an echo wherever sorrow has made her abode.”

Carlson points out, “Moreover, David’s offense in stealing Bathsheba must be repaid by David and his house during two fateful seven year periods.”

Repentance is a heart readjustment with God - - a 180° change of mind.

Robert Foster points out, “As a boy living on the north shore of the windy city, we would often get a whiff of the Chicago stockyards when a good south wind was blowing. It was foul, pungent, and the rankest compound of villainous smell that ever offended a little boy’s nose. And then a fresh

breeze would come in off Lake Michigan. No longer the stench of death and decay but the fragrance of life, vitality and renewal. These were the winds which were blowing in King David's mid-life."

There was the offensive odor of the Bathsheba affair, then the jet stream that carried the sweet savor of repentance and forgiveness. Put yourself in David's place for those twelve months following the act of adultery. It was a world of silent pain and heart struggle. David reaped a bitter harvest in the autumn of his life. But from the depths of this experience with his neighbor's wife, he soars to the heights in knowing the love and grace of his heavenly Father. David is famous for these three words: 'I have sinned.' The fundamental of Holy Scriptures and is an absolute condition for reconciliation with a holy God.

Dr. Alexander Maclaren has forcibly stated the case: "A trust in Jesus Christ, which is unaccompanied by a profound, penitent consciousness and abhorrence of one's own sins and a resolve to turn away from them for the time to come is not a faith which will bring either pardon or cleansing. We do not need to have less said about trust. We need to have a great deal more said about repentance. For just a moment, think with me of some of the things that David's repentance does not mean. David was not just sorry that he got caught with his hand in the cookie jar. Regret, yes, but it was far deeper than that. Neither was David grieved for loose living that was planned deep in his heart to continue to commit. David didn't just readjust his character and conduct while still loving and lusting after beautiful women who were not his little lambs. It is not in his sexual weakness that David has become famous, but rather in his reaction to those perilous circumstances that he created for himself that David triumphs. This man after God's own heart had a penitent heart. 'I have sinned; forgive me, O God.' What happiness for those whose guilt has been forgiven; what joys when sins are covered over. What relief for those who have confessed their sins and God has cleansed their record."

Gulston says, "David discovered, as many writers and poets after him would discover, that it was the tragic that produced the sublime, that the loveliest flowers grew in soiled waters by tears. From the depths, Oscar Wilde wrote that 'where sorrow was, there was holy ground.' Behind every exquisite thing, there was something tragic. Tragedy turned her face to Edgar Allan Poe, as a flower turns to the sun. His genius found expression in poetry unmarred by the ugliness which some associate with his life. Reflecting only a mystic beauty and refinement, had Lenore never been lost, the poetry of Lenore would never have been written."

(Psalm 139:23,24)

“Just as I am, without one plea,
But that thy blood was shed for me.
And that thou bidst me come to thee,
O Lamb of God, I come, I come.

Just as I am, and waiting not,
To rid my soul of one dark blot.
To thee whose blood can cleanse each spot,
O Lamb of God, I come, I come.

Just as I am, tho' tossed about,
With many a conflict, many a doubt.
Fightings and fears within, without,
O Lamb of God, I come, I come.

Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yea all I need in thee to find,
O Lamb of God, I come, I come.

Just as I am, thou wilt receive,
Welcome, pardon, cleanse, relieve,
Because thy promise I believe,
O Lamb of God, I come, I come.”

v. 14 But because by doing this you have made the enemies of the Lord show utter contempt, the son born to you will die.”

David, the Lord has take away your sin. You are not going to die. But in contrast, because the consequences of doing this has made the enemies of the Lord show utter contempt, the son born to you will die.

(No prayer, no I'm sorry, no loving arms to hold him in his grief!)

After the words “the son born to you will die,” Nathan says not another word but turns and walks out of the presence of the king, who has to feel a horrible sting in his heart. I am sure the well of emotions within breaks forth in the water of tears.

