

11/1/09

Nathan Confronts David's Sin
2Sam. 12:1-14

David has seemingly gotten away with his sin of adultery, for only he, Bathsheba, Joab and a few others, were aware when he sent for Bathsheba.

David has passed himself off, presenting himself as a gracious, kind and benevolent king by having taken the pregnant wife of Uriah, as his wife to raise the child, while in reality he had conducted himself treacherously and ruthless, in the entire matter.

* But the thing that David had done displeased the LORD, this was the closing statement regarding the event. 2Sam. 11:27d

Self-deception is the worst form of deception and God was going to send the prophet Nathan to confront David about his sin of adultery, as well as the sins that followed, to cover the adulterous act.

I pray that as we study this section God will teach us much in the area of confronting our own sin, a believer who had sinned or one who is in sin at the present, as well as warning us about thinking we can get away with sin.

Nathan presents himself before David to bring him face to face with his sin of adultery, which is characterized by: 2Sam. 12:1-14

- I. The confrontation of the sin. vs. 1-6
- II. The accusation of various sins. vs. 7-9
- III. The adjudication for sins. vs. 10-14

I. The confrontation of the sin. vs. 1-6

- A. The Lord sent Nathan unto David. vs. 1-4
 - 1. The Lord is the One calling David to accounts, through Nathan the prophet. vs. 1a
 - a. Ironically, the word “sent” was repeated many time, regarding David’s sin, in chapter eleven, as he sent for Bathsheba, etc.
 - b. Nathan had been used by God, in the past to speak to David regarding the mind of God.
 - c. Nathan had been his long time confidant and counselor and now he is being sent by God to confront David.
 - 2. The confrontation was delivered in a parabolic form, with all the accurate facts and information, revealed by God. vs. 1b-4
 - a. The story is an accurate picture of David’s sin.

- 1) The two men, one rich and the other poor, represented David and Uriah. vs. 1b-e
 - 2) The rich man, David had many flocks and herds, meaning wives, while the poor man, Uriah had nothing but one little lamb, which he loved with great affection, Bathseba. vs. 2-3
 - 3) The rich man having visiting travelers refused to take one of his own flock and took the one little lamb from the poor man. vs. 4
- b.** The abuse of power and pain inflicted is accurate.
- 1) The rich man, David took authority over the wife of another.
 - 2) The poor man, Uriah suffered the loss of Bathsheba's loyalty and faithfulness as a wife, even though he never knew it.
 - 3) The little lamb, Bathsheba was destroyed, she witnessed the death of her husband, the destruction of a king and the death of her son.
- 3.** The time factor is clear, it is prior to the ninth month, for the birth of the child.
- a.** The Corinthians had not confronted the brother but allowed him to fellowship. 1Cor. 5:5

- b.** John says we are to ask God for our sinning brother 1Jn. 5:16
- B.** The response of David was instant. vs. 5-6
1. David's anger was greatly aroused against the man. vs. 5a
 - a.** The ugliness of the sin, caused the truth that he knew, to be inflamed at such selfishness.
 - b.** The man David did not see himself at this point.
 2. The oath of David was, "As the Lord lives, the man who has done this shall surely die!". vs. 5b-d

* Literally, "is a son of death."

 - a.** My sin always looks uglier on someone else.
 - b.** My judgment is much harsher on others for failing, being hypocritical.
 - c.** My judgment is self-condemning.
 3. The judgment of David is insightful. vs. 6
 - a.** The restoration was to be four-fold. vs. 6a

* According to the Law. Ex. 22:1
 - b.** The reason was because of his sin and he had no pity. vs. 6b

* Pity is mercy, which is given to one who can not help himself, one who is at a disadvantage, being kind and gracious!

