



## MESSAGE/SERIES:

**Series:** Stand Alone

**Message:** *“The Repercussions”*

**Text:** 2 Samuel 12:1-23

**DATE:** November 15, 2020

## SCRIPTURE FOR THIS WEEK:

(These verses will help you understand themes within as you read our core text as scripture proves scripture)

**2 Samuel 12:1-23**, 2 Samuel 11:2-4, 9-13, Psalm 32:1-11, 51:1-19, 103:1-22 (David's confession), 2 Samuel 13:1-22 (David's Daughter Tamar defiled), 2 Samuel 13:23-39 (David's Son Amnon killed by David's Son Absalom), 2 Samuel 14-18 (The Kingdom is divided), John 8:1-11, Romans 2:1-11, **Numbers 32:23**, **Hebrews 12:10-11** (Discipline hurts in the short term but brings great good)

## OPENING SCRIPTURE:

*“And the Lord sent Nathan to David. He came to him and said to him, “There were two men in a certain city, the one rich and the other poor. <sup>2</sup> The rich man had very many flocks and herds, <sup>3</sup> but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children. It used to eat of his morsel and drink from his cup and lie in his arms, and it was like a daughter to him. <sup>4</sup> Now there came a traveler to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the guest who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him.” <sup>5</sup> Then David's anger was greatly kindled against the man, and he said to Nathan, “As the Lord lives, the man who has done this deserves to die, <sup>6</sup> and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.”*

*<sup>7</sup> Nathan said to David, “You are the man! Thus says the Lord, the God of Israel, ‘I anointed you king over Israel, and I delivered you out of the hand of Saul. <sup>8</sup> And I gave*

you your master's house and your master's wives into your arms and gave you the house of Israel and of Judah. And if this were too little, I would add to you as much more. <sup>9</sup> Why have you despised the word of the Lord, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites. <sup>10</sup> Now therefore the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah the Hittite to be your wife.' <sup>11</sup> Thus says the Lord, 'Behold, I will raise up evil against you out of your own house. And I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. <sup>12</sup> For you did it secretly, but **I will do this thing before all Israel and before the sun.**' " <sup>13</sup> David said to Nathan, "I have sinned against the Lord." And Nathan said to David, "The Lord also has put away your sin; you shall not die. <sup>14</sup> Nevertheless, because by this deed you have utterly scorned the Lord, **the child who is born to you shall die.**" <sup>15</sup> Then Nathan went to his house. And the Lord afflicted the child that Uriah's wife bore to David, and he became sick. <sup>16</sup> David therefore sought God on behalf of the child. And David fasted and went in and lay all night on the ground. <sup>17</sup> And the elders of his house stood beside him, to raise him from the ground, but he would not, nor did he eat food with them. <sup>18</sup> On the seventh day the child died. And the servants of David were afraid to tell him that the child was dead, for they said, "Behold, while the child was yet alive, we spoke to him, and he did not listen to us. How then can we say to him the child is dead? He may do himself some harm." <sup>19</sup> But when David saw that his servants were whispering together, David understood that the child was dead. And David said to his servants, "Is the child dead?" They said, "He is dead." <sup>20</sup> Then David arose from the earth and washed and anointed himself and changed his clothes. And he went into the house of the Lord and worshiped. He then went to his own house. And when he asked, they set food before him, and he ate. <sup>21</sup> Then his servants said to him, "What is this thing that you have done? You fasted and wept for the child while he was alive; but when the child died, you arose and ate food." <sup>22</sup> He said, "While the child was still alive, I fasted and wept, for I said, 'Who knows whether the Lord will be gracious to me, that the child may live?' <sup>23</sup> But now he is dead. Why should I fast? Can I bring him back again? I shall go to him, but he will not return to me."

