

23-0521a - Detailed Summary

23-0521a - Lessons Learned From David's Sin, Part 1, Jim Lokenbauer

Bible Readers: John Nousek and Roger Raines

This detailed summary by Grok, xAI, (Transcription by TurboScribe.ai)

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Lessons Learned From David's Sin, Part 1

Scripture Readings

1st Reading (0:04 - 2:52): John Nousek

2 Samuel 11:1-9: Good morning. The first scripture reading is from 2 Samuel chapter 11, verses 1 through 9. In the spring, at the time when kings go out to battle, David sent Joab and his servants with all Israel to destroy the sons of Ammon and besiege Rabbah, but David stayed at Jerusalem. One evening David arose from his bed and walked around on the roof of the king's house. From the roof he saw a woman bathing who was very beautiful in appearance. David inquired about her and was told she was Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite. David sent messengers, took her, and lay with her. After she purified herself from her uncleanness, she returned to her house. The woman conceived and sent word to David that she was pregnant. David then sent to Joab, asking him to send Uriah the Hittite. When Uriah arrived, David asked about the welfare of Joab, the people, and the state of the war. David told Uriah to go down to his house and wash his feet. Uriah left the king's house, and a present from the king was sent after him. However, Uriah slept at the door of the king's house with all the servants of his lord and did not go down to his house.

2nd Reading (2:57 - 3:07): Roger Raines

2 Samuel 11:10-17: Good morning. The second scripture reading continues from 2 Samuel chapter 11, verses 10 through 17. When David was told that Uriah did not go down to his house, David asked Uriah why he had not gone home after coming from a journey. Uriah replied that the ark, Israel, and Judah were staying in temporary shelters, and his lord Joab and the servants were camping in the open field. He asked if he should then go to his house to eat, drink, and lie with his wife. By the life of David and by the life of his soul, Uriah declared he would not do this thing. David then told Uriah to stay there that day and the next, and he would let him go afterward. Uriah remained in Jerusalem that day and the next. David called him, and he ate and drank before David, and David made him drunk. In the evening Uriah went out to lie on his bed with the lord's servants, but he did not go down to his house. In the morning David wrote a letter to Joab and sent it by the hand of Uriah. In the letter he instructed Joab to place Uriah in the front line of the fiercest battle and then withdraw from him so that he would be struck down and die. Joab kept watch over the city and placed Uriah at the place where he knew there were valiant men. The men of the city went out and fought against Joab. Some of David's servants fell, and Uriah the Hittite also died. This concludes the scripture reading.

Summary of Transcript (4:57 - 46:54), Preacher: Jim Lokenbauer

(4:57 - 5:57) Introduction to the Sermon

Good morning, everyone. Good morning. The sermon will be in 2 Samuel chapter 11. Now that the portion of the chapter has been read, the preacher will proceed with his usual verse-by-verse teaching with comments in between. The title of the lessons this morning and this evening is "Lessons Learned From David's Sin." This teaching provides good advice not just for young men, though men struggle most with this particular problem, but it can be applied to any temptation anyone faces.

(5:57 - 6:48) Scope of the Lesson and Application

This lesson focuses primarily on the temptation of sexual sin, but the principles apply to any lust of the eye, such as material objects like a shiny new red Ferrari, or making anything the god of one's life. The steps examined will benefit everyone, from the smallest sins like gossiping to the greatest sins like murder, for which David bears responsibility. God cares deeply for His children and, like any good parent, gives instructions for behavior, sets boundaries, and provides stories with moral lessons in the Bible.

(6:49 - 7:45) Purpose of Biblical Stories

God wants people to study these stories and learn from them. As Paul states in Romans 15, everything written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope. In the Bible we learn from others' mistakes and victories, apply principles, and take warnings from events. It is important to know what pleases God and what angers Him, which requires reading His Word.

(7:47 - 8:29) Focus of Today's Study

One such story is found in 2 Samuel 11. The sermon will concentrate only on the first 17 verses today, with the remainder covered this evening. The preacher thanks John and Roger for reading the scripture, noting it was a long reading. He jokes that he feels bad for whoever reads the whole chapter this evening, though he might be merciful and read it himself. The study now turns to examining the verses.

