

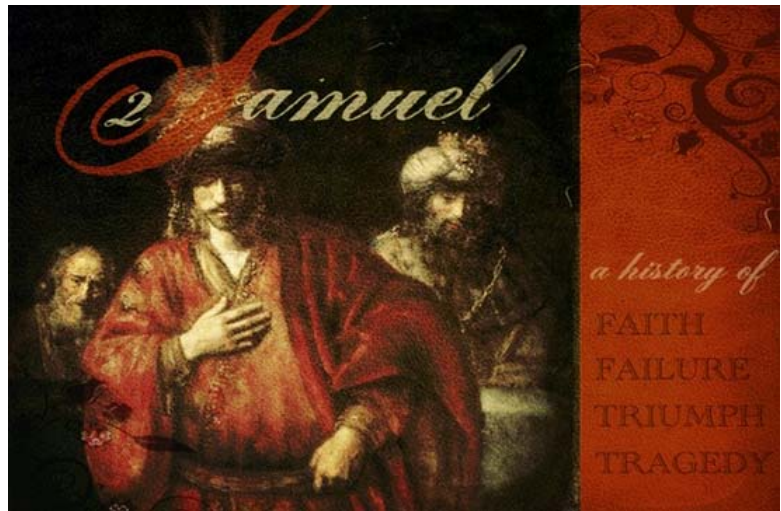
2 Samuel 12:6-13
Richard Cimino
Monday at Metro
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[2 Samuel 12:6-13](#)

Nathan Rebukes David – Part 2

Related Topics: David; Bathsheba; Uriah; Joab; Weak Heroes; Consequences of Forgiven Sin; Sowing and Reaping; Steps to a Fall; Covering Up Sin; Nathan; Sin Is Against God; Confession of Sin; Restoration; Solomon

After his great moral failures of [Chapter 11](#), David spent the next year refusing to confess his sin. In light of that, the opening words of [2 Samuel 12](#) were mind-blowing



1And the Lord sent Nathan to David.

Even after a year of dealing with David God was still so kind as to continue speaking to David. In His longsuffering love God sent a particular man to David, Nathan. A man who LOVED the Lord. A man who LOVED truth. A man who LOVED David enough to tell him the truth.

We saw that God, the Holy Spirit, revealed to Nathan the sins of David. We said that this was a manifestation of the Holy Spirit referred to in Scripture as a “word of knowledge,” [1 Cor 12:7-8](#). That is, God giving to man information concerning that which was unknown to him and unknowable by him.

CRUCIAL:

David’s restoration to the Lord was accomplished by way of this manifestation of the Holy Spirit. By way of a story Nathan describes David’s sin of adultery as stealing. David had stolen from Uriah the privilege and pleasure of sex with Bathsheba. Adultery and sexual immorality are theft, taking something that does not belong to us.

[2 Sam 12:5-6](#) 5Then 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, 6and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.”

So there was David, who was at that very moment covering up gross sin. He was not asked to pass judgment, but does anyway and then presumes to know better than God as to what punishment the guy deserves, pronouncing the death penalty on a sin that God said only required a four-fold restitution.

THERE ARE SEVERAL THINGS THAT THE HOLY SPIRIT REVEALS TO US BY WAY OF DAVID’S RESPONSE

1. By way of David’s judgment, the Holy Spirit reveals to us how we can go to chapter and verse to judge someone else when we ourselves are in sin. We, when we’re in sin, can know the words of the Bible, but be distant from the Author.
2. By way of David’s judgment, the Holy Spirit, reveals to us how we often try to deal with our own guilty

conscience by passing judgment on someone else. Reveals to us how we often try to excuse or minimize or deflect attention from our own sin by passing judgment on others, rather than simply condemning the sin in our own life.

3. By way of David's ANGER, the Holy Spirit reveals to us how our own sin always looks worse on someone else. David's own sin looked so much worse on the man of Nathan's story that David says, "As the Lord lives." He actually calls God to witness the righteousness of his death sentence upon Nathan's hypothetical rich man.

[2 Sam 12:7](#) *7Nathan said to David, "You are the man!"*

Nathan applied the parable with alarming simplicity. Imagine the shock this 4 word sentence was to David! David was so self-assured and self-righteous in pronouncing sentence on this man. Sentencing that was so IMMEDIATE.

Sentencing that far exceeded the crime. Even calling God to witness the rightness of his judgment. Then with 4 simple words Nathan shocks David into realizing his own guilt before God. SHOCK not fear.

