

23-0521p - Detailed Summary

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Bible Reader: Roger Raines

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Lessons Learned From David's Sin, Part 2

Scripture Reading

Bible Reader (0:03 - 5:25): Roger Raines

2 Samuel 12:1-25: Roger reads 2 Samuel 12:1-25 aloud. The passage begins with the Lord sending Nathan the prophet to David. Nathan presents a parable of two men in one city: a rich man with many flocks and herds, and a poor man who owns only one little ewe lamb that he bought, nourished, and treated like a daughter—it ate from his bread, drank from his cup, and lay in his bosom. A traveler arrives at the rich man's house. Instead of using one of his own animals, the rich man takes the poor man's beloved ewe lamb and prepares it for the traveler. David's anger burns greatly against the rich man. He declares that the man deserves to die and must make fourfold restitution because he showed no compassion. Nathan then confronts David directly, saying, "You are the man." He delivers God's message: the Lord anointed David king over Israel, delivered him from Saul, gave him his master's house and wives, and the kingdoms of Israel and Judah. God states He would have given David even more if needed. Yet David despised the word of the Lord by doing evil—striking down Uriah the Hittite with the sword, taking his wife as his own, and killing him through the Ammonites. As judgment, God declares the sword will never depart from David's house. Because David despised the Lord and took Uriah's wife, God will raise up evil against him from his own household. God will take David's wives before his eyes and give them to his companion, who will lie with them in broad daylight. What

continued

David did secretly, God will do openly before all Israel. David confesses, "I have sinned against the Lord." Nathan replies that the Lord has taken away his sin and he shall not die. However, because David's deed gave occasion for the enemies of the Lord to blaspheme, the child born to him will surely die. The Lord strikes the child of Uriah's widow (Bathsheba) so that he becomes very sick. David inquires of God for the child, fasts, and lies all night on the ground. The elders of his household try to raise him but he refuses and will not eat with them. On the seventh day the child dies. The servants fear to tell David, worrying he might harm himself since he did not listen while the child lived. David perceives the child has died from their whispering. He asks directly and is told the child is dead. David arises, washes, anoints himself, changes his clothes, and worships in the house of the Lord. He then returns home, requests food, and eats. The servants question why he fasted and wept while the child lived but arose and ate after the child's death. David explains that while the child lived he fasted and wept, hoping the Lord might be gracious and let the child live. Now that the child has died, fasting serves no purpose—he cannot bring the child back, though he will go to him one day. David then comforts Bathsheba, lies with her, and she gives birth to a son named Solomon. The Lord loves the child and sends Nathan to name him Jedidiah for the Lord's sake.

Summary of Transcript (0:04 - 34:11), Preacher: Jim Lokenbauer

(5:33 - 10:06) Recap of Morning Sermon on Chapter 11

Preacher Jim notes the reading was quite long. He reviews the morning sermon on 2 Samuel chapter 11, which examined how David failed to handle temptation during war. The chapter illustrated the four steps of the sin process from James chapter 1. At any point David could have taken the way of escape God promises in temptation.

Jim quotes 1 Corinthians 10:13, emphasizing that no temptation is beyond what a person can bear and God always provides a way to endure. David's desire for Bathsheba blinded him to this escape route. The sermon explored scriptural methods to employ these escapes and avoid sin. Chapter 11 represents David's darkest hour: he committed adultery (possibly bordering on rape) and orchestrated Uriah's murder to cover it up.

David's orders led to more deaths than just Uriah's, as Joab positioned mighty men in the fiercest fighting. All bloodshed traces back to David's sin. By the end of chapter 11, David may have believed he escaped consequences. He brazenly "collected" Bathsheba (forcefully taking her as wife after her mourning period) to hide the pregnancy shame. A full year passes without repentance, though God was displeased. Jim suggests God may have allowed time for confession, but David remained silent. Chapter 12 serves as a reality check, showing God disciplines those He loves. God sends Nathan with a parable in the first four verses.

