

And then he did, thus he did to the cities of the sons of Ammon when David and all the people returned to Jerusalem. So as we see here in this chapter, the beginning that really began in chapter 8, we're still in the middle of the Ammonite Wars that's going on. We already have seen the summary of that.

But here we are in the midst of this where David has perpetrated the sins that would later define portions of his life. Committing adultery with Bathsheba and tying up loose ends by arranging for her husband's death. This final sentence was then, things that David had done displeased the Lord.

And I have to wonder, what was going on in the mind of David in the midst of all of this time? What was going on to him now that he had heard this word, that he had known this event? What's going on in his heart as he's thinking about what he has done? I have to wonder what's been going on with him when he has to be thinking about now there's been this time where Bathsheba has now become his wife and she's expecting this child. And here David is doing kingly things.

Here they are still fighting with the Ammonites and the Ammonites. and they're still fighting with him, and Joab is in the field, and David is still at home like this, and so we have to, and the Lord tells us in a couple places, like in Psalm 32, just, what we get there are glimpses of David's heart, and I want us to just look for a second before we really begin talking about the passage, but in Psalm 32, verse three, it says, when I kept silent about my sin, my body wasted away, Through my groanings all day, for day and night your hand was heavy upon me.

My vitality was drained away as with the fever heat of summer. I acknowledged my sin to you and my iniquity I did not hide. I will confess my transgression to the Lord. You forgave the guilt of my sin." It comes later. Or if Psalm 51. Heading of Psalm 51 says, A psalm of David, when Nathan the prophet came to him after he had gone into Bathsheba. Be gracious to me, O God, according to your loving kindness, according to the greatness of your compassion.

Blood out my transgressions. Wash me thoroughly from my iniquity and cleanse me from my sin. For I know my transgressions and my sin as ever before you. Against you, you only have I sinned. and done what is evil in your sight, so that you are justified when you speak." That's later. Today, at the beginning of chapter 12, we don't see that. What we see here at the beginning of chapter 12 is David doing what David was doing.

And so, we have here that he had brazenly committed horrific sins. And he was enjoying the fruits of their labors, the stuff that he has done. It's been a bitter period which David wrestled with this conscience. But in 2 Samuel 11, we see where David is in control and David is giving out commands and David is sending for Bathsheba and David is giving orders and David is sending Uriah. But at the beginning of chapter 12, we see Yahweh.

And so things shift here from narrator. And what we got to see, first of all, and Dr. Davis is going to make that point very well as he begins breaking down the chapter. And he says that, first of all, he breaks down the chapter into six or five notes, rather, the pursuit of grace, the savvy of grace, the fury of grace, the miracle of grace, the sense of grace, and then an end note. But what we see here at the very beginning is in, so he begins talking at the very beginning about the pursuit of grace.

David had been sending, mentioned some 12 times, the verb sending that's used over and over in the Hebrew. But the beginning of chapter 12, we've got God sending. And what's God doing? God is sending his prophet, Nathan. to see David, or how does it say? Then the Lord sent. Okay, that's the same word that we'd seen 12 times in chapter 11. But now it's not David sending, it's the Lord sending his prophet. And what we're gonna see is that through the prophet, or through God's word, there's become this story that we're gonna read, that we just read. And God is going to use this story to convict David of sin, the sin that we'll then see in Psalm 51. But right now, we see David ruling. We see David acting in judicial cases. We see David doing kingly things here. And so, but in the midst of his sin, God is going to send his prophet and his prophet Nathan to him.

Hallelujah. Hallelujah. How long has this been going on? And so, Davis is going to make that point that Yahweh sent Nathan to him. Yahweh sends him to David. Dr. Davis says that we need this to sink in, that God is not going to allow his servant to rest there in the midst of his sin. God is producing. He's producing an action by sending His Word through His prophet to David. God, Yahweh, is sending the prophet, okay? It teaches us that Yahweh will not allow us as servants to remain comfortably in sin, but will ruthlessly expose his sin lest he settle down in it.

And so this word is about to come to David. David right now doesn't know what Nathan's here to talk about. As far as he knows, Nathan is coming to talk to him about some issue and tells them this story about this rich man and this poor man. And he says, what's immense and genuine conflict every servant of Christ should find in these words that the Lord sent Nathan to David. And how he said, Davis makes that point in the first part of this chapter saying, we need to take comfort in that because it is God sending his word through his servant.

Now, you and I need to be sure that we're doing that. When God's word is brought to us, are we listening? Are we hearing what is being said? Are we heeding the words that are being said? But the point that's being made right here in the illustration that we have before us is that Nathan is going to bring God's word to the king.

