

SERMON TRANSCRIPT

03.01.2026 | The Consequences and Calamities of Sin |
2 Samuel 12:1-15a | Dr. Clark Fobes | Associate Pastor

If you have a Bible, you can open up to 2 Samuel chapter 12. That's where we're going to be this morning as we continue this series on a clean heart in the story of David. And we're in this second, second movement of this story with David's sin with Bathsheba. If you weren't here with us last week or not familiar with the David story, we'll recap a little bit from last week in chapter 11 as we also look at this week. When we look at David's sin, there's often a sense of just how heinous his sin is, being the king of Israel, a man after God's own heart, and yet someone who commits adultery, murder, deceitfulness. And I think David's life, and especially what we'll see today, is a reminder that there are no superheroes in the Bible. There's no superheroes in the kingdom of God, even in our churches here on earth. As much as we want to put some hope and trust in human leaders, it's often what our world tries to do. We try to attach ourselves to fantastical or impressive leaders to feel like there's some sense of safety and hope in them as a leader. And yet what the Bible constantly reminds us of is that there is no good true king other than Jesus. And so last week we saw the dangerous path of sin. Today we're going to look at Nathan's confrontation of sin in the consequences, but also the cures of sin.

So let's look at 2 Samuel 12 starting in verse 1. "But the poor man had nothing but one little ewe lamb, which he had brought up. And he brought it up, and he 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. 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 guests who had come to him. But he took the poor man's lamb and prepared it for the man who had come to him. Then David's anger was greatly kindled against the man. He said to Nathan, "As the Lord lives, the man who has done this deserves to die, and he shall restore the lamb fourfold, because he did this thing and because he had no pity." Nathan said to David, "You were 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. 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. 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 a sword, and have taken his wife to be your wife, and have killed him with the sword of the Ammonites. 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. 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 the sun. For you did it secretly, but I will do this thing before all Israel and before the David said to Nathan, "I have sinned against the Lord." Nathan said to David, "The Lord also has put away your sin, you shall not die." Nevertheless, because by this deed you have utterly scorned the Lord, the child who is born to you shall die. Then Nathan went to his house.

When it comes to this idea that sin has consequences, I think most of us understand that. We understand that when we do wrong, when we sin in the world, there are consequences. But I think it's sometimes hard to understand how what seems like private sins that only hurt or harm us have widespread consequences beyond us into the communities. But I think we're starting to regain this a bit with what's called modern cancel culture. Cancel culture in many ways is almost this restoring of ancient, honor-shame, group-oriented cultures. Because in cancel culture, someone's right standing in society directly affects their people around them. And what we do privately has wide ramifications with the communities around us. I think there was one instance where maybe this was seen most clearly last year, an instance that became the meme of 2025. One that we've kind of laughed at, but it's actually quite a serious matter in Cold Gate 2025, or Coldplay Concert of 2025.

If you are not familiar with the Coldplay Concert of 2025, it was this meme where Chris Martin, they have this big jumbotron at their concerts, and they do this kiss-can where they look for couples in the crowd. And he singled out this one couple that were embracing in each other's arms, standing on a VIP balcony. And as soon as the jumbotron went on them, they quickly in shame, un-embraced, and tried to hide behind glass railings so we could all see them. And Chris Martin responded, "Wow, either they're really shy or they're having a fair." Well, it turned out the latter was the case. And in fact, it was a CEO of a large tech company, astronomer, who was caught on the jumbotron with someone not his wife. But here was the kicker. The irony was that not only was she not his wife, she worked for him. He was her boss, and she was the head of HR. Now, just see the irony in that. The head of HR, sleeping with her boss, having a fair, both of

them were married. Now, even though both of them were married, their marriages were already a little bit crumbling, but that was kind of the nail in the coffin that crumbled their marriages and their families. One small instance of pleasure at a concert led to wide ripple effects in not just their lives, but their company. Both of them were condemned by their company afterwards for actions that were not in line with the moral qualities of their company. They both ended up resigning from their high paying jobs, and it ended up causing a lot of distress on their families and their children included.