Illustration

Paul the apostle confronted Peter to the face because he was walking two side of the road and rebuked him before all. Gal. 2:11-14

* It has been said, “You can not repent too soon, because you know not how soon it may be too late.” **Fuller #4988**

Application

1. We must understand that sin is as a cancer, it will not just go away, if you ignore it.

- a.** It is all malignant, resulting in death Rom. 6:23
- b.** It will consume your entire life if you let it, being a slave. Rom. 6:16

2. We should not be afraid of judging open sin in believers lives unless.

- a.** If I am judging with a censorious and critical spirit, while being blind to my own sin. Matt. 7:1-4
- b.** If I am judging others in the very same area I am failing. Rom. 2:1
- c.** Those who are sinning rebuke in the presence of all, we are told that the rest also may fear. 1Tim. 5:20

3. We who are spiritual are to restore one who is overtaken in a fault, in the spirit of gentleness, considering ourselves, lest we also be tempted. Gal. 6:1

- a.** I am to have the right attitude towards the sinning brother, humility.
- b.** I am to have the right motive, love, in order to restore not merely to inflict pain.
- c.** I am, to whenever possible, put myself in their position.

* David describes the agony of being in sin, “When I kept silent, my bones grew old Through my groaning all the day long. For day and night Your hand was heavy upon me; My vitality was turned into the drought of summer. Selah” Ps. 32:3-4

4. I am to handle it biblically. Matt. 18:15-17

- a.** First to go by one.
- b.** Then by two or three.
- c.** Finally he is to be brought before the church.

* You will note that the responsibility to confront is on the one offended not the offender.

5. There are some good guide lines, we need to remember.

- a.** Make sure that it is sin that is condemned in the Scriptures or at time, that it is God who has sent you, though Scripture is sufficient.
- b.** Make sure you have been praying for that brother or sister.
- c.** Make sure you wait on God's timing.
- d.** Make sure you understand that whenever there is open sin, that is condemned by

Scripture, God would have us confront the person in sin and not ignore it!

* “Open rebuke is better Than love carefully concealed. Faithful are the wounds of a friend, But the kisses of an enemy are deceitful. Prov. 27:5-6

Nathan’s mission was confrontation of the sin!

II. The accusation of various sins. vs. 7-9

- A. The judgment of Nathan was personally applied to David. vs. 7a-b
1. Nathan said to David, “You are the man!” vs. 7a
 - a. Nathan could of been pointing his prophetic bony finger at David, at this point!
 - b. Nathan accuses David, with what I believe great pain, because he loved him.
 2. David’s heart must of fell at this point, for his sin had found him out.
 - a. He had been unmasked by God.
 - b. He had been presented, as less than the king he passed himself off as or should of been.
 - c. He was busted by his friend and spiritual counselor.
 3. David never knew what was taking place.
 - a. Until the truth was applied to him.

- b. Until he was confronted.
- B. The past blessings of God were recounted to David. vs. 7c-8
1. The prophetic formula of God speaking directly and personally to David, precedes the proclamations, “Thus says the LORD God of Israel.” vs. 7c
 - a. Yahweh, the covenant God, the One who gave the law against adultery
 - b. Elohim, the Creator, who created marriage between one man and one woman.
 - c. The God of Israel, who was holding David accountable in the first person “I”.
 2. God had chosen David, “I anointed you” king over Israel. vs. 7d
 - a. By the hand of Samuel, as God’s representative. 1Sam. 16:13
 - b. But God was still the true King.
 3. God had protected David, “I delivered you” from the hand of Saul. vs. 7e
 - a. When he attempted to kill him with his lance.
 - b. When Saul sent men to kill David at his house.
 - c. When Saul pursued David, attempting to kill him.

4. God had prospered David, “I gave you your master’s house and your master’s wives into your keeping.” vs. 8b
 - a. All pertaining to Saul. 2Sam. 9:9-11
 - b. Saul’s wife Ahinoam and concubine, Rizpah, under David’s right and authority, though nothing is ever recorded. 1Sam. 25:43, 2Sam. 3:7
5. God had promoted David, “I gave you the house of Israel and Judah.” vs. 8b
 - a. Judah was first. 2Sam. 2:4a
 - b. Israel was second. 2Sam. 5:3
6. God had the ability to provide more for David, “And If that had been too little, I also would have given you much more.” vs. 8c-d
 - a. David lost sight of his privilege.
 - b. David lost sight of his blessings.
 - c. David lost sight of his contentment.
 - d. David lost sight of his authority and power to serve the people, but rather used and abused it to serve himself.
 - * All of these past blessing of God recounted to David, revealed his greater guilt!

- C. The present sins of David against God and man were presented to David. vs. 9
1. The sins of David were first against God.