(Lord:)

O, David, how this hurts me! “If all this had been too little, I would have given you even more. Now I am going to bring calamity upon you. “The son born to you will die.”

- v. 15 After Nathan had gone home, the Lord struck the child that Uriah's wife had borne to David, and he became ill.

Nathan doesn't pray, doesn't conclude, doesn't talk at all about the consequences of what's to come - - he just walks to the door and leaves David alone.

I imagine a gush of relief comes over David. I finally have someone who knows the truth. The secret it out, and I finally have it open before God. Maybe the spirit of God would come to you right now and say, Face up to it; admit it.

How do we know that David was really repentant:

1. Open, unguarded admission – Everything will be told.
2. A desire to make a complete break or a turning around from what has been.
3. A spirit that is broken and humble. You don't break with dry eyes and a grim face. God has given us tear ducts, and when a person truly repents from sin, they flow.
4. Claiming God's forgiveness and reinstatement. Don't ever tell someone that now you have repented everything is cleared up. You won't have anything to handle.

(Bathsheba calls David and tells him to come home, the child is seriously ill.)

David had to bear the alienation of his people, the cursing of his subjects, the humiliation of his wives, the hatred of his son, and death; but in all of this David saw the hand of God and accepted it with a contrite heart. Like Christ, he was able to say, "The cup which my Father giveth me, shall I not drink it."

Hosea 8:7

"They sow the wind, and they reap the whirlwind."

- v. 16 David pleaded with God for the child. He fasted and went into his house and spent the nights lying on the ground.

When the child became ill, David did not go running off to the tabernacle but he pleaded with God for the child. He fasted and went into his own house in

private, and he spent the nights lying on the ground while the child was still alive but seriously ill.

- v. 17 The elders of his household stood beside him to get him up from the ground, but he refused, and he would not eat any food with them.

David was on his face before God, this entire period of seven days, in deep grief. He refused to get up, and he would not eat any food with them.

- v. 18 On the seventh day the child died. David's servants were afraid to tell him that the child was dead, for they thought, "While the child was still living, we spoke to David but he would not listen to us. How can we tell him the child is dead? He may do something desperate."

They tried while the child was still living to talk with him and were unsuccessful, now their question is "How can we tell him the child is dead? He may do something desperate."

- v. 19 David noticed that his servants were whispering among themselves and he realized the child was dead. "Is the child dead?" he asked. "Yes," they replied, "he is dead."

For the seven days David refused to eat and laid on his face before God, interceding for his little son. But then, having received word now that he is dead, David is going to cease this and change his weeping into worship.

The Good Shepherd sometimes picks the wee lambs up in his arms and holds them close to his breast so the other sheep will follow close to him; and a little child shall lead them.

We can only see a little of God's ocean as we stand on the rocky shore,
But out there beyond the horizon there's more, there's more.
We can only see a little of God's plan for us in this vale of tears,
But out there beyond the horizon of life there's more, there's more.

I think sometimes little children are angels unawares. They are truly a gift from the Lord. In response to the question, "Who is the greatest in the kingdom of heaven?" Jesus called a little child and had him stand among them.

Sweeping through the Scriptures, David's heartache is shared:

by ABRAHAM, who surrendered his Isaac
by HANNAH, who gave her Samuel

by JACOB, who felt the loss of Joseph and Simeon and was asked to give up Benjamin, and his response was, "If I am bereaved, I am bereaved."

by JOB, who said, "The Lord has given; the Lord has taken away. Blessed be the name of the Lord."

by MARY, who gave up her son to a ministry and ultimately to crucifixion...

Most of all, by GOD THE FATHER, who so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.

The Scriptures say that 'we see through a glass darkly, but then face to face. Now we know in part, but then we are going to know even as we are known.' Sometimes we have to say I understand, but I don't understand. Although this tragedy is not acceptable to us, it must be accepted by us as part of the Father's great eternal plan. Our sweet surrender in the taking of this cup will lead to untold blessing and great spiritual victory in the days that are ahead.