(8:29 - 9:30) Verse 1 - David's Idleness

In the spring, at the time when kings go out to battle, David sent Joab and his servants with all Israel to destroy the sons of Ammon and besiege Rabbah, but David stayed at Jerusalem. At this time David was about 50 years old. He could have still gone out to war but chose to stay behind. Israel fought against Ammon, and Joab was leading the troops. David was being idle here when he could have been busy helping the troops.

(9:31 - 10:36) Verse 2 - David on the Roof

When evening came, near 3 o'clock p.m., David arose from his bed and walked around on the roof of the king's house. In the Middle East, noon to 3 p.m. is the height of the day's heat, and affluent people often napped during this time, then went to the roof in the cool of the evening to catch a breeze. This practice was common, as seen with Peter praying on the roof at Simon the Tanner's house where he received a vision. Deuteronomy 22 provides a law requiring a parapet around roofs to prevent falls and blood guilt. Walking on the roof was normal everyday activity for David.

(10:36 - 11:42) The Danger of What Is Seen

From the roof David saw a woman bathing who was very beautiful. The Bible contains many examples of people who saw something: Eve saw the fruit was good for eating; the sons of God saw the daughters of men were beautiful and married them; Shechem saw Dinah and raped her. One cannot help seeing things, as humans are visually oriented, but looking becomes sinful when one

dwells on it negatively and lusts after what was seen. Jesus states in Matthew 5:28 that whoever looks upon a woman lustfully has already committed adultery with her in his heart. The adage "I can look but I can't touch" is incorrect; one should not look in a way that leads to lust.

(11:43 - 12:54) Biblical Examples of Resisting Temptation

To prevent lusting after what is seen, godly examples and advice help develop self-control. In Genesis 39, Joseph ran away when Potiphar's wife tried to seduce him, removing himself physically from temptation. In Job 31:1, Job made a covenant with his eyes not to look lustfully at a girl, likely because he had experienced consequences before. Later in life, David learned to ask God for help, as in Psalm 119:37, "Turn my eyes away from beholding vanity." Paul writes in 1 Corinthians 9:27 that he disciplines his body and makes it his slave.

(12:54 - 14:02) Introduction to Fasting and Self-Discipline

Paul's statement about disciplining the body means exercising self-control by denying its appetites. The preacher believes Paul was a faster and plans to expand on fasting after taking a drink of water. Fasting offers many physiological benefits, acting like a healthy reboot for the body. It retrains the pancreas to produce insulin properly after sugar binges, stimulates the immune system to fight disease, and allows the body to consume cancer cells and destroy disease. Fasting also trains the body to use its own fat cells as fuel for weight loss, with benefits continuing beyond these.

(14:03 - 15:52) Self-Discipline Through Fasting

A rarely discussed benefit of fasting is learning self-discipline by saying no to hunger pains. Hunger signals the survival instinct, but deliberate fasting teaches one to deny this natural urge. When hunger pains arise, one must tell oneself no and get busy with something else. By learning to deny this basic survival urge, the same process can be applied to resist other urges of the body and mind.

(15:53 - 17:16) Paul's Metaphor of Mastering the Body

This is how Paul could say he disciplines, buffs, or beats his body and makes it his slave. The body or flesh produces many unhealthy urges contrary to Jesus' teachings. Paul uses the master-slave metaphor so people can picture the relationship. One must be the master of the body, and if it is disobedient, discipline it. This does not mean literal flagellation or scourging, as some religious extremists practice. Instead, maintain the disciplined mindset that the body will not master you; you will master it.

(17:16 - 17:39) Connection to Cain

This mastery is what Yahweh God told Cain after his sacrifice was rejected. While brooding over his brother Abel, whose offering was accepted, and contemplating killing him.

(17:39 - 17:53) Mastery Over Sin

Well, God knew Cain's heart and came to him and said, "Sin is crouching at your door. It desires to have you. But you must master it." It is the same idea with us: we must have mastery over our emotions, physical urges, and natural instincts. This mastery is expected of us as God's children.

(17:53 - 18:47) Taking Thoughts Captive

Also in 2 Corinthians 10, Paul tells us we take captive every thought and make it obedient to Christ. We cannot stop thoughts from popping into our heads or control how they physically or mentally manifest, but we do not have to dwell on them. We can dismiss them. Paul instructs us to take captive those thoughts and make them obedient to Christ.