*The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), 2 Sa 12:1–23.*

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## **BACKGROUND & OTHER STUDY HELPS:**

**[NATHAN]** "Nathan plays an important role in confirming David's kingship, rebuking David's abuse of power, arranging for Solomon's succession, and (according to the Chronicler) writing David's story. The Bible portrays Nathan as one of David's high-ranking court officials. Nathan's roots, however, remain hidden. Although he appears in Jerusalem, he has no genealogy and seems to oppose a temple-building project (2 Sam 7:4–13). Some scholars propose that Nathan was a prophet in Jebusite

Jerusalem before its conquest by David (2 Sam 5:6–9) and that, after the conquest, David retained Nathan as an adviser (Jones, *Nathan Narratives*, 138–40). Another possibility is that Nathan was a prophet of Israel’s God, loyal to David yet exhibiting a typical prophetic suspicion of overweening royal power.”

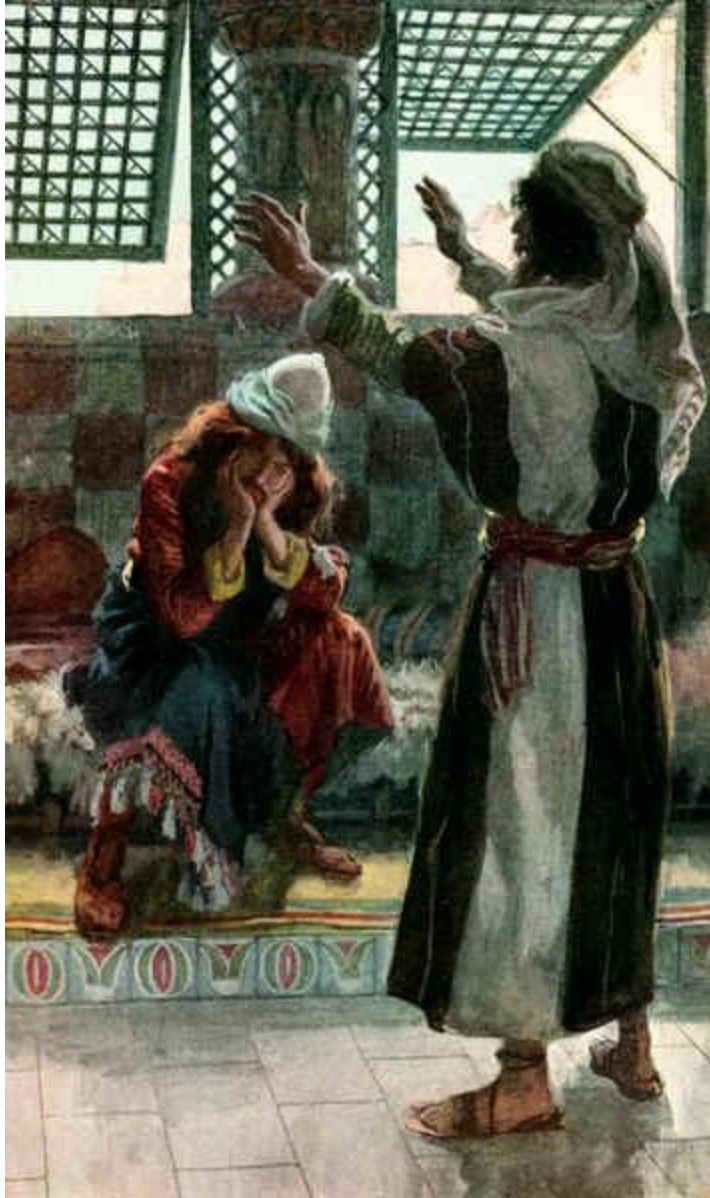
Nathan first pronounces God’s favor for the newly established king. David has eliminated his rivals, defeated the Philistines, and established Jerusalem as Israel’s political and religious center (2 Sam 2–6). Now that the ark of the covenant is settled in Jerusalem, he contemplates housing it in a temple. Nathan initially supports this idea (2 Sam 7:1–3), but he hears a word from God to the contrary: David will not build God a house (i.e., a temple). Instead, God will build David a house (i.e., a dynasty). God will make David great, defeat his enemies, and establish his royal line. David’s son will inherit his throne and build God’s temple. David will enjoy a father-son relationship with God. If David’s son sins against God, God will punish him, but God will not revoke His steadfast love. Regardless of their behavior, David and his descendants will rule forever (2 Sam 7:4–17).