(Death of Amy Knarr!!)

One dear old gentleman said it so well upon the death of his children, "I'm getting older now, and soon I'm going to see my children, and I won't have to come back."

I am reminded of a poem that was written upon the death of a small boy:

My Son

My child has left my loving arms,
But still I keep his childish charms.
For though I now accept he's gone,
My memories still linger on.
My eyes still see his smile so sweet,
My ears still hear his running feet.
My heart shall hold an empty space,
For no one else can take his place.
He was my life, my joy, my son,
I seek for comfort; I find none.
If he could live; I'd gladly die,
It's of my helplessness I cry.
O God, you are a parent too,
I now must trust my son with you.
So keep him safe with you above,

And tell him of our earthly love.
With silent tears I humbly bow,
For our two sons are together now.
He is pure and knows no sin,
And in heaven will be together again.

- v. 20 Then David got up from the ground. After he had washed, put on lotions and changed his clothes, he went into the house of the Lord and worshiped. Then he went to his own house, and at his request they served him food, and he ate.

As soon as David got the news that his little son was dead, he immediately got up from the ground where he had been praying and fasting for seven days, and he washed himself, put on the lotions and changed his clothes.

The first thing he did after getting cleaned up was to go into the house of the Lord and worship.

This is a man after God's own heart. Having experienced the chastening hand of God upon his life, instead of running away, he runs into the Lord's presence, and there bows in worship before his Lord.

The second thing he did following the worship was he went to his own house, and at his request they served him food, and he ate.

When you read what happens here, you immediately think of Job, "The Lord has given, and the Lord has taken away. Blessed be the name of the Lord."

When we face the consequences of sin in our lives, we have to be careful to guard ourselves against bitterness, and we mustn't blame God or ask him how he can do this to us.

In essence, David is a tremendous illustration of one who recognizes God's hand in his life. It was just as if he said, God did this. I accept it. I will go on from here. This is an incredibly mature response.

Psalm 86:11,12

"Teach me thy way, O Lord. I will walk in thy truth. Unite my heart to fear thy name. I will give thanks to thee, O Lord my God, with all my heart, and will glorify thy name forever."

- v. 21 His servants asked him, “Why are you acting this way? While the child was alive, you fasted and wept, but now that the child is dead, you get up and eat!”

The servants are mystified by David’s response to this crisis in his life by asking the question “Why are you acting this way?” They then point out the fact that while the child was alive, you fasted and wept, but now that the child is dead, he’s gotten up and eaten.

- v. 22 He answered, “While the child was still alive, I fasted and wept. I thought, ‘Who knows? The Lord may be gracious to me and let the child live.’”
- v. 23 But now that he is dead, why should I fast? Can I bring him back again? I will go to him, but he will not return to me.”

David has some questions for his servants. “Why should I fast now that he is dead?” and “Can I bring him back again?” and then his statement, “I will go to him but he will not return to me.”

While the child was still alive, he could keep thinking there would be hope. Maybe it won’t happen; maybe the Lord will change his mind. But now that he has died, he faces the truth. How many people continue to fast after death, thinking maybe somehow I can get them back.

David accepts the permanent fact that this child is dead and says, “I will rely on God to get me through this crisis. I will comfort myself with God’s word.”

This is a great verse, and it’s a real comfort because it helps us to know the destiny of children who die. “Can I bring him back? I shall go to him, but he shall not return to me.” There is the promise.

(Today you will be with me, absent from the body...)

If you’ve lost a child or know someone who has, the child will not come back. But you will see that child in heaven, living with the Lord. David says, I can’t bring him back but I can go to him.

After you claim the truth of Scripture in a crisis it is amazing the stability you will have. Refuse to give up and go on. The tendency is to give up and to say, I’m though; I’m finished with living life. It isn’t worth it any longer.