And that word's gonna come to him by the way of a story and says, he goes and talks about how the savvy of grace, we talk about someone being tech savvy, what that means that they can, they're really good with computers, they're good with technological things, they're good with those kind of things. Davis uses the word here, the tech, the savvy of grace, okay? Talking about in verses 1b through 7.

Nathan relates this story about these two men that were in one city, the rich one and the poor one. And the point that David is making about this is this story or this parable, if you wanted to call it, but he doesn't really call it that. He just calls it a story. He says, King, let me tell you about this. And so there is David sitting on the throne and the prophet comes before him. And he relates to them the story of what goes on here, and David listening with great interest. David listening to what's going on here. David's paying attention to what's the story. There's this rich man, this poor, yes, yes, there is.

And the rich man had all this stuff, but he didn't want to use any of his stuff. He wanted to take the poor you lamb that was of the poor man and take it and use it. Oh, David, listen. So just, just pick up in the verses there in verses one, all the way through verse four, it says, now traveler came to the rich man. He was unwilling to take from his own flock to prepare for the wayfarer who'd come to him. Rather, he took the poor man, you lamb, and prepared it

for the man who would come. Oh, this story, this story that had this illustration. And so the point that Davis is making about grace that is savvy is that there is this means of which Nathan doesn't just walk up in like John the Baptist did to Herod.

You have your brother's wife. confronted him. No, he tells him a story. It's almost a side attempt. It's almost around the flanks to attack. And so David's with a great interest, listening to what's going on here. And he sees the point of what's going on. Oh, this is terrible. How could he? What's he doing here? He's getting worked up and he's angry about this thing, isn't he?

He says, What does David say? In verse five, David's anger burned greatly against the man. David got fired up. David got upset about how dare this man, this person, this rich man do this to this poor man. And he said to Nathan, he swears by the Lord's life.

Now listen, we're talking about a man that took another man's ewe lamb, okay? We're talking about the illustration of a story where a man who had a lot of lambs, that had a lot of things, takes it from the man who doesn't. And David says there, his anger burns within him, and he says, when he says, he says, as the Lord lives, surely the man who has done this deserves to die.

And in the story, he's talking about lambs. In the story, he's talking about a meal for a wayfarer that had come to be there. The story is talking about that. And that's what David's getting. He's getting so angry. He's turning red. He's getting angry about what's going on. This man deserves to die. Isn't that what he says there? And then he goes on and he quotes from Exodus 22, making restitution for the lamb fourfold. The footnote there is Exodus 22. That's the restitution. If you were to take the lamb, if I was to take a lamb from Becky, I would need to owe her back four.

But it's almost, it's more than that. It's more than the act of restitution that's so worked up. It's the meanness. The meanness of it, wasn't it? He says, verse six, he must make restitution for the land fourfold because he did this thing and had no compassion. You can almost see David sitting there saying that, getting fired up over this story, being worked up over how dare this man do that thing? How dare this man, this rich man, how wicked, showing no compassion. As the Lord lives, he shall surely die. Well, Davis makes that point. There isn't, there is this attitude beneath this act of treachery, of heartlessness and cruelty in the story of the land.

Okay. In the story of the land. Nathan's story is the turning point of the whole narrative. Because then we read is the turning point that is here where it says, he says in verse seven, Nathan then said to David, you are the man. Can you imagine the point coming home, talking about, so all of a sudden there was this shift of David's great being worked up over this rich man taking this poor man's you and taking it to make this meal and how dare he take the only you that this man has and use it for his own good when he had plenty.

He didn't need this. He deserves to die, says David. Nathan then says, you are the man. And the point is well made. And Davis is making the point of the savviness of grace. Yes, it is the Lord who sends Nathan thankfully with his word and by the means of this story, this illustration, and this story that is so pointed, the illustration that is so well made.

And David's into the story. David's listening to the story. David's in. David's got this, and ooh, this is bad. This man deserves to die. And then Nathan says, you are the man. You are the man, the rich man, who took the poor man's only ewe lamb. and you deserve to die."

Listen, well, the point that's being made, so says Dr. Davis, he says this godly scheming of grace that goes around the ends of our resistance. On page 151, you see there's a comment that he makes there, the bottom of 151, Nathan's strategy is nothing but the ingenuity of grace. His technique is the godly scheming of grace that goes around the end of our resistance and causes us to switch the top of 152 floodlights on in our own darkness.

