

III. Biblical Biographies from the Bible  
*Biblical Biographies: Who? Why? How?*  
“Portrait #2: Nathan”

II Samuel 7:4–17, 12:1–15; I Kings 1:8–45

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We’ll be looking at three texts of Scripture in order to gain the information we need to make some distillations and observations out of the biographical study of Nathan the Prophet. Nathan has some pretty direct conversations with David, who is a powerful King and could take Nathan’s life at any time as David had already proven concerning Uriah. Yet Nathan had the courage to be a prophet in David’s life. What is interesting to me is that after he deals with David over various things that David so appreciate him that David named one of his sons he had with Bathsheba after Nathan. This relationship Nathan has with David is a very interesting one and it starts in this passage in II Samuel.

II Samuel 7:1–17 says [1] *Now when the king lived in his house and the LORD had given him rest from all his surrounding enemies, [2] the king said to Nathan the prophet, “See now, I dwell in a house of cedar, but the ark of God dwells in a tent.” [3] And Nathan said to the king, “Go, do all that is in your heart, for the LORD is with you.”*

[4] *But that same night the word of the LORD came to Nathan, [5] “Go and tell my servant David, ‘Thus says the LORD: Would you build me a house to dwell in? [6] I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling. [7] In all places where I have moved with all the people of Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people Israel, saying, “Why have you not built me a house of cedar?”’ [8] Now, therefore, thus you shall say to my servant David, ‘Thus says the LORD of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel. [9] And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth. [10] And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, [11] from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house. [12] When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. [13] He shall build a house for my name, and I will establish the throne of his kingdom forever. [14] I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, [15] but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. [16] And your house and your kingdom shall be made sure forever before me. **Your throne shall be established forever.**’” [17] In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.*

God deals with Nathan and then with David through Nathan which you see if you want to continue on in this chapter. So let’s start by asking who is Nathan and where does he come from, his origin? We don’t really have enough information about his background to know. We do know he has been called and ordained as a prophet in Israel. He is one of the first prophets

that set before us the prototype of what prophets are to be in Israel. One of the questions in my ordination was to name all the prophets, all the kings, all the dynasties, what kings went with what dynasties and what prophets ministered to what kings. One of the first ones I began with was Nathan who ministered to King David with an overflow to Solomon.

There are three offices in the Old Testament that prefigure and anticipate the Messiah's ministry, the Anointed One. Those three anointed offices are prophet, priest and king. We will soon see that David becomes the premiere type of Jesus as king. David is of the tribe of Judah. The prophecy through Jacob had established that the scepter would not leave Judah and that Judah would be the tribe of the kings. Saul was from the tribe of Benjamin but we find that he has been put aside by the hand of God and now the fulfillment of God's promise to Judah that the scepter would be placed in that tribe has come through David. It will continue to David's son Solomon. Ultimately God's covenant with David is pointing to One that will come through this line but who will be greater than David and Solomon and this will be the One who sets up God's covenant with His people forever, establishing a forever Kingdom as we just saw from the text.

Nathan is currently serving under David who has been under assault. I Samuel is the focus upon Saul with the rise of David and II Samuel is the focus on David himself. Nathan is not only a prophet preacher but a prophet pastor and prophet advisor. He is also a prophet counselor and prophet author. These books bear the oversight of Samuel and were originally one book. It seems as if some of I Samuel and some of II Samuel come through Nathan which makes him an author. So before us we have a prophet called by God who is not perfect and it is abundantly clear he is not perfect but he is committed and he is pliable. He is teachable and surrendered as a teacher, advisor, author, counselor and leader as he works in the life of King David, the leader.

In this study we'll be looking at three key texts and three key events that take place. From that we will understand something about his origin but also his calling as a prophet in these particular roles that Nathan fulfills. As I think as the evidence shows, Nathan is involved in the composition by the Spirit of God of II Samuel for he willingly shows you his warts and pimples. The first thing we see here is a mistake although it is not cast as a sinful mistake but it's one of those, to be human is to err and he makes one. He loves David and has been with David to this point.

I think I can understand why Nathan took what David said the way he did. I have been in David's house in the Jebusite City or the original Jerusalem before it expanded up to the Temple Mount. I have actually seen David's toilet that has been examined and documented back to the days of David because of some leftover materials in that toilet. David's palace was down below the Temple Mount. David sees what he has, where he is and God has given him victory so he wants to build a house/temple for the Lord. We will see in the other texts the materials he will refer to that he will want to use in the building of the temple for the Lord, like the cedars of Lebanon. Nathan tells David to go do what he wants to do. I think Nathan hears David's heart and thinks 'why shouldn't God have a place' for the Ark of the Covenant has never rested anywhere but in a tent.

Then God doesn't go to David but to the prophet, because God works through the preaching of His Word. Remember that when we use the word prophet and prophecy in the Bible that prophet is the office and prophecy is the act. Prophecy means to speak forth truth and sometimes that is foretelling of truth while other times it's forth telling of truth. The prophet ministry is a predecessor to the preaching ministry of the New Testament, like prophets and teachers at Antioch which means the same thing as preachers and teachers. Once the first

century is done and through the Apostles you have the canonization of Scripture, any fore telling is done because the Scripture is complete and the last living Apostle is instructed; 'let no man add or subtract to the words of this Book.' So it is finished.