(Ecc. 4:2- a fool folds his hands and ruins himself...)

v. 24 Then David comforted his wife Bathsheba, and he went to her and lay with her. She gave birth to a son, and they named him Solomon. The Lord loved him;

David comforted his wife Bathsheba, and of course, they went through a period of grief; absolutely, they cried. They had a service. They hurt together over this common loss of their firstborn child.

(Letter to Dick and Ethel.)

I am sure David went to Bathsheba with the reminder that the Father has promised to keep us in perfect peace as our minds are stayed on him. "Peace I leave with you; my peace I give unto you; not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid. Although our thoughts are not his thoughts, and our ways are not his ways, as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts. The peace of God will come as we are submissive to new revelations of his plan. This precious child was loaned to us for awhile. His arms of love now hug the neck of his heavenly Father. His tattered toys have been left behind for new joys prepared for those who love him. His night-night blanket won't be needed anymore because now he rests in the security of his heavenly Father's constant presence, and there is no night there. Clothed in his righteousness makes pretty clothes fade into insignificance. He need not fear in his childish play, for the one who neither slumbers nor sleeps keeps his eye on his own. /his angelic voice now blends in sacred concert with the choir of the redeemed. O how they love to sing,

"Jesus loves the little children,
All the children of the world.
Red and yellow, black and white,
They are precious in his sight;
Jesus loves the little children of the world."

What loving parents would keep back their child from joys such as these just because the child would be missed? Is it not the prerogative of the Good Shepherd to gather into his arms the little lambs so the other sheep will follow close behind. It was Jesus who said, "Let the little children come to me, and don't prevent them, for of such is the kingdom of heaven." What a wonderful God we have. He's the Father of our Lord Jesus Christ, the source of every mercy, and the one who so wonderfully comforts and strengthens us in our hardships and trials. And why does he do this? So that when others are troubled, needing our sympathy and encouragement, we can pass on to them this same help and comfort God has given us. You can be sure that the more we undergo sufferings for Christ, the more he will shower us with his comfort and encouragement.

(Having experienced forgiveness life must go on! All the tears & mourning aren't going to change things. Make you and everybody hurt a little longer)

After this period of mourning and grief on the part of David and Bathsheba, he then went to her and lay with her, and she gave birth to a son, and they named him Solomon. And the text tells us, "The Lord loved him."

(Proud Grandfather!!)

v. 25 and because the Lord loved him, he sent word through Nathan the prophet to name him Jedidiah.

Jedidiah - - "the delight of Jehovah"
"the beloved of Jehovah"

Solomon's name means "peaceful."

It takes grace to go through a crisis, but at the end of it, it is time to go on. That is when you really need grace. Pick up the pieces; get back on target; move back into society; carry on as I did before; and with God's grace be even more wiser and more effective than I was before. David rode out the storm and gives us some beautiful lessons here:

1. Riding out the storm is a lonely business. You are really alone emotionally when you are in the midst of the whirlwind of consequences. You wasn't others to help and they can't. They will care but only you can go through it.
2. It's a learning experience. God will instruct you and teach you in the way that you should go. He will counsel you with his eye upon you.
3. Riding out the storm is a temporary experience. Many people go through lonely, devastating times and they are trying to learn what the Lord is teaching. This too shall pass.
4. Riding out the storm is a humbling experience.

Epp points out, "Another son was born to David and Bathsheba, and David called his name Solomon. And the Lord loved him, and he sent by the hand of Nathan the prophet, and he called his name Jedidiah, beloved of the Lord, because of the Lord.' David and Bathsheba's first son was taken from them because of their sin. But in the grace of God, their second son was chosen of God to succeed David on the throne. Surely this is an indication of God's

complete forgiveness of David and a fresh evidence of God's mercy. On the one hand, we see the severity of God, and on the other we see his grace, since the lesson he taught his child has been learned."