So I think we're living in an age where we're starting to understand again that sin has wide rippling consequences beyond just the personal. And that's not so dissimilar to David's time with Israel. And so as we look at the consequences of sin here, and then consequences serve as a warning, a signpost of a warning of sorts. It's a deterrent to remember that sin is dangerous as we looked at last week, the dangerous path. But it also reminds us of the seriousness of sin and how sin should lead us to our need for redemption and finding the cure of sin in God's grace. So if I could just sum up this message in one statement, I'll give it to you at the beginning and then we'll unpack it. But it's that sin has lasting consequences, but grace acts swiftly. Sin has lasting consequences, but grace acts swiftly. And we're going to see this in just two main ways. First, what are sin's consequences? And then what is the cure for sins?

Let's first look at the consequences of sin. I think we can see three main categories of sin's consequences in David's story here in chapter 12. And the first one is that sin has spiritual consequences. Sin has spiritual consequences. One of the consequences of sin is that it can make us spiritually blind or forgetful. That's something that we see right at the very beginning here in verse one. Nathan starts off with this parable of sorts that he's going to present before David, which will clearly confront David about his sin. Now, you would think it's so obvious, David, this is about you. But all throughout the parable, David's really into it. He even calls judgment on this wicked, wicked rich man who takes advantage of the poor man. And what seems obvious to us is not so obvious to David because I think sin has started to make him spiritually blind, blind to his own condition. In fact, the way that Nathan presents this before David, it may have intentionally been done so to be a judiciary case. It wasn't uncommon for judiciary cases to be brought before the king, and the king would then pronounce a judgment over him. And so in some ways, Nathan might be bringing this judiciary case as like a case study or one that he's presenting for David could very well be a real case that David needs to rule over. But also, why would a king need to judicate over a simple measure of two shepherds in the field in his kingdom?

See, whatever reason David is missing the point, and in his sin, this consequence is that it makes him spiritually blind, but it also makes him spiritually forgetful. It brings about spiritual blindness and spiritual forgetfulness. David responds with such a vehement judgment over this shepherd that he says he should be put to death. Now, death was not the penalty for stealing one lamb in the Old Testament or one sheep. We actually get a very similar case in Exodus 22, where we're told that there is restitution if a man steals another man's sheep or lamb, he shall repay him fourfold. That's something that David says. He shall give restitution fourfold, but he gives an even stronger judgment that he should be put to death.

Now, why is David responding so aggressively, so vehemently and harsh in his judgments? I think it's because Nathan is using an instance that would have been familiar to David. Remember, where David came from. Even as readers, it's easy to forget where David came from. Though he is the king of Israel at this point, he was once an unknown, unnamed youngest son of a shepherd. He was a shepherd boy. He had no standing. He probably had very few lambs, even to his own name. And that's probably why David has such a strong connection and response to the story that Nathan presents, because he remembers what it was like to be in that vulnerable place, not having much to his name as a shepherd. And yet in David's recognition of this, his connection to the story, he's forgotten his own spiritual beginnings to the point where Nathan reminds him in verse eight of all the blessings that have been given to him by God. And that's been lost on him in his mind and how he's treated Uriah and Bathsheba. If you look at verse eight, Nathan declares that God says, "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."

Now, there's some weird stuff in this passage because God is saying, "I gave you the wives of Saul." So was God affirming polygamy to the king of Israel? Is God saying, "If that wasn't enough, I would have given you a wife freely rather than taking one of your own?" I don't think God is necessarily affirming polygamy. I think this is rather a sign that all the signs of kingship that Saul had were now transferred to David. It was very common in their time that when a king usurped another king or conquered another king's throne, he would take everything in that king's kingdom, including his riches,

his throne, but even his harem, his wives and concubines as a sign that he was now taking the place of this king. And so I don't think we should get too caught up in God saying, "I would have given you more of what that means." But rather just the point being that Nathan is reminding David that you came from nothing and yet I gave you everything and it still wasn't enough. You had to... your sin led you to take and desire more than I would have given you freely. See, the consequences of sin, first and foremost, is that it makes us spiritually blind to our own state and forget the grace that we've already received. I think one thing we can say that sin does is it leads us to focus on what we don't have rather than have gratitude on what we do have.

Almost every sin is a misdirected desire. The Bible calls it a lust for something that is a misplaced desire. Where we were once grateful to find that desire in God and his provision, sin leads us to see it as not enough and desire to take something for ourselves. I think sin so often is why we're lacking joy in the Christian life. Maybe one of the first consequences of sin when we sin is that it robs us of our joy. This is something that we see in Psalm 51, which we'll talk about in the coming weeks. David says, "Restore to me the joy of my salvation." Why? Likely because his joy and his gratitude in God have been robbed in his sin. And so sin has personal and spiritual consequences, but it's not just personal and spiritual. That's usually where we tend to stop in our modern Western individualistic lens. We think about how sin affects us, but the majority of this passage actually wants us to see how sin affects not just the individual, but the entire community.