- a. The question is rhetorical, “Why have you despised the commandment of the LORD.” vs. 9a
 - 1) The obvious answer is implied, David had no reason, in view of all God had given to him. vs. 7c-8
 - 2) The word despised “bazah” means to hold in contempt, to disdain, literally to be despicable.
- b. The sin of David was magnified by his intent, “to do evil in His sight?” vs. 9b
 - 1) David had ignored all the checks by God and individuals.
 - 2) David had done everything to cover his sin.
 - 3) David had implicated others in his sin.
 - 4) David had forgotten God always sees all that is open and concealed.
2. The sins of David were second against man. vs. 9c-e
 - a. God said, “You have killed Uriah the Hittite with the sword.” vs. 9c
 - 1) Uriah was killed by the archers. 1Sam. 11:24
 - 2) The sword simply represents that David was responsible for his death, not the specific vehicle.
 - b. God said, “You have taken his wife to be your wife.” vs. 9d

- 1) David defiled and humbled her, a heinous deed.
 - 2) David then passed himself off as a gracious benevolent king towards his loyal warrior by taking his pregnant wife.
- c. God said, “And have killed him, Uriah, with the sword of Ammon.” vs. 9e
- 1) David betrayed the loyalty of Uriah.
 - 2) David became treacherous, sending Uriah back to the battlefield with his death orders in his hand.
* Hell and destruction are never full... Prov. 27:20
- d. The entire second table of the law was broken by David.
- 1) David had dishonored his father and mother, the fifth.
 - 2) David had killed, the sixth.
 - 3) David had committed adultery, the seventh.
 - 4) David had stolen, the eighth.
 - 5) David had bore false witness, the ninth.
 - 6) David had coveted his neighbor’s wife, the tenth.
* All these sins were against the knowledge and light he possessed.

Illustration

Joshua said to Achan, “My son, I beg you, give **glory to the LORD God of Israel, and make confession to Him**, and tell me now what you have done; do not hide it from me.” Josh. 7:19
* Confession gives glory to God!

Application

1. God will give each of us ample time to repent.
 - a. Be it directly by convicting us.
 - b. Be it directly by others by confronting us.
 - c. Be it by excommunication, till confession and repentance is made.
* “Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called “Today,” lest any of you be hardened through the deceitfulness of sin. For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end, while it is said: “Today, if you will hear His voice, Do not harden your hearts as in the rebellion.” Heb. 3:12-15
2. The time and privilege I have had with God will play an important part on the extent and damage I cause by my sin.
 - a. The amount of knowledge of the word, I possess.
 - b. The amount of time a person has walked with God.

c. The position of the person has in the church, be they a congregant, deacon, teacher, elder, pastor or senior Pastor.

d. The marital status, single, married and children.

* “But she who lives in pleasure is dead while she lives. And these things command, that they may be blameless.”
1Tim. 5:6-7

3. The sins of a person are to be clearly presented before them.

a. One by one, so they can either acknowledge them or deny them.

b. This is to seek confession and repentance, not mere chastigation or to embarrass them.

c. This is to be done according to Matthew 18, as we have stated, for the benefit of those who have sinned, to continue in the church fellowship without everyone gawking or marking them.

* “And above all things have fervent love for one another, for “love will cover a **multitude** of **sins**.” 1Pet. 4:8

Nathan’s accusation was for various sins!

III. The adjudication for sins. vs. 10-14

* Don’t ever be deceived thinking that grace and forgiveness means that there are no lasting consequences.

A. The long and short term consequences. vs. 10-12

1. The long term consequences involved the sword that would never depart from his house. vs. 10

a. Absalom would try to overthrow David. 2Sam. 15:1-12

b. Absalom would be killed by Joab. 2Sam. 18:14

c. Adonijah would ask Bathsheba to speak to Solomon for Abishag, David’s young virgin, that kept him warm in his old age, implying his desire to usurp the kingdom. 1Kings 2:13-22

d. The kingdom of David would be succeeded by Solomon but he would turn from God and compromise in going back to Egypt, amassing horses and marry pagan wives.

e. Rehoboam, his son was a fool and the kingdom divided under him.

f. The kingdom remained divided, the Northern Kingdom, comprising of ten tribes, all her kings idolatrous and evil.

g. The Southern Kingdom, comprising of two tribes, Benjamin and Judah, a remnant remaining true to God.

h. Both went into captivity, the Northern in 722 B.C. by Assyrian and the

Southern into Babylon by three sieges, 606, 596, 986 B.C.