When David is close to death, Nathan works to secure the throne for Solomon, who is David and Bathsheba’s second son and God’s apparent choice to succeed David (2 Sam 12:24–25). After David’s older son Adonijah maneuvers to become king, Nathan joins other leaders in opposing Adonijah and conspires with Bathsheba to solicit David’s support for Solomon (1 Kgs 1:1–31).”

Jocelyn McWhirter, “Nathan the Prophet,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

The prophet in the period of David and Solomon figures prominently in three narratives: God’s promise to David of the continuation of his dynasty (2 S. 7); the announcement of God’s punishment of David for his theft of Bathsheba (2 S. 12); Solomon’s succession to the throne (1 K. 1).

In the first narrative, Nathan simply appears in David’s company, with nothing told of his background. To David’s query about building a temple, Nathan responds that David should do as he wishes Yahweh is with him (2 S. 7:3). That night, however, Nathan receives “the word of Yahweh” to the effect that David should not build a temple (vv 4–8). The message continues with the divine promise of the continuance of a Davidic dynasty (vv 9–16). Nathan fulfills the command (v 5) to relay the message to David (v 17).



### **NATHAN APPEARS BEFORE KING DAVID**

Nathan next appears before David in 2 S. 12. Chapter 11 has reported the success of David's plan to have Uriah the Hittite killed, his subsequent marriage to Bathsheba, and the birth of their son. Nathan appears at Yahweh's command (12:1) and tells David the story of a rich man who took a poor man's only lamb (vv 1–5). The story has the desired effect: David condemns himself. In vv 7–13, Nathan pronounces Yahweh's judgment upon David for his actions: his wives will be given to another, and the child born of the sinful union will die. (The heading for Ps. 51 presupposes this story.) In v 25 Nathan figures in the etiological narrative explaining Solomon's other name, Jedidiah ("beloved of the Lord")—although Nathan's role here is unclear.

In 1 Kings 1, Nathan is pivotal in the events that result in Solomon's obtaining the throne. He is among those supporting Solomon, so when Adonijah attempts to gain the throne during David's final illness Nathan alerts Bathsheba (vv 11f), who brings it to David's attention. Nathan himself then appears before David (vv 22f) and is commanded (with Zadok the priest) to anoint Solomon (v 34). This is done, ensuring Solomon's succession.

F. B. Knutson, "Nathan," ed. Geoffrey W Bromiley, *The International Standard Bible Encyclopedia, Revised* (Wm. B. Eerdmans, 1979–1988), 491.

**[PSALM 32, 51]** David wrote these psalms most likely in reflection after the baby had died and David was on his way for the final battle with his soldiers at Rabbah. God gave Israel the victory over the Ammonites, but David still felt the sting of his sins against God. God would use him but David's family would forever be affected.

**[MOURNING]** "Because of the conservatism that generally attaches to such matters, Jewish mourning customs exhibited little change through the Old and New Testament periods. Mourning was an important way of showing respect for the dead; the omission of such observances was a sign of unusual or difficult circumstances (Jer. 16:4–7; Ezek. 24:15–27) or of disrespect (Jer. 22:18–19). The employment of professional mourners (Eccl. 12:5; Matt. 9:23–24; cf. *ANEP*, nos. 459, 634, 638) underscores its importance. Such mourners along with family members would wail and weep for the dead (1 Kgs. 13:30; Jer. 9:17–18 [MT 16–17]; 22:10, 18; 34:5; Amos 5:16; Matt. 11:17), as well as sing and play both traditional and specially composed songs of mourning (2 Sam. 1:17–27; 3:33–34; Jer. 9:20–22 [MT 19–21]; see Lament). Tearing of garments (2 Sam. 1:11) and wearing of sackcloth (Gen. 37:34; 2 Sam. 3:31) were also customary. Mourning generally continued **for a specified period of time (Gen. 50:10; cf. 2 Sam. 1:12)**.