That's the second consequence of sin. Sin has communal consequences. We already saw last week how David's sin affected much more than just himself. It affected Uriah and him being killed. It affected Bathsheba and being abused by David's power. It affected Joab's men who are also casualties of David's sin. And God was not going to let David's sin go unchecked or unnoticed. As God confronts David in a sin through Nathan, one of the things that he says is that the entire community of Israel would know your sin. Verse 12, he says, "You did it in secret, but I will do this thing before all Israel and before the sun." He's saying it's going to be laid before everyone to see what you did. You kind of think about David and even the timing of Nathan coming. David thought that he could sin in private and hide it, cover it up. Everything he does in chapter 11 is to cover up his sin.

Even Nathan, he probably came nine months at least after the fact because at this point Nathan says, "Your son, which has been born." So there's a recognition that Bathsheba has already born this child to David. Meaning for the minimum nine months, David has been secretly plotting or self justifying. He's been covering up his sin. He's been wondering if anyone would find out. And now the child is born and maybe David's even thinking, "I did it. The plot worked. No one will know. I get to continue to be king, have my cake and eat it too." And yet Nathan confronts him finally nine plus months later saying, "This is going to be laid bare before all Israel." See, eventually our sin, no matter how private or secret, will spill out.

I think that's something that we've come to realize even through influential Christian leaders that come out as falling in off in their marriages year after year. It seems like unfortunately every year we get a new batch of Christian leaders that have fallen morally in sin. It will eventually get weeded out. And I think something that David may have lost in his moment of sin was that sin doesn't just affect him but affects those around him. It will always be found out maybe even not in this life but even in after death. And when sin is found out, when it's exposed, it doesn't just affect our own reputations but whole communities. See, sin reminds us the seriousness and consequences of sin remind us that there are more than just our own lives at stake when it comes to the seriousness of sin. This is true, I think, of everyone whether you're a leader or not.

If you're a sibling in this room, you're a young child, your sin so often has consequences on your siblings. That's something parents can really relate to because so often if sin is misplaced desires, the sin of a child is wanting something that's not theirs and it can cause conflict in the home. If you're a parent, we're all too aware that our own sins are felt or experienced by our children. If you're someone working in a job or leading others or in a ministry, our own sins so often come out on others. And while it may not be as obvious as David's or as extreme as adultery or murder, I think we can still see that this happens even in small ways. You know, this is something that just to give another plug as Pastor Ben did earlier for our discipleship groups, this past round we've been focusing on a curriculum called the Emotionally Healthy Spirituality. And in that curriculum, that curriculum reminds us that if we are not emotionally and spiritually healthy, other people will start to pay the price for it.

I think this is something that I've experienced as a parent. You know, it's often said that parenting is just as much an act of regulating my own emotions as the emotions of my kids. Because when we are confronted with difficult things with our kids, it brings up difficult emotions in us. And something that I've come to realize is I am the most impatient and irritable with my kids when I'm the most tired. When I have the least amount of energy, that's when I'm prone to be the most angry with them, the most short with them. If I'm stressed, tired and overworked. And I was reflecting on this, what causes me to be overworked, stressed or tired? Well, I can often say, you know, it's just the busyness of life. It's the fact that I have young kids. And so that just puts the blame back on them. It's their fault that I'm impatient with them, right? Yeah. But when I'm really honest about it, what makes me tired and overworked and stressed out? It's usually because I'm taking on more things that are beyond my own limits. I'm either working more than I need to to not just do my job, but to do it well and look good doing it. I'm taking on more leisure or luxury. You know, parents were...

There's that whole meme online where parents, after the kids go down at like 8.30, 9 o'clock, you either have a choice, you can get a good night's sleep or you can stay up doing nothing. I often choose the latter because I just want some time to myself. And at the heart of that is a sin in trying to find some joy or justification on my own outside of God. You know, a friend of mine, she once said it like this, I think it's on the screen. She said, "When we don't honor our limits, we will eventually violate other people's limits, emotionally, spiritually or physically. Our failure to rest and sabbath in that sin to disobey the fourth commandments, other people often pay for it. Even a small sin like getting impatient and stressed out, other people feel the effects of that. Sin always affects communities. It always affects people around us and it can even tear communities or whole families apart. And that's maybe the most apparent consequence of David's sin.