QUOTE:

Alexander Maclaren - *"You cannot frighten men into repentance, you may frighten them into remorse; and the remorse may or may not lead on to repentance."*

[2 Sam 12:7-9](#) *Thus says the Lord, the God of Israel, 'I anointed you king over Israel, and I delivered you out of the hand of Saul. 8And 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. (Nathan then asks) 9Why 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.'*

NOTICE HOW GOD FRAMES DAVID'S SIN:

SIN IS FRAMED against the background of God's amazing blessings upon his life. God explains to David that his sin was ultimately an expression of ingratitude. After God had given all of this to David and had so much more to give him, David stole another man's wife.

Every sin all the way back to the first sin is an act of treachery against an infinitely kind God. Think of the backdrop of the very first sin; paradise, SINLESS and PERFECT environment, crowned with glory and honor, clothed in the glory of God.

GOD SETS FORTH DAVID'S SIN IN SPECIFIC DETAIL.

QUOTE:

Alexander Maclaren - *"God accuses us and condemns us one by one that He may save us one by one."*

A personal salvation requires a personal conviction of sin. It wasn't enough for David to confess that he was a sinner in a general sense. He had to own the specific sin he had committed. Interesting how man always seems to have a low view of the limitless grace and love of God while thinking so highly of his own righteousness.

Interesting how many always seems to knit-pick the specific instances when he wrongly feels slighted by God, but when it comes to our own guilt and moral responsibilities, we never see them in knit-picking detail. We always seem to paint them in undefined and vague and understated terms. It costs nothing to say, "I'm not everything I should be" or "I ought to be a better Christian."

By contrast, it costs us dearly to say, "I have been bitter towards you."

PERSONAL:

I have to tell you that the greatest hurts in my Christian life have come from people who have never owned their sin of bitterness, and all the while pretending to be friends. There would be different relationships

today had they owed and confessed their bitterness.

[2 Sam 12:10](#) *10Now 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.*

God promised that from this day forward David would know violence and bloodshed among his own family members. David's son Amnon would rape one of his David's daughters. David's son Absalom would have Amnon murdered.

[2 Sam 12:11](#) *11Thus says the Lord, Behold, I will raise up evil against you out of your own house.*

God warns David that because he troubled another man's house, He will allow trouble to come upon David's house from within his own house. That would be Absalom trying to take the throne from his father, David and I will take your wives before your eyes and give them to your neighbor. As David violated another man's wife, so another will violate his wives. We will see this fulfilled in 2 Samuel 16:

[2 Sam 16:20](#) *20Then Absalom said to Ahithophel, "Give your counsel. What shall we do?" 21Ahithophel said to Absalom, "Go in to your father's concubines, whom he has left to keep the house, and all Israel will hear that you have made yourself a stench to your father, and the hands of all who are with you will be strengthened."*

Ahithophel was none other than one of David's trusted counselors and the grandfather of Bathsheba. This is not punishment, this is SOWING and REAPING.

[2 Sam 12:11-12](#) *and he shall lie with your wives in the sight of this sun. 12For you did it secretly, but I will do this thing before all Israel and before the sun."*

In these judgments, David will reap what he has sown with interest.

[2 Samuel 16:22](#) *So they pitched a tent for Absalom on the roof. And Absalom went in to his father's concubines in the sight of all Israel.*

Which by the way, is the lesson we learned in the Book of Judges in regards to sowing and reaping. You always reap the same thing you have sown. You don't reap it right away and you always get more.

DAVID CONFESSES HIS SIN:

[2 Sam 12:13](#) *13David said to Nathan, "I have sinned against the Lord."*

PERSONAL RESPONSIBILITY - I have sinned

It isn't "we," though it was true that he was not the only sinner. He gives his action the name that it deserves, "I Have SINNED." It wasn't a mistake, an error, a mess-up, an indiscretion, or a problem. He agrees with the Lord on the NATURE and ENORMITY of his sin.

In the N.T., the word for confess is homologeo = to say the same thing. I call my action what You call it, Lord. Here David agrees with God on the nature of his sin.

Back in [verse 10](#) God said, "...you have despised me..." David says, "I agree, I have sinned against God." That is the very nature of sin, it is against God.

- Joseph in [Genesis 39:9](#) says, "How then can I do this great wickedness and sin against God?"

- Peter to Ananias in [Acts 5:4](#) "You have not lied to men but to God."