Jorden points out, "David, a man after God's own heart accepted the will of God over and over again during his life without complaint. In his psalms he poured out a heart that burned for the things of God, a heart that truly desired to please God. This was almost too much to believe. This couple had sinned, had lost one son as a result, and now knew that there was hardship predicted because of what they had done. And yet, when this baby arrived and was already named, special word came from God himself expressing his great love for the child and his gift of another name, Jedidiah, or 'beloved of the Lord.' If David and Bathsheba had been in one of our 20th century churches, they would probably have been drummed out of the corps. But God doesn't work that way in people's lives. He forgives and then blesses those who have sinned. If he didn't, there would be no hope for any of us. It is so easy for us to forget that we are sinners, but our wrong behavior and out thoughts are no surprise to God. It is pleasing to him when a person has a lifelong desire to serve and love him as David did. David and Bathsheba could have destroyed their lives and their effectiveness spiritually but it seems that they made their hearts right with God. Their past was behind them. The product of their adultery was taken home to heaven, and now life was starting anew. There are so many people today with very sordid pasts, and praise God, they can become new creatures. God can use them if the desire of their hearts is to please him."

(Notice Bathsheba doesn't even consider an abortion.)

(In our day the womb, the place of life has now become the tomb for the unborn)

Mackintosh points out, "Yet what grace shines out in this, as in every scene of David's remarkable career. Bathsheba becomes the mother of Solomon, who occupied the throne of Israel in its most glorious period, and who also stands in that privileged line through which, according to the flesh, Christ came. This is truly divine. It is altogether worthy of God. The darkest scene in David's life becomes under the hand of God the means of the richest blessings. Divine grace is reflected on a dark background. Thus did the eater yield the meat, and the strong sweetness. We know how this principle characterizes all the ways of God with his people. He judges their evil surely, but pardons their sin, and makes their very failures the channel through which after humiliation and self-judgment, grace flows to them. What is our history day-by-day but a history of falls and restorations, of ups and downs."

Ackroyd says, “David’s sis is turned by God into the promise for the future, the successor, the temple builder. A comparison may be made with the fuller exposition of such a theme in the Joseph story where the climax is in the words of Joseph to his brothers: ‘You meant it to do me harm, but God meant to bring good out of it by preserving the lives of many people’ (Genesis 50:20).”

Gerhke says, “David not only returns to normal court life, but also consoles the mother of the dead child. The final result is reconciliation even though the evil cannot be undone and the judgment cannot be turned back. The Lord does bring good out of evil. In place of the lost son, the king and his favorite wife receive a son whose name Solomon indicates that health and peace have been restored. Moreover, the brief sentence ‘and the Lord loved him’ is a clear pointer toward the future developments, indicating that among the large number of royal sons who will soon be involved in the tumultuous family struggle for the succession to David’s throne, this child will be the chosen one. This is not a child doomed to die because of the sin of his parents, but one beloved of the Lord as Jedidiah, the name the prophet Nathan gives him indicates. The son of that wife who might be considered most unworthy of all is the one designated as the Lord’s darling because of the Lord. That means, by grace not on the basis of merit.”

Krummacher says, “Yea, the mercy of God extended so far that he even condescended to purify and hallow a bond which had been formed in sin, and to give to them now united together in his fear and in walking before his countenance at a later period after the return of the king from the final subjugation of the Ammonites, a second son in the room of the one he had taken away. To this son David gave the beautiful significant name of Solomon, that is, ‘kingdom of peace’ as a memorial of the peace again restored between him and the Lord, whose commandments he had so grossly trodden underfoot.”

v. 26 Meanwhile Joab fought against Rabbah of the Ammonites and captured the royal citadel.

During this time that all of this is going on, Joab is out fighting against the Ammonites some 40-45 miles northeast of Jerusalem.

He captured the royal citadel.

v. 27 Joab then sent messengers to David, saying, “I have fought against Rabbah and taken its water supply.

- v. 28 Now muster the rest of the troops and besiege the city and capture it. Otherwise I will take the city, and it will be named after me.”

Joab tells David to get with the program and besiege the city and capture it, otherwise Joab is going to take the city and name it after himself.