This is the third consequence of sin. It's that sin has generational consequences. Sin's consequences are private and spiritual. They are communal, but they're even long-lasting. Sin is passed on to further generations. It's something that God makes very clear in the Old Testament. He says that he will visit, even from that passage that Pastor Ben cited from earlier in Exodus, God is steadfast and compassionate, but he will visit the sins of the fathers under the third and fourth generations. It's the truth that we often lose in our modern Western mindset because we're so used to saying that we create our own name for ourselves. We craft our own identities, not realizing that we're part of a long legacy, both good and bad, that the sins of our forefathers are passed on to us and the sins of us are passed on to our descendants.

Nathan brings us out when he pronounces this curse upon David in his lineage in verse 10. He says, You know what Nathan is foretelling in this prophecy? Everything that comes after in 2 Samuel, chapters 13 to 20. All of the chapters that follow David's sin and confrontation in 11 and 12 are the direct result of his sin with Bathsheba. Because in chapter 13 and what follows, we're told that this sin of adultery is passed on to his sons. One of his sons, Amnon, violates his half-sister Tamar and sleeps with her and instead of marrying her, despises and rejects her. David is absent in this story. He doesn't do anything as both king and father. Instead of enacting justice and punishment, probably out of his own shame or his own sin, he lets it go unscathed. So what happens? David's other son Absalom, the full brother of Tamar, takes justice in his own hands and kills his half-brother Amnon. And then Absalom goes on to seek to overthrow his father's kingdom. He leads a revolt against David. He captures Jerusalem. David is exiled out of his kingdom. And exactly as Nathan foretold, your neighbor, another man, will take your wives. This is where you get the incredible heinous display where Absalom publicly sleeps with all of David's concubines on the roof of the king's palace to declare that he is now king. Quite literally, this is fulfilled where he sleeps with them under the sun. And if that were not enough, Nathan goes on to say that his unborn child would die.

In this very severe example, we see the sins of the father David pass on even to the immediate generation. And there is a lot of commentators say there is actually a four-fold retribution here as David loses four of his The unnamed child, Amnon, Absalom, and later Adonijah who tries to steal the throne from Solomon. See, this reminds us that each of us are part of this legacy, both good and bad. And the question for us is, what type of legacy will we leave? I mean, David's sin, even though he was a man after his own heart, left a legacy where 3,000 years later, we're still reading and talking about his sin. Isn't that a scary thought that what will our grandchildren and great-grandchildren say about us? How will they talk about us? And maybe we may not have extreme areas of sin, but even in less obvious sins like parenting, or unhealthy emotional and spiritual lives, or unhealthy marriages, that will be paid for on successive generations.

See, in all these consequences of sin, we've probably felt them in some way or form, they often lead us to feel the stuckness of the cycle of sin, especially generational sin. They often lead us to wonder, what do we do about it? We can feel the heaviness and the seriousness of these consequences.

And I think in these moments, we should be led to run to where the cure for sin is found, as Nathan reminds David of. They should lead us to the only cure for our sin, and that's the grace of God. The cure for sin is the grace of God, and it's the grace of God that exposes sin. There's two main cures that we'll look at in the first ones, that the grace of God exposes sin. We don't think of exposure and sin as a grace, because when we're exposed in sin, we often feel the shame and the guilt. We feel judged by other people. But as uncomfortable as exposure is, exposure is the beginning of grace working itself out. It's the beginning of this cure for sin. And in this passage, God exposes sin in two primary ways to David. The first is through the community of faith.

God will often use the community of faith to expose our sin. In this passage, God sends Nathan, a prophet of God, to confront the king of Israel. But often, God will just send a good brother or sister to us to expose our sin. And as we read this, I don't think we should be so quick to read ourselves into Nathan. It's really tempting to read all about Nathan's confrontation and learn all we can about how we can confront others. And to think that we are the Nathans that are now called to go and confront the Davids in our lives. But I don't think the application should be to go around and calling people out and saying, "You're the man, you're the woman," and not in a good way. But you're the man who sins. But rather, to understand that when we are confronted with our own sin, that God wants to get our attention. That when people confront us with our own sin, it's not just an act of judgment, but it's an act of compassion and love.