You see, many times God uses illustrations and points that are even used in sermons. Remember, the prophet is bringing God's word. And the point is when there are illustrations, and sometimes they are so pointed to us, and they're the very means to which the light shines on in our darkened mind. And we might be like David, had been some months in sin, a long time. Long enough for a lady to get pregnant and have a baby. Here he was, and there is this illustration by God's prophet that is brought to him that just exactly fits the point being made right there.

Has that ever happened to you? Has that ever happened to you? To where there's this story, this illustration from the Bible or from whatever, where this illustration is so pointed, and we've been sitting there dealing with these sins that we have in our life all for a long time.

And all of a sudden God's word comes to us and it's almost like, oh no, they're reading my phone. Oh no, he's reading my thoughts. Oh no, he knows what I'm thinking. And the point being made is that God's word just exactly comes to them. And David is like that here in the story, the illustration, the story that's being made. And he's listening. He says, David, thou art the man. You are the man that did this. Well, so says David, and so says Davis, rather.

The middle part, before the fury of grace on 152, listen to Davis where it says, Alexander White was right. Nathan's sword was within an inch of David's conscience before David knew that Nathan had a sword. You see, the picture that's being made is that Nathan had a sword that was at his throat by the illustration that was made right here, and David didn't know he even had a knife. And that's how pointed and that's how sharp the illustration was that was being made. But listen to why it says, it goes on, if God determines to bring you back to repentance, what chance do you have against grace like that? Grace is far more than amazing. It is smart, says Davis. Listen to that.

Well, then he goes on and starts talking about the fury of grace in verses 7 to 12. 7 to 12 is these verses where all of a sudden that God is going to bring back to remembrance the things that he has done for David. He's going to bring back to him the grace that he has granted to him. He's gonna talk about his, make the accusation and even retribution. First of all, the grace that Galway's been straightforward, David was the man.

In verse nine, he's gonna say, he says, listen to the stuff that he'd given to him. Listen to all the I's that is here. First of all, notice them. He says, in verse seven, he says, it is I who anointed you king over Israel. It is I who delivered you from the hand of Saul. I also gave your master's house and your master's wives into your care, and I gave you the

house of Israel and Judah. And if that had not been too little, I would have added to you many more things like this." And then God comes to him, ask him a why.

Why? Why would you do this? What's he talking about? What he's gonna tell him, isn't he? He says, he says, Why, in verse nine, do you despise the word of the Lord by doing what is evil in His sight? Now, it's real important that you pick up on this. David's gonna make a big point. I'm gonna stress it in just a minute. Because you see, God is the one talking through the prophet Nathan to the king. And how does he say?

Oh, tough thing you did there to Bathsheba. Tough thing you did there to Uriah. No, he tells the king, he says, no, you transgressed me, my word. He's gonna tell him in verse 10, you transgressed, you despised me. Yahweh says, listen to that, because there is the rub of how God views our sins. That's the rub that David's gonna make, that we're gonna try to get our hands around and try to be sure that we understand what that means, because that's how God views this act with Bathsheba. That's how God views this slaying of Uriah by the Ammonites.

He says, you did this, and in doing so, you despised me. broke my word is the same thing as despising me. And what you and I need to pick up on is that's the same way we have with when we sin, when we despise God's word. We're not just despising the bare commandment of what it says, we're despising Yahweh. We're despising God when we don't obey his word.

And that's how God views this through the prophet right here. And we need to see that because it's so scary to me it is. Then he goes on and says, look at the top of 153, or really the bottom of 153, well, the middle, rather. Verse 9 specifies the king's sin, but with an interesting emphasis, the Hebrew place, it's right there, the highlighted portion. Hebrew text places special stress on the direct objects by placing them before the verbs. Okay, now listen. Uriah the Hittite? You struck down with the sword. His wife? You took as your wife. But him you killed with the swords of the son of Ammon. He sinned against Yahweh and ruined people.

In view of all these, verses 10 to 12, the bottom of 153, Announce this judgment, for the sword against Uriah, the sword will not turn away from your house forever. And because you took Uriah's wife, Yahweh will take your wives before your eyes," top of 154, and give them to your companions, whose sescapades would be public as David's were secret. The trouble from David's house is the primary theme of 2 Samuel 13 through chapter 20, as we will see beginning next week.

And the mess that happens is terrible. It goes on in the first full paragraph. there have called this section the fury of grace. But one cannot understand Yahweh's fury unless one catches Yahweh's view of David's sin. I want you to listen. Listen to what David says right here. That view is expressed by the double use of the word beza. I'm not sure how to say that.

To despise, treat with contempt in verse nine and 10. Why have you despised the word of Yahweh by doing evil? By his adultery and murder, David had despised Yahweh's commandments, his word. He treated them as though they didn't matter. To despise Yahweh's word, however, is to despise the one who has given the word. To trample on his commandment is to trample on the commander. Therefore, verse 10, Yahweh cries, you have despised me.