(18:48 - 19:19) Practical Application of Capturing Thoughts

In other words, when a thought like “I’m going to steal that car” enters the mind, stop immediately and compare it to what Jesus wants by asking how it aligns with “Thou shalt not steal.” Compare the thought to the Word of God. If it does not fit, reject it. Take that thought captive and dismiss it to Christ. He will handle it. The key is to have control.

(19:19 - 20:06) Birds and Nests Illustration

Normally the preacher picks on Mrs. Kavinsky, Carol, who has a great story about thoughts that pop into the head involving birds, nests, and everything. When a thought comes in, one would not let a bird just sit on the head and make a nest; one would shoo it away. The same idea applies here. The bird nest metaphor is a good illustration for handling thoughts contrary to the teaching of Christ when they appear. One cannot stop the thoughts, but one can dismiss them. It is our job not to dwell on them. Sorry, Carol.

(20:07 - 20:52) Substituting Good Thoughts

Once the bad thought is dismissed, substitute it with good thoughts and get the mind thinking about good things. Paul illustrates this to the Philippians in chapter 4: whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is wonderful, whatever is lovely, whatever is admirable—think about such things. Substitution is a solution for bad thoughts. If dwelling on something one should not, start thinking about good things.

(20:53 - 22:18) Viewing Others as Family

Also, if we change the way we look at those around us and view them as family, there is less chance of falling into the error that David did. In 1 Timothy 5:1-3, Paul advises Timothy, a young man training to become a minister: do not rebuke an old man harshly, but encourage him as a father; treat younger men as brothers, older women as mothers, and younger women as sisters in all purity. Honor widows who are truly widows. Paul seeks to train Timothy to view people as family. Because if people are seen as family—and as Christians we are the family of God—there is far less likelihood of lusting after them. Instead, one becomes more concerned about caring for them. God wants us to view each other as family members. Seeing people as brothers and sisters prevents lust and fosters proper care.

(22:19 - 22:59) Grace as a Tool for Good Choices

The final point about utilizing the tools God gives us to make good choices is grace itself. We know it is by grace we are saved through faith in Jesus, His Son, the Messiah. God’s grace has many aspects that help us in daily life, and one of its workings is discipline. Excuse me, I’m on an antihistamine

and drying out fast.

(23:06 - 24:08) Grace Teaches Self-Control

In Titus 2:11-14, Paul writes to Titus, another young man studying to be a minister: “For the grace of God that brings salvation has appeared to all men. It teaches us to say no to ungodliness and worldly passions and to live self-controlled and upright lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, who gave Himself for us to redeem us from all wickedness and to purify for Himself a people that are His very own, eager to do what is good.” Grace disciplines us. Grace teaches us to say no to ungodliness and worldly passions. Lust is one of those worldly passions—whether lusting after an object or after flesh.

(24:09 - 25:26) Meaning of “Teach” in Greek

To understand how grace does this, examine the word “teach” and how it was used in that time. In Greek it comes from the word “paideuo” (the preacher notes he may slaughter the pronunciation). It means to educate by discipline, punishment, and chastisement; to instruct, learn, and teach. This is more than simply lecturing or pointing to an object. It reflects old-school teaching where, if a child’s mind wanders, the teacher whacks him with a ruler—physical punishment, chastisement, and discipline. The root of the word is “pais,” meaning a boy as often beaten with impunity.

(25:26 - 26:32) Grace Holds Back Full Punishment

Picture a little boy whose mind is wandering and doodling instead of listening. The instructor says he will give a licking, but not the full one deserved. Impunity means holding back. This is what grace does. Grace teaches discipline because it is in the definition of “teach.” Grace is God holding back what we really deserve. We deserve death when we sin, but He holds that back, though He will discipline us in other ways.

(26:33 - 27:32) Examples of God’s Discipline

Many New Testament writers tell us God disciplines those He loves (1 Corinthians 11:32, Hebrews 12:6-7). Because of His grace, God teaches lessons by punishing to change behavior. He can punish financially, through physical health problems, or any tribulation and calamity to reach us and prompt change. God knows the best way to get through to each person. When Miriam, Moses’ sister, was insolent by criticizing Moses for marrying an Ethiopian woman, God inflicted her with leprosy. She had to stay outside the camp for a week, leprous and white as snow, to get her to hold her tongue. God uses what is most effective on each individual to bring repentance.