I do think it means, though, that when we observe sin in a brother or sister, to not confront it is actually withhold love from them. It's to allow them to continue in their sin with its consequences. I think this is really hard for us to apply today because of our modern individual autonomous world. To often look down upon to confront someone or call them out in their sin, especially if it's a good friend. But if sin has communal consequences, and even more than that, if confronting sin is an act of love within the body of Christ, then it's an act of love to approach someone and expose their sin.

I mean, just think, what if Nathan never confronted David with his sin? What if he let David's sin go unchecked, and David thought he got away scot-free, no consequences in the sin? Can you just imagine the cancer on both David and all of Israel this would have caused? And yet in God's loving kindness, he sends a trusted brother, an advisor, to confront him in his sin. See, even when people confront us in our sin, and we may disagree initially with the premise, even in disagreeing, receiving some sort of criticism if it's well intended for our love is a good thing. It's a grace. That's something I think that's helpful to remember.

God's grace, though, it exposes sin not just through the community of faith, but also by God's sovereign hands. God sending Nathan was probably due to divine intervention, because how did Nathan know about David's sin? It's possible that David's servants, who he sent everywhere to aid and abet him in this sin, were very obvious and knew what was going on, and they intervened and they sent word to Nathan. But all we're told is that God is the one that does the sending. In contrast to David sending his servants to go about his sin, God is the one that sends Nathan. He steps in and intervenes because he cared too much about David to let his sin go unchecked. I think another detail that's kind of fascinating is that the situation of David's adultery and that she was pregnancy might show a little bit more of God's hand at In chapter 11, we get this really quick detail that's easy to pass over that tells us that Bathsheba, when David slept with Bathsheba, she was in her period of cleansing.

Now, I won't explain entirely what that is, just because we have little minds in here, but there was a provision in the Old Testament that when women had a discharge of blood, you know, I'm talking about women, they were to cleanse themselves for seven days. Now, on the one hand, if this was just in the post-menstrual period, in David committing adultery, this was adding a further layer of his sin. So not only was he committing adultery and murder, but he was also causing himself to be unclean and unholy before the Lord. But there's also provision in the Old Testament that this cleansing was to happen ongoing throughout the menstrual period, which meant that for if Bathsheba was still in her cleansing period and he slept with Bathsheba and she became pregnant, okay, do you guys track what's going on here? It

may have been an act of God that Bathsheba got pregnant in the first place. Is that not lost on us, adults? It may have been physically impossible for Bathsheba to be pregnant, and yet God by his hand caused a pregnancy in David's sin.

And I kind of think that if that's the case, this is another sign of God's care and love over David, because he would not let David's sin go unexposed. Because in God's grace, exposure can prevent future sin and consequences and harm to others. In God's grace, he exposes a sin that if gone unchecked, could multiply and affect even more people than it already does. You just kind of think about the people that may have exposed us or you and your sin in the past. And how maybe they have exposed a sin that was in its beginning stages but called you out, and out of love prevented that sin from going. You know, I think about friends in my life that have done that, that have called me out when the sin seems so minor, where I look back and think like, "That was such a small thing. I said one harmless joke and you cried over it." And yet in their courage and love, they called me out. And I'm grateful for that because if that had not gone, if that had gone unchecked, what further sin and harm may I

See, in our exposure, I think we can trust that God's grace is working, and we can also trust that God's grace is sufficient. And that's the last point here. The cure for sin is that God's grace acts swiftly and sufficiently. God's grace acts swiftly and sufficiently. You know, I wish that God's grace undid consequences. I think we usually think that, well, God's grace is only sufficient if the consequences are removed. Because that means then that there's no punishment for me. But even Nathan brings us out when he reminds David, in verse 13, in the second half, he says, "The Lord has put away your sin, you shall not die. Nevertheless, because by this deed you have utterly sworn the Lord, the child who is born

So God is differentiating between forgiveness of sin and consequences of sin. Just because we experience consequences of sin doesn't mean we're still under God's judgment. And the grace of God does act swiftly and sufficiently for the repentance. David gives us one quick word of repentance. He says, "I have sinned against the Lord." You know, in Hebrew it's only two words. Just two words. It seems really trite, really insufficient. David, God responds right after, "The Lord has put away your sin, you shall not die." I mean, how can God forgive David of such a heinous act in responding with just a two-word apology? Usually that's not sufficient for when my daughters are sinned against one another, usually my biggest act is not just to say, "Say you're sorry," because they could easily just say, "I'm sorry," and then run off and feel like they got away with it. I want them to feel the apology. I want them to show me they understand just how horrible what they did was.