Right here we're looking at David. Right here we're looking at this illustration that comes to us from what happened in 2 Samuel 11. But this is the same thing you and I do. When we too well know God's commandments and we break God's law, we're despising him. God views it terrible as it is to those who are transgressed about Sheba and Teruah. God views him as in a personal affront to himself. Do you realize that?

That should scare us to death. Scares me to death. Because we trample on the word of God. I've given you clear commands and you're supposed to obey me. I have died for you, I sent my son to die for you. And you disobeyed me. You despise me. Oh, that hurts me worse. Yes, I did. David says, yes, I did. Oh, how terrible it is. How terrible sin is. We can't sit here and tis, tis, tis. David, ooh, David messed up big. This is how God views our sin. Your sin, listen, listen, listen, pay attention. Goes on and says then, put them all over the place.

The miracle of grace, no, I don't wanna get there just yet. Yeah, the miracle of grace. The miracle of grace begins at Tome 155. It's talking about the sense of how David knows his God. And he says, he says, nevertheless, that you're not going to die. He says that the law says in Leviticus 20 and in Deuteronomy 22, that he is worthy of death. Okay. but the Lord extends to David grace. There was this miracle of grace that comes out and he makes the point, this first that's being made there, where he says that what David received was forgiveness and commuting of the sentence of death that David deserved for adultery and for killing this man.

Okay, he deserves death. Note David's confession, I have sinned against Yahweh. That's all we hear is this one statement. It's just, I have sinned against Yahweh. It's the only time he speaks here and so it's good. In this whole monologue of God through Nathan that's coming in, I have sinned against Yahweh.

Nathan says, you shall receive grace. You shall receive forgiveness, okay? Goes on in the book of page 155. Well, just for a second, simplicity marks David's confession in the middle of the page. I've sinned against Yahweh, and precisely this simplicity makes it commendable rather than defective. And go to the next, skip the italics part there, the de-highlighted parties.

Let us pause to observe how David here differs from Saul in 1 Samuel 1.15.

This text implies that the state of a man's heart is revealed in his response to the criticism of God's Word. Okay. So God's Word comes to him, and Davis is saying that what shows the man after God's own heart is his response to the criticisms of God's Word. Okay, now what is that? That's talking about the word comes for him, the word makes application to him, he hears it, he understands it, he sees what it is and how I'm gonna deal with it.

I'm gonna quit being defensive about it. I'm gonna quit being, well, but there are these circumstances over here. But there is this stuff going on over here that you don't know about. Davis is going to make the point right here. He says, no. He said, what we see with David is that I have sinned against Yahweh. There is no excuse here. He goes on and says. Listen, I'm going to read it again.

The text implies that the state of a man's heart is revealed as his response to the criticism of the Word of God. In this, David stands in contrast to Saul. He is sensitive to the divine critique. How did Saul do it? Remember, every time Saul was confronted by the prophet, he had a great excuse.

It wasn't a great excuse, just it was an excuse. Well, well, well, well, the people, the people made me do it. They really wanted this stuff. That's the reason I didn't kill all these Malachites. Well, well, he had always some other reason. I thought this was a better plan. I understood what you told me, but I think this is better.

Saw us how Saul was. David, we don't see David like that at all. So Davis goes on here, he says, to be the man after God's own heart is not to be sinlessly perfect, but to be among other things, utterly submissive to the accusing word of God. There, there is what it means to be a man after God's own heart, right there.

It's how that word, when that word comes to me, how do I react? How do I react? What do I do? Up my defenses come. I got good excuses. I'm tired. I got all this other stuff going on. No. God's word comes to me and it slaps me against the face. What is the man after God's own heart that he submits to the word? He hears that word. I have sinned against Yahweh. He accepts it. And he asked for forgiveness. What lessons are here for us today? To be a man after God's own heart is not to be sinlessly perfect. Okay, we're not, okay? But to be, among other things, utterly submissive to the accusing word of God. Bottom of 1.55.

Oh, but listen then to the assurance that is here also, the assurance that is made before him. He says, consider then, he says, you will not die. But also the third point, bottom of page 156, I want you to look there for a minute because the third point that Davis is going to make is David's substitute.

I want you to listen to what's going on right here and what the word that Davis says, however, Because you have totally scorned the enemies of Yahweh in this matter, the son that is born to you will surely die. Verse 14, Yahweh forgives the guilt of sin, but inflicts the consequences of sin. How many times do we deal with our kids? And they wanna be, I'm sorry I did this. And there should still be consequences. God deals with David like that here. God forgives David. Nathan says that, doesn't he?