CRUCIAL:

On the human level, his sin against Bathsheba, Uriah, Ahithophel, his wives and children, and the nation were great, but his sin against the LORD was greatest of all. There are no small sins against a great God, and great sins are even greater. Notice the brevity of his confession. God had named David's specific sins. David does not parse the divine indictments against him. He didn't plead not guilty on some of the charges and guilty on the rest. Instead, he totally agrees with striking brevity.

INSIGHT:

In the original Hebrew, David's confession amounts to only two words in Hebrew *hata al-Yahweh*. Confession doesn't need to be long to be real.

QUOTE: Keil and Delitzsch

"The words are very few, but that is a good sign of a thoroughly broken spirit. There is no excuse, no hiding, no concealment of the sin. There is no searching for a loophole, no pretext put forward, no human weakness pleaded. He acknowledged his guilt openly, candidly and without any denial of truth."

QUOTE: G. Campbell-Morgan

"In all this David was pre-eminently revealed as a man after God's own heart. Other men who had been guilty of such failure might have defended their actions, might have slain the prophet. Not so with this man. He knew God, and he knew the wrong of his action, and he confessed his sin."

This takes us back to the beginning of our study. This brief but complete and genuine admission is the result of the longsuffering of God in dealing with David. God was working on his heart all along. Nathan's confrontation was just the last piece of that work.

The PROOF that David's confession was REAL is found in 2 Samuel 12:13.

[2 Sam 12:13](#) 13And Nathan said to David, "The Lord also has put away your sin;

[Prov. 28:13](#) 13Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy.

CRUCIAL: God's forgiveness was immediate.

QUOTE: Alexander Maclaren

"The original language of my text might be rendered, 'The Lord hath caused thy sin to pass away'; the thought being substantially that of some impediment or veil between man and Him which, with a touch of His hand, He dissolves as it were into vapour, and so leaves all the sky clear for His warmth and sunshine to pour down upon the heart. We do not need to enter upon theological language in talking about this great gift of forgiveness. It means substantially that howsoever you and I have piled up mountain upon mountain, Alp upon Alp, of our evils and transgressions, all pass away and become non-existent."

If you need to make confession of your sin tonight, if the joy of your salvation is dried up because of your sin, if you are aching over your sin, tonight can be your moment of reconciliation.

On what basis can and will God forgive? On the basis of the Cross of Christ.

1 John 1:9 If you confess your sins He is faithful and just to forgive your sins and cleanse you from all unrighteousness.

You shall not die. God is more merciful than David was towards the man of Nathan's story. David would be spared the penalty for adultery commanded under the Law of Moses.

CRUCIAL:

Had David not believed and responded to the words, "You are the man!" David would have never heard the words, "You shall not die."

CRUCIAL APPLICATION:

You will never hear the words, "You shall not die," unless you believe and respond to the words of God that say, "All have sinned!"

2 Sam 12:14 Nevertheless, because by this deed you have utterly scorned the Lord, the child who is born to you shall die."

The KJV reads it as:

2 Sam 12:14 KJV Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

What David did was not unusual among the unbelieving kings and rulers of the world, but it should be unusual among God's people. The pagan cultures that opposed the God of Abraham, Isaac and David, the descendants of Abraham, Isaac and David, would now be able to malign God and God's law because the man who professed such a zeal for God and God's law had so greatly dishonored both. They would say, "This is the man who slew Goliath in the name of the LORD, God of Israel, and prays and writes songs of praise! What good can there be in such a life, if it can't restrain a man from adultery and murder?"

POINT:

Such sin gives the unbeliever the hypocrite they so desperately want to hide behind *because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.*

This is tough stuff! What are we to think of it?

CRUCIAL INSIGHT:

There are consequences to forgiven sin and they are not Divine retribution, a settling of accounts. The consequences of forgiven sin are intended by God to:

FIRST - Show God's hatred of sin.

QUOTE: Matthew Henry

"God will therefore vindicate his honour by showing his displeasure against David for this sin, and letting the world see that though he loves David he hates his sin; and he chooses to do it by the death of the child."

SECOND- We need to see that God didn't only want to heal David of the guilt of his sin; He also wanted to heal David of the presence of this sin.

QUOTE: Spurgeon

"That sin only threw out upon the surface the evil that was always within him; and now God..... begins to use the knife to cut it out of him."

[Hebrews 12:7-11](#) 7It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? 8If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. 9Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? 10For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. 11For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

We never read of David committing adultery again.

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