- i. The reason was two-fold. vs. 10c-d
 - 1) David had despised God. vs. 10c
 - 2) David had taken the wife of Uriah the Hittite to be his wife. vs. 10d
2. The short term consequences involved his children. vs. 11
 - a. The prophetic formula again precedes the proclamation, this was God, in the first person speaking directly to David, as in verse seven. vs. 11a-b
 - b. God said, “I will raise up adversity against you from 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.” vs. 11c-e
 - 1) Absalom would defile David’s concubines, those he left behind in Jerusalem, when he would flee from Absalom.
 - 2) Absalom had a tent set up on the roof-top and exhibited authority over his father, by going in sexually to all his concubines.
 - 3) This would be before all of Israel, at the counsel of Ahithaphel.
 - 4) David’s lust began on his roof-top, so his wives would be defiled on the roof-top.

- c. Not to mention, Amnon would rape his half-sister Tamar. 2Sam. 13:1-14
- d. Absalom would kill Amnon for the rape of his sister Tamar. 2Sam. 13:28-29
3. The reason was that David had done it secretly but God would do it publicly, “before Israel, before the sun”. vs. 12
 - a. Absalom would drive David out of the kingdom. 2Sam. 15:1-12
 - b. Ahithophel, David’s counselor would side with Absalom and counsel him to show abhorrence for his father by going in to his concubines sexually, as a sign of conquering his Kingdom. 2Sam. 16:21
 - c. “Before all of Israel”, all knew that Absalom was claiming conquest over the king David by humbling his concubines and wives.
 - d. “Before the sun”, meaning prophetically of the tent that was pitched on the roof top to defile the women.
- B. The sincere confession of David’s sin was declared . vs. 13
 1. David acknowledged and agreed with the charges and the long-term consequences. vs. 13a-b

- a.** “David said to Nathan, “I have sinned.”
 * The word sinned “chata”, means to miss the mark or goal.
- b.** David understood his sin was, “against the LORD.”
- 1) The covenant God of Israel, that made him king.
 - 2) This is the proper perspective, seeing sin primarily against God, secondly against man.
 - 3) David expresses his confession and repentance of this sin in Psalms.
 - a)** “Have mercy upon me, O God, According to Your loving-kindness; According to the multitude of Your tender mercies, Blot out my transgressions. Wash me thoroughly from my iniquity, And cleanse me from my sin. For I acknowledge my transgressions, And my sin is always before me. Against You, You only, have I sinned, And done this evil in Your sight--That You may be found just when You speak, And blameless when You judge.” Ps. 51:1-4
 - b)** “Blessed is he whose transgression is forgiven, Whose sin is covered. Blessed is the man to whom the LORD does not

- impute iniquity, And in whose spirit there is no deceit.” Ps. 32:1-2
2. David heard the judgment of Nathan. vs. 13c-e
 - a.** “And Nathan said to David, “The Lord also has put away your sin”, this is grace! vs. 13c-d
 * Grace is something we do not deserve at all!
 - b.** Nathan said, “You shall not die”, this is mercy! vs. 13e
 * Mercy is less than we deserve!
- C.** The immediate consequences. vs. 14
1. David had given great occasion for the enemies of the LORD to blaspheme. vs. 14a-b
 - a.** David was known by all as a man of God, anointed by God to be king.
 - b.** David had displayed his love for God, when he brought in the ark to Jerusalem.
 - c.** David caused the enemies of God to mock God.
 - d.** Saul had rejected the word of God but David had despised the word of the Lord.
 - e.** David found himself in the company of Eli’s sons.
 2. The child born of the adulterous relationship was certain to die. vs. 14c

- a. The child is not being punished, he would be with God.
- b. The child was ill for 7 days and then died. vs. 18a
- c. His position of King of Israel, the servant of the Lord gave him greater responsibility and accountability, therefore greater judgment!
* “Be not deceived, God is not mocked spiritual principle... Gal. 6:7-8