But there are still consequences. The consequences of a life that will be a mess. Terrible things will happen, and even the death of this child. He cleanses since defilement, but may continuous discipline. For David, Yahweh's forgiveness was top of 157, was both marvelous and costly.

The child would die. It is as if the child will die in David's place, says Davis. I want you to see the point that he's trying to make here. David deserved to die. David deserved for both occasions of both the sins and yet God is not gonna forgive him but there will be the substitute. There will be the death of his son. I want you to see that here in the prefiguration of King David here in the Davidic kingdom that is here right here. There will need to be the necessary shedding of blood. And so that's what's going on. There is no doubt that David was under the threat of death. David himself had judged Nathan's rich man as a son of death. Yet Nathan had accused David that he would surely not die, but a death would occur. The child will be born would die.

Verse 14. It is as if the child is David's substitute. I do not intend to read New Testament meaning back into an Old Testament text. I only want readers to note the pattern here for there is some who know this paradox of forgiveness that is both free and costly because the son of David has been our substitute. I'm just making the point that he's making right there. Consider them the substitute. We also have the sense of grace.

See how well David knows God when we see in these verses in 15, what does he do? He is to, then he says in verse 15, he says, Nathan went to his house. Then the Lord struck the child. Uria's wood abhorred him so that he was sick. David, therefore, in verse 16, inquired of God for the child and David fasted and went out and lay all night on the ground that elders, and it went on that he prayed, he was praying for the child. for seven days, laying beside him on the ground. And the child dies.

There is this sense of grace Davis is making, the point that's being made right here. He says that that is, in David's case, because David, what does he say has happened? He says when he arose from the ground, he says, what is this? He goes on and says, he says, Verse 21, when the servant said to him, what is this thing that you have done?

While the child was alive, you fasted and wept. When the child died, you arose and ate food. He said, while the child was still alive, I fasted and wept. For I said, who knows? The Lord may be gracious to me that the child may live. But now that he has died, why should I fast? And so David knew who he was praying to and what he was doing. And yet the Lord answered it according to the Lord's will, not according to David's will. Dr. Davis goes on and says in 159, middle of the page, you are conscious of your failures, repentant of your sins, yet have no ground in yourself to expect mercy, no reason to expect favor.

You wonder if for the rest of your days you are doomed to exist within the confines of God's frowns. Is that you today? Do you think that you live in the confine of God's frowns? Davis goes on, but if you have more than a doctrine of grace, if you have a sense of grace, if you think of Yahweh as David did, you will walk in the light of hope.

This passage not only means to help you excuse the guilt of your sin, but to help you get beyond the despair of your sin. And the point being made right here is that in the midst of all of this, Davis is making, there is grace. In the midst of all of this terribleness of what has happened, there is grace. David is forgiven, yet there are the consequences of that grace, and even of that forgiveness.

That will be with him, at least through chapter 20, that our effect see, and there was things that we'll see that are going on here. end part of the end note of Dr. Davis says, he says it's almost anticlimactic when we come back to fight the wars at Raba, to fight again the Ammonites that are here. It's almost a letdown after we've been through all of this narrative and all of these dealings and all of this serious stuff that's being talked about right here. And Davis makes the point, I just want to read for a second, we're out of time. The terrible failure of David is important to our writer.

Through 1 and 2 Samuel the writer introduces the leaders of Israel, Eli and Son, Samuel and Saul, not to mention would-be's like Elab and Abner. All of them are flawed in some way. All of them, Eli's sons, and Saul severely so. Even Samuel falls short in some respect.

And now David, the covenant king. Just because David is Yahweh's beloved and chosen king does not mean he retains the kingdom by any merit but only by grace, for he is the son of death. In 1 and 2 Samuel, all, all, all, Human leadership is flawed, which means that the kingdom, if there is to be one, can only be established and maintained by grace. Hence, 1 and 2 Samuel makes us lift our eyes to wait for the Messianic king.

Hallelujah. Hallelujah. Well, let's pray. Our God, we come before you and pray that you would help us, O Lord, to see that all of our forgiveness is grace. We pray, O Lord, that as now we come to worship you, that you would please help us, that you would grant us, O Lord, forgiveness of our sins corporately, and that you would help us, O Father, to behold you as you truly are, the high and lifted up God of grace, who sits in justice, who is a light, who dwells in unapproachable light, and who has given your Son, your only Son, for the sin of your people. God be pleased to help us, oh Father, to come and worship, we pray this day, in Jesus' name, amen.