So revelation through Prophets and Apostles has ceased. These were Prophets who gave God's revealed truth that was canonized in the Scripture by the inspiration of the Spirit and then later Apostles who speak prophetic word giving to us the Word of God as it is being revealed to us. This is important because we are people of the Book. We don't know there is a Trinity without the Bible. There is a God without the Bible because the creation declares the glory of God but you would never know He dwells as Father, Son and Holy Spirit. You would never know His redeeming work to provide a satisfactory atonement on your behalf to save you from your sins without God's revealed Word.

So we have the Old Testament which is the New Testament concealed and then the New Testament which is the Old Testament revealed. The Old Testament is like walking in a lavish room dimly lit stumbling around it and you know it's something special. When the New Testament comes in Christ someone turns on the light and O it's majesty. Oh that's what You meant by the ark. That's what You meant by the prophets, priest and tabernacle. That's what You meant by the temple, the rainbow and the sacrificial offerings. It was all pointing to Jesus and now look at the exposition of it. So when the last of the Apostles died the last of the canonical revelation has been given. We now have the Word of God, praise God! We have inspired, infallible, inerrant, sufficient Word.

Now we pray that the Holy Spirit will do the work of illumination through the succession of the office of prophet which is preaching, teaching and that's not foretelling truth but it's forth telling truth. It's expounding truth. It is proclaiming the truth. It is taking the sacred text that is profitable and bringing the teaching from it and then the application. Not only does God use Nathan as a forth teller prophet to give us more Scripture but He also a fore teller for he is a preacher of the Word that he already has that God has given to him. Nathan finds out that his last statement in the life of David was wrong.

When I'm ready for a house I'll order one and when I decide when I build My house I will identify him. It is not David's calling and we'll find out multiple reasons why it's not David's calling. David will not be the one who builds My house. There will be many reasons in his life, his kingdom, his kingship and family as to why God will not use him to build His house, but I will make a covenant with David that My Kingdom will be given to him and through his succession. I am going to make his son to be the successor and the king. That son will not be perfect and I will have to discipline him with enemies from within and from without his family. More than that with David and through his son, I bring a King who will reign forever and ever and ever. This is the covenant God makes with David and it's a monumental moment in the history of redemption.

When man falls into sin in the Bible God begins to unfold the covenant of grace to Adam with a promise – I'm going to give a Seed to the woman that will be at enmity with the seed of Satan. He will have His heel bruised but He will crush the serpent and the seed of the serpent (Genesis 3:15). Then it is unfolded to the covenant of Noah. The next step is the covenant with Abraham, then to Moses and now God takes another step in His covenant. It's the covenant with David, the Davidic covenant. He tells Nathan what His covenant is with David – I'll give him a king through his son and with his son I'll build a house but not with David.

Basically He is saying He didn't need a house to get the people out of Egypt or through the Red Sea or through the wilderness or when He appointed judges to shepherd them or when

He had to deal with the wrong directed kingship of Saul. He doesn't need a house with David. I will tell you who will build My house but tell David he is My king. His son will be a king and then will come a forever King through this line and that is what God says to Nathan.

I love how the Scripture deals with this. Nathan doesn't have an argument with God. First Nathan acknowledges that his proclamation to David may have been well meaning but it was wrong headed and then he tells David what God then revealed to him in this vision. He tells David the covenant God is making with him and Nathan corrects himself. I made a promise that I would never write anything that gets published until I was 40 years old for I had enough things I had to go back and ask forgiveness for and change and Nathan got it wrong. While we're not given any details Nathan repented. There is no sense he got it wrong because of a sinful rebellion against God for it was just a thoughtless pronouncement in the name of God as a prophet that was wrong. When God corrected him, he made the correction and he was not fearful to go back to David to tell him.

What do you see immediately in this Prophet Nathan when he comes back to tell David he was wrong and then tells him what God's covenant with David will be? I see humility and boldness with conviction. Once Nathan had God's Word he was bold enough to go back and tell David what he needed to hear after he was corrected by God and repented. Then we see Nathan changing from a thoughtless response to now being guided by God's Word as a preacher and prophet as he now gives wisdom and insight to David. He does this with clarity. This sets up the next way we want to look at Nathan in II Samuel 12.

To set up the scene this is where David knew where not to go and the fact that Bathsheba was where she was is another issue. David didn't have a computer to beckon his eyes to places it shouldn't have been but he knew where he could stand and see what he shouldn't see. The lust of the eyes, the lust of the flesh and the boastful pride of life took over. Uriah, Bathsheba's husband, was a brave, loyal and wonderful soldier. As David enters into an intimate relationship with Bathsheba and to cover himself from a future pregnancy, he brings Uriah back but Uriah doesn't cooperate. Uriah is a good soldier so when he comes back he just waits for the king and David says to him 'why don't you go home' but he doesn't so David's idea of creating plausible denial disappears out of the loyalty and faithfulness of Uriah but that doesn't stop David. He figures out a way to send Uriah to the point of the battle where anybody that is there is going to die and Uriah dies out of the conspiracy birthed in the heart of David. Now comes Nathan.