(27:33 - 28:47) Recognizing and Responding to Discipline

It is up to us to recognize the hand of God when it is upon us. If honest with ourselves, we can determine whether we have been walking in the light or in darkness. If walking contrary to God’s desires and something bad happens, check if it is God’s discipline. If doing something wrong, repent right away and confess sins to God. God’s desire is for us to be holy as He is holy. God will purify us with discipline so we can choose to do good.

(28:49 - 29:46) Back to David – Verse 3

Okay, back to David. Verse 3: So David sent and inquired about the woman, and one said, “Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?” Does the name Eliam ring a bell? In 2 Samuel 23:34, Eliam is the son of Ahithophel. Ahithophel was David’s counselor whose advice was considered as good as the word of God.

(29:49 - 30:59) Ahithophel’s Betrayal and Connection

Ahithophel later betrayed David when Absalom rebelled, switching sides. David writes about this in Psalm 41:9: “Even my close friend, whom I trusted, who ate bread with me, has lifted his heel against me.” Bathsheba is the granddaughter of the traitor Ahithophel. After Absalom’s failed coup, Ahithophel put his affairs in order and hanged himself. This rings a bell because many believe it carries double meaning—historical event and prophecy. Judas Iscariot, one of Jesus’ closest people, did the same: he betrayed Jesus, realized his wrong, and killed himself. It is a prophecy/history double meaning.

(30:59 - 31:45) David Crosses the Line

David crosses the line here. It was okay to accidentally see someone bathing, but he should have averted his eyes and been embarrassed, saying “Oh!” and then doing something else. Instead, he stood there and stared because he liked what he saw. He should have gotten busy doing something else to get his mind off it, but he did not.

(31:46 - 32:53) Process of Lust and Sin from James

David started desiring that beautiful, shiny object he saw. James 1:13-15 provides a good look at the process of lust and sin. James, the brother of Jesus and writer of this New Testament book of wisdom, says: Let no one say when he is tempted, “I am being tempted by God,” for God cannot be tempted by evil, and He Himself does not tempt anyone. But each one is tempted when he is carried away and enticed by his own lust. Then when lust is conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

(32:53 - 33:54) Greek Meaning of “Tempt” or “Test”

Let’s look at the word “tempt” from the Greek: “peirazo.” It is also the same word for “test.” Its definition includes both test and tempt. Translators chose “tempt” when the desired outcome was failure, and “test” when the desired outcome was to pass. The good sense of “peirazo” is to try, test, and prove.

(33:54 - 34:48) Testing and Temptation in Scripture

In Psalm 17:3 David says, “If you try my heart, if you visit me by night, if you test me, you will find no wickedness in me; my mouth has not transgressed.” Here David uses the word “pairezo” twice in the positive sense of testing. In the Old Testament the Hebrew equivalent is “suth.” Proverbs 17:3 states, “A crucible is for silver, and a furnace for gold, but Yahweh tests the heart.”

(34:49 - 35:56) Passing the Test

There are times in life when one might not know if something is a temptation or a test, but it comes down to the same requirement: one must pass the test. Whether Satan is tempting to cause failure or God is testing to see if His word is understood and applied—with God rooting for success—the simple matter is that the test must be passed. In 1 Chronicles 21 the negative sense of “pairezo” or “suth” appears when Satan stood against Israel and incited David to number Israel. That “incited” is the word “suth,” the same as “pairezo” in Greek. David did something he was not supposed to do, and bad things resulted.

(35:56 - 36:44) James’ Process of Sin

James reveals the sin process in simple terms: one, bait is presented; two, the bait is seen and looks good; three, the bait is taken; and four, bad things happen—separation from God and spiritual death. If one does not repent, this can lead to being dead forever in hell.

(36:45 - 37:37) Application to David’s Situation

By verse 2 of the story, steps one and two of the sin process have been met: the bait was presented and it looked good to David. James 1:14 notes that we are carried away by our own lust. If we dwell on that lust too long, it becomes sin and sin brings death. Satan knows this process. He presented the bait to David and somehow made sure David saw Bathsheba, but he did not make David lust—people do that on their own. Satan simply knows how to push the buttons.

(37:38 - 38:22) David Acts on Lust – Verse 4

At this point neither person had sinned yet. Bathsheba was innocently bathing privately, while David was acting as a peeping Tom. David was incited to act on his lust. Verse 4 states: David sent messengers and took her, and when she came to him he lay with her. She had purified herself from her uncleanness and then returned to her house. This purification refers to Leviticus 15. Bathsheba was following the law. There is some gray area, but the preacher believes Bathsheba will ultimately be seen as innocent, and he will explain why later.