And yet there's none of that from God. He doesn't force David to fit. He doesn't tell David, "Well, I'm sorry it's not enough. You got to do some more for it, David." It almost feels wrong. How can God forgive so quickly in what seems like such a small apology over a ruler who used and abused his power for his own lust? How can God be so quick to forgive one who betrays one of his right-hand men in Uriah and how can God forgive someone who slept with a woman, not of his own, and then tries to cover it up? How could God forgive a ruler who used his power to advance his own agenda at the expense of others? How could God so quickly forgive someone who spun the narrative to deceive and cover up his own sins and blame others, who despite claiming he was appointed by God to rule, he completely disregards God's laws and holiness?

It may be tempting to think that I'm talking about another ruler, but I'm actually talking about King David. How is this possible? Well, it's because God's grace acts swiftly. See, in the grace of God, there is no more making up for our sins. Because if the grace of God is sufficient, it realizes that there is nothing we can actually do to overcome our own. There's no amount of apology that will make up for what we've done to wrong God and others as a result of our sin. And I think even in David's small, contrite, humble confession, that's something that even David realizes. Especially if we compare it with Saul's confession, in 1 Samuel, we get an instance where Saul sins against the Lord. He doesn't obey God's commands. And when he's confronted by the prophet Samuel, instead of simply saying, "I'm sorry," what does Paul do? He starts to make excuses.

He says, "Well, I thought it would be better to save the bounty from the Amalekites and offer them to the Lord." And then he blames shifts. He says, "Well, the people told me to do it." He starts to justify himself. "I thought I was doing what was right in God's eyes." And then Samuel goes on to say, "You disobey the Lord's commands." And then what does Saul do? He says, "I'm sorry now. Can you come with me to make it up to God?" Like a child getting high, he says, "I'm sorry. Okay, let's go make it right." Saul does all these things to try to excuse and explain or justify or remedy. But David

simply says, "I've sinned before the Lord and it brings me to one last question. How can David be so humble and contrite in his repentance when he's hit with a wall of all that he's done? How is it that David can respond in such a humble and contrite way before this rebuke? We might think obviously because he got caught. He's being rebuked. He had a horrible sin. But how many times do we see leaders or large personalities that are confronted in heinous acts, yet instead of being humble and contrite, they just run to self-defensiveness, blame-shifting, explaining, seeking to just remedy it and forget it, put it in the past.

I mean, that's the common way that leaders in our world and even we respond when sin is confronted. And yet there's something about David where in his confrontation and rebuke over his sin, he humbly submits himself to the Lord. And I think it's because of this last point he knew and trusted in the character of God that was read for us earlier by Pastor Ben that he was steadfast, compassionate, forgiving. See, David understood something about God's character that grace acts swiftly, but it's also sufficient because of Christ's work and God's character. God's grace covers the punishment that David deserves. You notice David and his judgment against this shepherd that was wrong, he said, "He must die." That was a punishment that that shepherd didn't deserve based on Old Testament law. And yet that's a backwards judgment on himself because he did deserve that death punishment. According to Leviticus 18, for sleeping with a woman who's unclean, David should have been cut off from his people. According to Leviticus 20, he should have been put to death for taking another man's wife. According to Leviticus 24, he should have been put to death for taking another man's life. See, for all of David's sins, he did deserve to die.

And yet what does God say? "You shall not die, but your son will." How can God allow his own innocent son bear the death that he deserved? You know, in some way, this is just another reminder of sin's consequences. This child did nothing wrong, and yet God had to show David how serious the consequences of his sin were. But I do think in another way, this is a shadow of Christ in what would come. Because there would be another innocent child of a king condemned to die for the sins of others so that the sinner might not die but live. Despite all the laws pointing at death that we deserve, the consequences there, another innocent child of a greater king died so that God's mercy would prevail. See, that's what God does in the gospel of Jesus Christ. He sent his own son, who was innocent, who died unnamed according to the Roman Empire, simply king of the Jews.

God enacted justice and restitution upon Christ so that for those that understand, repent, and trust and believe in the good character of God being steadfast, slow to anger, compassionate, forgiving, though we may feel the consequences of sin, we never have to bear the punishment or penalty of sin because of Christ. Sin is serious. We may still see the consequences affect us and those in our lives, but God's grace means if it's sufficient and swift, we will never have to bear its punishment, and God will always lead his people to be restored into his presence.