- v. 29 So David mustered the entire army and went to Rabbah, and attacked and captured it.
- v. 30 He took the crown from the head of their king - - its weight was a talent of gold, and it was set with precious stone - - and it was placed on David’s head. He took a great quantity of plunder from the city
- v. 31 and brought out the people who were there, consigning them to labor with saws and with iron picks and axes, and he made them work at brickmaking. He did this to all the Ammonite towns. Then David and his entire army returned to Jerusalem.

Winter raises the question, “How did David treat the captives? David only made these people to do all kinds of servant work. He made them to serve as woodsmen, that dragged harrows through the field and labored at the debilitating work at the brick kilns. They literally performed slave labor, and thus augmented the services available to the kingdom of Israel.”

One gets the feeling at the conclusion of this passage that it’s back to business as usual as the Lord blesses David in victory militarily over the Ammonites.

Conclusion:

What are some of the lessons that we can learn from this particular passage?

Lesson #1: The consequences of sin are very severe.

Lesson #2: The Lord is always willing to give more if we come to him with our need.

Lesson #3: Calamity can come into the life of the Christian through chastening.

Lesson #4: The right response to revelation is the acknowledgement: “I have sinned against the Lord.”

Lesson #5: Confrontation should lead to conviction, confession, and cleansing.

Lesson #6: The Lord forgives, forgets, and points to the future.

Lesson #7: We will go to be with our departed loved ones but they will not return to us.

Psalm 55:6

“And I said, O that I had wings like a dove; I would fly away and be at rest.”

Psalm 55:22

“Cast your burden upon the Lord, and he will sustain you. He will never allow the righteous to be shaken.”

Psalm 57:1

“Be gracious to me, O God, be gracious to me, for my soul takes refuge in thee; and in the shadow of thy wings I will take refuge until destruction passes by.”

Psalm 73:14

“For I have been stricken all day long and chastened every morning.”

Psalm 73:23,24

“Nevertheless, I am continually with thee. Thou hast taken hold of my right hand; with thy counsel thou wilt guide me, and afterward receive me to glory.”

Psalm 91:15,16

“He will call upon me and I will answer him. I will be with him in trouble. I will rescue him and honor him. With a long life I will satisfy him, and let him behold my salvation.”

Jim Rayburn in his diary for the 24th of February, several years ago, says, “The praise, thanks, peace, and joy that I am experiencing nearly overwhelm me. Never has the dear heavenly Father permitted me in his grace to

experience so much tangible evidence of his gracious dealings and sovereign leading in my life as in these last days.”

Engstrom points out, “I have always been encouraged by the words of Charles Kettering: ‘You will never stub your toe standing still. The faster you go, the more chance there is of stubbing your toe, but the more chance you have of getting somewhere.’”

Charles Colson tells of the moment it began to happen in his life. In his book Born Again he recalls sitting in his automobile, thinking back across the evening hours and a conversation with his close friend Tom Phillips, who had talked about the meaning of following Christ. Suddenly things began to make sense to him. “With my face cupped in my hands, head leaning forward against the wheel, I forgot about machismo, about pretences, about fears of being weak; and as I did, I began to experience a wonderful feeling of being released. Then came the strange sensation that water was not only running down my cheeks but surging through my whole body as well, cleansing and cooling as it went. They weren’t tears of sadness and remorse, nor of joy, but somehow tears of relief. And then I prayed my first real prayer, ‘God, I don’t know how to find you, but I’m going to try. I’m not much the way I am now, but somehow I want to give myself to you.’ I didn’t know how to say more so I repeated over and over the words ‘take me.’ I had not accepted Christ. I still didn’t know who he was. My mind told me it was important to find that out first. To be sure that I knew what I was doing, that I meant it and would stay with it. Only that night, something inside me was urging me to surrender, to what or to whom I did not know. I stayed there in the car wet-eyed, praying, thinking for perhaps half an hour, perhaps longer; alone in the quiet of the dark night. Yet for the first time in my life I was not alone at all.”