Self-mutilation, including shaving the head (cf. Job 1:20; Isa. 22:12; Jer. 7:29; Mic. 1:16) and gashing the body (Jer. 41:5), typified some ancient Near Eastern cultures but was forbidden to the Israelites as a "holy people" (Lev. 19:27–28; Deut. 14:1). Greater restrictions with regard to mourning were placed on priests because of their need to maintain ritual purity (Lev. 21:1–5, 10–12)."

Allen C. Myers, *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Eerdmans, 1987), 734.

**[AMERICAN ABORTION FACTS IN 2015]** "Iowa state Rep. Greg Heartsill made headlines last week for reading Dr. Seuss' "Horton Hears a Who!" during an impassioned speech from the House floor in support of a so-called "Personhood Amendment" to the state constitution.

Before his dramatic reading and political interpretation of the children's book, *Heartsill, R-Chariton*, offered one clear, verifiable fact. He said **50 million abortions have been performed in the United States since 1973** when the U.S. Supreme Court's *Roe v. Wade* decision made the procedure legal.”

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## OUTLINE:

### I. **SECRET SINS (2 Samuel 11:2-27, 2 Samuel 12:1-9)**

David had sinned against Bathsheba and her husband Uriah, but most of all against God. David tried to keep this sin quiet amongst the people. David tried to cover his tracks in so many ways, but God knew and would not allow his sin to be covered up... it was brought out by God.

#### A. The Parable of the Poor man's little lamb (told by the prophet Nathan)

1. (v1-4) The Poor man had a lamb that was part of the family
  - a) *Was all the poor man had*
  - b) *Was special to him and his family*
2. (v4) The Rich man had many lambs (as livestock was the gauge of wealth at this time)
  - a) *The rich man was greedy as he did not want to offer up one of his lambs to the stranger*
  - b) *The rich man was a thread as he took the poor man's only lamb*
3. (v5-6) David is angered by the Story of the rich man taking advantage of the poor man
  - a) *The King determines The rich man deserves to die (capital punishment for this crime)*
  - b) *Not only does the rich man deserve to die but he should repay the lamb fourfold (give the poor man 4 of his lambs)*
  - c) *The King determines that by the Rich man's actions he had displayed no remorse for His crime against the poor man*

#### B. (v7) Nathan tells David the story illustrating David as the rich man “You are the man”

1. (2 Samuel 11:2-5) David had taken advantage of Uriah by taking his wife Bathsheba to sleep with her as his wife (his only wife)-
2. (2 Samuel 11:6-11) David had tried to cover up his track and his sin by making it look like Uriah had gotten Bathsheba pregnant

- a) *Uriah refused to sleep with his wife because he wanted to be with his men in war (he never even entered the bedroom of his wife)*
  - 3. (2 Samuel 11:12-17) David had Uriah sent to the front lines and killed by the enemy (David murdered Uriah but made it look like he was just killed in war)
    - a) *No matter how David made it look or how many people were between him and Uriah's ultimate death... David murdered Uriah the Hittite*
  - 4. (2 Samuel 11:26-27) In the end, the Lord had seen every sinful step and covered up his sin, and "the thing that David had done displeased the Lord"
- C. (v7-8) The Lord had abundantly blessed David
  - 1. The Lord had anointed him King of Israel
  - 2. The Lord had spared his life when Saul was after him to kill him
  - 3. The Lord had blessed him with all the possessions of the former King
    - a) *It appears as though David was given the women of Saul (concubines most likely) as a possible display of a takeover of power from Saul (humiliation of Saul)*
  - 4. The Lord had blessed him with even more blessings than these (in a daily sense)
- D. (v9) "Why have **you despised the word of the Lord, to do what is evil in his sight?** You have **struck down Uriah the Hittite** with the sword and have **taken his wife** to be your wife and **have killed him with the sword of the Ammonites.**"
  - 1. The Lord saw every detail and now reveals his displeasure in David through Nathan
    - a) *The Sins were against God as David had "despised the word of the Lord"*
    - b) *It was pure evil that David had committed- God calls David's actions evil and not a failure or mess up*
    - c) *God makes it clear that David had stolen Uriah's wife*
    - d) *David had personally killed Uriah in God's eyes (even though not by his hands directly)*