Illustration

Then Uzziah became furious; and he had a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the LORD, beside the incense altar. And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he was leprous; so they thrust him out of that place. Indeed he also hurried to get out, because the LORD had struck him. King Uzziah was a leper until the day of his death. He dwelt in an isolated house, because he was a leper; for he was cut off from the house of the LORD. Then Jotham his son was over the king's house, judging the people of the land. 2Chron. 26:19-21

* It has been said, “If we put off repentance another day, we have a day more to repent of , and a day less to repent in.” #4988

Application

1. Biblical repentance involve four things.
 - a. The **acknowledgment** of one’s sin, this is agreeing with God. Ps. 51:1-4, 6-1
 - b. The **confession** of your sin, this is the verbal expression of the act to God. 1Jn. 1:9, 2:1
 - c. The **abandonment** of your sin, this is a change of mind and turning from the ongoing practice of the sin.
 - d. The **restitution** of your sin, if possible, though it is not always possible.
* This is called godly repentance, distinct from mere regret for the consequences, Godly repentance is never repented of. 2Cor. 7:9-10
2. The individuals who refuse to acknowledge their sins, against God and man are not to be allowed to fellowship, after a given time.
 - a. Paul told the Corinthians to excommunicate the young man sleeping with his step-mother, because he had not repented, delivering him to Satan for the destruction of his flesh, that his spirit might be saved in the day of the Lord Jesus. 2Cor. 5:1-5
 - 1) In other words, you turn him or her over to the sinful life-style in hope that that they repent, even if it takes their life!
 - 2) They are not merely to say, “I am sorry”, but express their sins specifically and individually, even as God did to David.

* “If I regard sin in my heart, God will not hear me.” Ps. 66:18, Is. 59:1-2

b. Those who have made shipwreck of the faith, like Hymenaeus and Alexander, who Paul turned over to Satan that they might not learn to blaspheme. 1Tim. 1:19-20

1) Paul named name because he love the church and wanted the saints to not be deceived by these individual.

2) Paul name phygellus, Hermogenes and Demas, who loved the present world and returned to it. 2Tim. 1:15, 4:10

3. The sin of adultery gives a person the Biblical privilege of divorce, it is an option but not a command! Matt. 5:32, 19:9

a. Whenever there is godly and genuine repentance, reconciliation is the best, but the person is the one who must make that decision.

b. But once they make the decision to forgive their mate, they can not go back on it the next day, week, month or year, it is as if it never happened!

c. There would have to be another adulterous act, for another opportunity to be released.

4. Sin is a serious matter, destroying lives and condemning people to hell, according to the words of Jesus.

a. Jesus said that it would be better to cut of your hand and enter heaven so, that to be in hell completely healthy. Matt. 5:30

1) The implication being that there will be some who will suffer great and lasting consequences in their lives, through sin, but is it worth heaven!

2) The implication also is that sin is such a serious thing, that to ignore it, is eternally foolish, but also that it is better to enter heaven maimed, than go to hell whole.

b. Paul told the Corinthians that some of them were sick and even had died, due to their sin. 1Cor. 11:30

1) God chastens His own. Heb. 12:6

2) It is always to bring them back, if they will listen and repent.

5. The consequences that are lasting in life can keep believers from serving in certain capacities in the church, as elders and bishop or Pastors. 1Tim. 3, Tit. 1

a. Today the church is hard to distinguish from the world.

b Many in the church today marry and divorce and remarry, just like the world and their committed to the church, the word and the things of God, are lukewarm and without passion,

* “Let him who thinks he stands, take heed lest he fall!” 1Cor. 10:13

c. What about you?

d. Are you a David, living in sin knowingly?

e. Confront your sin and confess it!

- f. Consider well the consequences, before you bask in a season of sin.
- g. The pleasure will never be worth the pain and destruction!
 - 1) David's sin as well as his living in sin is a warning to each of us!
 - 2) "By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward." Heb. 11:24-26

The adjudication for sins was to reveal the consequences of sin!

Conclusion

Nathan presents himself before David to bring him face to face with his sin of adultery:

- I. Nathan's mission was for the confrontation of the sin!
- II. Nathan's accusation was for various sins!
- III. Nathan's adjudication for sins was to reveal the consequences of sin!