(10:08 - 16:22) Analysis of Nathan's Parable

Jim directs attention to the first four verses of 2 Samuel 12, where Nathan recites the parable. He explains it figuratively illustrates David's actions. The rich man represents David; the poor man represents Uriah. The rich man's many sheep and cattle symbolize David's at least eight wives and ten concubines. The poor man's single little ewe lamb represents Bathsheba, treated tenderly by Uriah like a daughter—sharing food, drink, and sleeping in his arms.

The unnamed traveler who arrives is speculated by Jim (as his opinion) to represent Satan, who roams the earth seeking whom he may devour. The rich man refuses to use his own animals but seizes the poor man's lamb instead. Jim notes the suspicious timing and that both had no qualms eating stolen food. This evokes Proverbs 9:17-18 about stolen water being sweet and secret food delicious, yet leading the dead to the grave.

Jim stresses the importance of learning restraint, self-discipline, and saying no to ungodliness and worldly passions. Without mastering lusts, one can be ruled by them and miss repentance. He references Paul's words on God granting repentance. Uncontrolled passions train people to ignore conscience and bypass God's escape routes in temptation.

Despite his sins, David's response shows he retains a strong sense of right and wrong. In verses 5-6, David's anger burns; he declares the rich man deserves death and must restore the lamb fourfold for his lack of pity. This condemnation—after David himself stole Uriah's wife, impregnated her, and had him murdered—reveals his indignation at the parable's injustice. David does not yet realize it is a parable about himself; he thinks Nathan reports a real case. By condemning the rich man, David unknowingly condemns himself and confesses he knows his actions were wrong.

(16:23 - 19:13) Nathan Confronts David with God's Charges

Jim continues explaining that God, through Nathan, nails David for his sin beginning in verses 7-9. Nathan declares, "You are the man," and relays the Lord's words: God anointed David king over Israel and delivered him from Saul. God gave David Saul's house and his master's wives, along with the houses of Israel and Judah. If all this had been too little, God would have given him even more.

God questions why David despised the word of the Lord by doing evil in His eyes—striking down Uriah the Hittite with the sword, taking his wife as his own, and killing him with the sword of the

Ammonites. Jim emphasizes that God reminded David of all the good He had done for him and offered even more blessings. The charges equate David's actions to breaking God's word and despising God Himself.

God lays bare the filthiness of David's sins. Notably, God assigns no wrongdoing to Bathsheba in the sentence or parable, indicating she was innocent and unable to refuse the king. David took what was not his. God was also displeased that David orchestrated Uriah's death by the Ammonites, Israel's enemies.

Jim explains the Ammonites originated from an incestuous relationship: Lot's youngest daughter got her father drunk to continue their family line, giving birth to Ben-Ammi, father of the Ammonites. Their bloodline continues today; the capital of Jordan is Ammon, reflecting the ancient name.

(19:14 - 23:23) God's Judgments and Future Consequences

Jim turns to verses 10 through 12, where Nathan proclaims God's sentence. The sword will never depart from David's house because he despised God and took Uriah's wife. Out of David's own household, God will bring calamity. Before David's eyes, God will take his wives and give them to one close to him, who will lie with them in broad daylight. What David did secretly, God will do openly before all Israel.

The first judgment means David will never again know the peace and safety he once enjoyed; violence will plague his family because he saw Bathsheba and acted on lust without using God's tools to escape temptation. He failed to control the lust of his heart and missed the way of escape God provides.

God punishes David using his son Absalom to bring violence, shame, humiliation, and calamity, as seen in following chapters. David reaps what he sowed and more. His daughter Tamar is raped by her half-brother (David's son), who is then murdered by Tamar's full brother Absalom. David's concubines are violated publicly by Absalom in broad daylight, mirroring David's secret violation of Uriah's wife.

Absalom, indignant that David did nothing about the rape, leads a rebellion to make himself king. David flees, leading to a near civil war with half the country supporting Absalom. Absalom rides a mule, gets caught by his neck in a tree, and Joab—ignoring David's command not to harm his son—kills him with a javelin, ending the violence. Jim stresses the lesson: sin will be found out, and unrepented sin brings God's punishment, though repentance spares the full penalty deserved.