(1) We cannot sidestep God as He knows and judges  
justly and accurately

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**Application:**

= No matter what David did to get what he wanted and no matter what he did to conceal his sin God saw it all and was not pleased with David

= God is just and cannot allow us to continue to live in a lifestyle of sin (He must deal with sin)

= There are always repercussions to our sinful actions and there is only pleasure in sin but for a season (Hebrews 11:25)

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## **II. TRAGIC TRAJECTORY (2 Samuel 12:10-12, 14-15)**

### **Romans 2:1-4)**

David was enraged at the rich man but could not see his own sins much like the church today as we see the sin in our country and in our churches but we cannot see our own atrocious sins. God sees it all and hates it with righteous anger. God must deal with the sins in His children's lives. He forgives when we confess and repent but there are also repercussions in the earthly realm through forgiven in the eternal realm. David would receive the just punishment in the earthly realm he had proscribed.

A. (v10-11) <sup>10</sup>Now, therefore, **the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah the Hittite to be your wife.** <sup>11</sup>Thus says the Lord, 'Behold, **I will raise up evil against you out of your own house.** And I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives **in the sight of this sun.**

1. **The sword-** the judgment of God would be on the house of David because he had committed adultery with Bathsheba and murdered Uriah

a) *The Sword would be rendered within his family against one another*

(1) David had proclaimed a fourfold judgment on the rich man and a fourfold judgment would come down upon him

**(a) Loss of four sons:**



- (i) *Unnamed son with Bathsheba (12:18)*
- (ii) *Amnon (13:33)*
- (iii) *Absolam (18:33)*
- (iv) *Adonijah (1 Kings 2:25)*

**(b) Four devastating events:**

- (i) *(2 Samuel 13:1-22) Amnon David's Son rapes David's daughter Tamar*
- (ii) *(2 Samuel 13:23-33) David's son Absolam kills David's son Amnon for raping Tamar*
- (iii) *(2 Samuel 14-20) David's son Absolam's rebellion against David to take his crown and divide the Kingdom of Israel*
- (iv) *(1 Kings 1:5-53) David's Son Adonijah revolts and is killed*

2. **The Lord brought up the evil against David's household** by allowing evil men to devour one another (without the Lord's protection evil man will sin against one another every time)

- a) *God is sovereign and man is responsible at the same time*
- b) *God is never evil or the direct agent of evil*

B. (v11-12) **"In the sight of the sun"-** for you did it secretly, but I will do this thing before all Israel and before the sun" What David did in secret God would deal with openly

- a) *We can try and hide our sins but when God finally deals with it everyone will see our sin on display and see his judgment on display*

C. (v14-15) The Lord pronounced through Nathan that the child created in sin would die- there are earthly effects to our sins that affect the innocent

- 1. The child would die as God had said

### III. **REPENTANCE & RESURGENCE (2 Samuel 12:13,16-25, John 8:1-11)**

Was God through with David? How should we move on when we have failed God so greatly? Can God still use us and can we be effective? What do we see in David's example that gives us a game plan?