(38:23 - 39:20) Consequences Begin – Step Three and Four

When the king’s messengers came and knocked on the door to take someone, there was no choice but to go. David acted on the desire of his heart and had relations with Bathsheba. Step three—the bait is taken—is now completed in David’s progression of sin. Having taken the bait, step four is instantaneous: bad things happen, including separation from God and spiritual death. God had warned Israel about rules for a king, including from Deuteronomy that he shall not multiply wives for himself. God’s design is one man and one woman. Having more than one partner causes the heart to wander in lust for more; multiple partners create more lust rather than satisfying it.

(39:21 - 40:52) Pregnancy and Compounding Sin – Verse 5

In verse 5 the woman conceived and sent word to David saying, “I am pregnant.” Sin has consequences, and this one will compound and continue to grow troubles. Both David and Bathsheba were guilty of adultery, which was punishable by death under the law. The Bible states

that if a woman is being violated, it is her duty to scream out to stop the process. In Deuteronomy 22 she must resist and scream. No resistance of any kind is mentioned here. Bathsheba's short message to David—"I am pregnant"—was like saying, "King, you got us into this; what are you going to do now?"

(41:06 - 42:04) David's Cover-Up Plan – Verses 6-7

This leads to 2 Samuel 11:6-7. David sent to Joab saying, "Send me Uriah the Hittite." So Joab sent Uriah to David. When Uriah came, David asked concerning the welfare of Joab, the people, and the state of the war. This was all subterfuge or pretense. The battle was over sixty miles away—a three-day journey—yet David questioned Uriah about matters messengers regularly reported. Uriah must have wondered why he was called from the front lines for information the king already received regularly. Something was clearly out of sorts.

(42:09 - 43:24) Uriah's Integrity – Verses 8-10

In verse 8 David told Uriah, "Go down to your house and wash your feet." People washed their feet before entering the house; David wanted Uriah to go in to Bathsheba. Uriah went out of the king's house, and a present from the king was sent after him to sweeten the deal and improve his mood. But in verse 9 Uriah slept at the door of the king's house with all the servants of his lord and did not go down to his house. When told Uriah had not gone home, David asked, "Have you not come from a journey? Why did you not go down to your house?" Uriah replied that the ark, Israel, and Judah were staying in temporary shelters, and his lord Joab and the servants were camping in the open field. He asked if he should then go to his house to eat, drink, and lie with his wife. By David's life and the life of his soul, Uriah declared he would not do such a thing.

(43:25 - 44:17) David's Final Attempt – Verses 11-13

Uriah showed great integrity and likely smelled something wrong. He could not indulge in the pleasures of married life while his fellow soldiers were in the worst conditions and continual danger. David told Uriah to stay another day and he would let him go the next. Uriah remained in Jerusalem that day and the next. David called him, they ate and drank, and David made him drunk. In the evening Uriah went out to lie on his bed with the lord's servants but still did not go down to his house. This was David's last-ditch effort to get Uriah to go home and have relations with his wife so the pregnancy could be attributed to Uriah. Even when drunk, Uriah did not do it. He stuck to his principles.

(44:19 - 45:50) Premeditated Murder – Verses 14-17

In the morning David wrote a letter and sent it by the hand of Uriah to Joab. The letter instructed: place Uriah in the front line of the fiercest battle and withdraw from him so that he may be struck down and die. This was premeditated murder. David did not do it himself but arranged for it to be done. Joab kept watch on the city and placed Uriah where he knew there were valiant men of Ammon. The men of the city came out and fought; some of David's servants fell, and Uriah the Hittite also died. How sad for David and for such a good man as Uriah.

(45:51 - 46:38) Snowballing Consequences of Sin

David's sin kept snowballing into more sin. What began as adultery became murder—not only of Uriah but also of other valiant men whom Joab placed in harm's way. Their blood is also on David's head. Sin has serious consequences, yet God provides tools to say no to sinful thoughts and avoid such outcomes.

(46:38 - 46:54) Conclusion and Invitation

This evening the sermon will conclude the story. Right now the invocation is offered. If anyone needs the prayers of the church or would like to put on Christ in baptism, the church will gladly assist in whatever way or need is present. We love you. Come as we stand and sing.