(23:24 - 25:37) David's Confession and the Child's Death

In verses 13 and 14, David confesses to Nathan, "I have sinned against the Lord." Nathan replies that the Lord has taken away his sin and he will not die. However, because David made the enemies of the Lord show utter contempt, the son born to him will die. Jim notes David was guilty of adultery, murder, and more—crimes punishable by death—yet God spares his life due to confession. Instead, the child pays the price because someone had to. David's actions brought shame and disrepute on God's name, causing enemies to show contempt.

After Nathan leaves, the Lord strikes the child born to Uriah's wife (Bathsheba), and he becomes ill.

The illness lasts one week before the child dies. David fasts and prays, hoping to change God's mind, but God does not relent. During the prior year when David thought he got away with his crimes, he suffered internally. Jim describes David as fundamentally a good man who had a moment of great error. "How the mighty have fallen."

(25:38 - 29:28) Psalm 32 as David's Journal of Repentance

Jim explains that during his year of silence before God, David wrote psalms expressing his hurt, including Psalm 32. He reads the psalm: Blessed is the one whose transgressions are forgiven and sins covered; blessed is the man whose sin the Lord does not count against him and in whose spirit is no deceit.

When David kept silent, his bones wasted away through groaning all day; God's hand was heavy upon him day and night, sapping his strength like summer heat. Then he acknowledged his sin without covering iniquity, confessed his transgressions, and God forgave the guilt of his sin. He urges the godly to pray while God may be found; mighty waters will not reach the one who trusts in God as hiding place and protector, surrounded by songs of deliverance.

God promises to instruct, teach, counsel, and watch over; believers should not be like senseless horses or mules needing bit and bridle. Many are the woes of the wicked, but the Lord's unfailing love surrounds those who trust in Him. The righteous should rejoice, be glad, and sing.

Jim notes David used the psalm as a journal of his experience: day and night he felt God's heavy hand due to taking Bathsheba, ordering Uriah's murder, and causing other mighty men to fall. Relief came only upon confession and repentance. The psalm then becomes peppy and joyful; David regains a light heart, praises God, sings again, and encourages others facing similar troubles to go to God immediately for help, writing from personal experience.

(29:31 - 34:11) Psalm 51, David's Character, and Invitation

Jim reads from Psalm 51, a longer psalm revealing David's character. David pleads for mercy according to God's unfailing love and compassion: blot out transgressions, wash away iniquity, cleanse from sin. He acknowledges his transgressions are always before him; against God alone has he sinned and done evil, so God is justified in judging. He was sinful at birth, yet God desires truth in the inner parts and teaches wisdom inwardly.

David asks to be cleansed with hyssop to be clean and whiter than snow, to hear joy and gladness so crushed bones may rejoice. He begs God to hide His face from sins, blot out iniquity, create a pure heart, renew a steadfast spirit, not cast him from presence or take the Holy Spirit, restore the joy of salvation, and grant a willing spirit. Then he will teach transgressors God's ways so sinners turn back.

He asks deliverance from blood guilt so his tongue sings of God's righteousness; open his lips to declare praise. God does not delight in sacrifice or burnt offerings but in a broken spirit and contrite heart, which He will not despise. David prays for Zion's prosperity and Jerusalem's walls, enabling righteous sacrifices.

These psalms show sin nearly killed David through mental anguish, lost sleep, and crushed bones from keeping sins inside. Unconfessed sin risks corruption, callousness, and the second death.

Relief and restoration came only through confession and repentance. God is merciful and offers forgiveness; He restored David, who is again called a man after God's own heart—not for defeating Goliath or killing Philistines in battle, but for genuine repentance: a broken heart and spirit, humbling himself so the Lord could raise him up.

Jim offers the invitation: if anything troubles you as it troubled David, now is the time to confess it. Come as we stand and sing.