- A. (v13a) “David said to Nathan, **“I have sinned against the Lord.”**”
1. David is convicted of his sin
  2. David understands that His sin and all sin is against the Lord and not just others
- B. (v13b) “And Nathan said to David, **“The Lord also has put away your sin; you shall not die.”**”
1. (God’s mercy) The Lord Spared David’s life even though David himself had earlier admitted that this sin was worthy of death
  2. (Eternal effect of repentance) David’s sin would not be brought up in heaven
    - a) *Our sins are under the blood of Christ as believers*
    - b) *Our sins on this earth still have earthly effects*
- C. (v16-17) David cried out unto the Lord for mercy for the Child not to die
1. David fasted and prayed nonstop for six days
  2. David mourned his sin and his son (we should always mourn our sin and the effects of it)
  3. David assumed a position of humility before the Lord (lay prostrate on the ground before the Lord)
- D. (v18) On the seventh day, the child died as God had said
1. David’s people worried about his response that he might hurt himself
- E. (v19) David understands and accepts that God has done his will (David accepts God’s will as perfect)
- F. (v20) “Then **David arose from the earth and washed and anointed himself and changed his clothes. And he went into the house of the Lord and worshiped.** He then **went to his own house.** And when he asked, **they set food before him, and he ate.**”
1. David got up because God was done and the child could not be brought back
    - a) Mourning is normal but we must get up
  2. David washed and anointed himself as he had put away grieving and committed himself back to God
  3. David changed his clothes from mourning clothes to worship attire
  4. David went back to worshipping the Lord and did not look back at the sin or the loss but faced The Lord as the almighty and worthy to be praised

5. David went home and ate- David understands that earthly needs and responsibilities had to be met so he got back to life
- G. (v21) The servants and people around David did not understand David's actions and questioned why David was not still mourning-
1. God had given David peace
  2. and opportunity to witness of His God
- H. (v22) David explains that we are to seek God in prayer and fasting until His will is revealed and we can plead for God's mercy on our lives
- I. (v23) David also reveals that now that the boy was dead there was no reason to ask God for his life (God had spoken)
1. This reveals that David trusted God's character
  2. This reveals that David understood the eternal picture and that faith in God meant eternity with Him as well where he believed his son was
  3. This is evidence of God's mercy on believers' children and the teaching of children being "safe" in Christ.
    - a) *A Believer's child is thought to have been shown mercy and grace and eternity granted with Christ*
- J. (v24-25) "David comforted his wife, Bathsheba, and went to her and lay with her, and she bore a son, and he called his name Solomon. And the Lord loved him <sup>25</sup> and sent a message by Nathan the prophet. So he called his name Jedidiah (yed-ia)(beloved), because of the Lord. "
1. David now takes responsibility for Bathsheba
  2. David comforts the woman he had once sinned against
  3. David now does things the right way and God blesses David again
  4. God loved and had a special grace upon Solomon and God would work through Solomon (God can again bless our families in due season)

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**Application:**

= When we have sinned against God we are to mourn our sins and plead for mercy for those we have effected

= When we have sinned we are to confess it to God and to those we have sinned against

= When we have sinned we must accept the earthly effects of that sin

=When God has made His will known we are to get up and worship and move as God directs

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“...Though the eternal guilt of David’s sin was remitted he still received temporal punishment for his sin...”

-R.C. Sproul

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“David realized he had not yet heard the rest of the story and that the subsequent chapters would be written by God.”

-R.C. Sproul

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-----Message from Pastor Michael-----

Church,

God has been speaking to me about the greatest sins in America begin within the Church. We have sinned against Him in not being a light and not teaching truth unashamedly, but rather we have cowered to the world and a relative truth that has affected our witness. We have not loved the lost enough to share Jesus with them. We have rested in His sovereignty and neglected our responsibility or we have tried to do it all on our own while forgetting He is in control. When Christians get on our face in prayer again God can bless America again. Our witness has been affected by our sin and it will take time and commitment to regain the ground we have lost, but as we have seen here God can use us and our families again!

Love in Christ,

Pastor Michael