II Samuel 12:1–15 says *[1] And the LORD sent Nathan to David. He came to him and said to him, "There were two men in a certain city, the one rich and the other poor. [2] The rich man had very many flocks and herds, [3] but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children. It used to eat of his morsel and drink from his cup and lie in his arms, and it was like a daughter to him. [4] Now there came a traveler to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the guest who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him."* *[5] Then David's anger was greatly kindled against the man, and he said to Nathan, "As the LORD lives, the man who has done this deserves to die, [6] and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."*

*[7] Nathan said to David, "You are the man! Thus says the LORD, the God of Israel, 'I anointed you king over Israel, and I delivered you out of the hand of Saul. [8] 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. [9] Why have you*

*despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites. [10] 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.' [11] Thus says the LORD, 'Behold, I will raise up evil against you out of your own house. And I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. [12] For you did it secretly, but I will do this thing before all Israel and before the sun.'" [13] David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has put away your sin; you shall not die. [14] Nevertheless, because by this deed you have utterly scorned the LORD, the child who is born to you shall die." [15] Then Nathan went to his house.*

First of all, if David had been out in the field with his army, like he should have been then this would not have happened. Secondly, he might have been in Jerusalem while his armies were fighting but he set up the plan so it was as much as his sword as it was the Amorites sword that killed Uriah. David not only despised Uriah but he despised God. Remember Joseph served in the house of Potiphar as a slave because of being sold into slavery by his brothers. Potiphar's wife tried to seduce Joseph when he worked for Potiphar and he wouldn't do it. Unlike David who set up his own seduction, Joseph said 'no.' Then when Potiphar's wife tried further Joseph said 'I cannot sin against Potiphar and God if I do this great wickedness and sin' (Genesis 39:9). Joseph saw that this was not only a sin against her in adultery but it would have been a sin against God and her husband. Joseph was repaid by false charges and put into prison but never regretted it because he did that which was right for he had the right perspective. Joseph had the Biblical GPS in place and did the right thing before God. Whereas David sinned against God, Uriah and Bathsheba.

God tells David this through a preacher, Nathan. Because of what David did the sword would not depart from his house. Nathan brings before David his sin and David confesses his sin. He agrees with God that he has sinned against God. Nathan then says two things to him and I wish that preachers would say these two things as well. He praises God for David's confession and repentance and says 'God has forgiven you but there are still consequences.' Then Nathan tells him the consequences. They will come in your family, your kingdom and with your child.

Rightly so, we tell believers 'if you falter and willingly sin against God always know He is ready to forgive but that doesn't mean there aren't consequences on this side of eternity.' The illustration I like to use here is if I get drunk, get in a wreck, get my arm cut off, I repent and ask God for forgiveness, God forgives me but when I wake up the next morning I don't have the arm. I know of men and women who are drawn into situations and make sinful choice and think it's done in secret when in reality it's never ultimately done in secret. We sin personally but it never stops privately because it has repercussions. Repent and God forgives, praise God, but the wife is gone, the children are struggling. Whenever we marry the temptations with our desires and we sin, we can repent and God will forgive but we ought to warn people that when you sow something you will reap something.

Can God use this in special ways in the future that astound us? Yes, but always walk carefully before the Lord. David didn't. We are blessed in an extraordinary way that we would not have been if he hadn't sinned but that doesn't mean the sin was a good thing. His son who died at birth, I believe, went to heaven and that's why we see in the Bible that David plead for him while he was alive and then when he died David put on the robes of festivity because where he had gone David will go to be with him. So his covenant child would be in heaven but David

would not get the opportunity to raise him in the nurture and admonition of the Lord yet in the midst of all of this David comes to a full repentance.

Then David writes what I believe is the greatest statement that distances worldly sorrow from Godly repentance other than II Corinthians 10 and that is Psalm 51. I love the illustration Nathan gives to David about the ewe and the poor man. Nathan ends by saying ‘David what do you think we ought to do with this man who took the poor man’s ewe?’ David says ‘First of all make him pay back fourfold and then kill him!’ David you’re the man! God gave you a kingdom, He gave you Saul, Saul’s concubines, possessions and gave you all these riches. God has now given you peace from all your enemies and He gave you a loyal man like Uriah. What have you done? So Nathan tells him the discipline God brings on David’s life. This is when David writes out the glorious statement of repentance in Psalm 51. It was like a fever heat of a summer cold that was aching with David.

After he writes this repentance, David writes another great Psalm and that is Psalm 32 which starts out this way; *[1] Blessed is the one whose transgression is forgiven, whose sin is covered. [2] Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit.* This is another glorious Psalm. Praise God for how He takes the crooked stick to do things and God teaches us a lot about David who was a man after God’s heart, but here we see he was a great sinner yet praise God David was also a great repenter. How did David know he was a sinner and needed to repent? God raised up a preacher and that preacher would be replicated.

Not only did Nathan go and come before the most powerful man who had gotten rid of Uriah and with one stroke could get rid of Nathan, but Nathan came with boldness, courage, humility and a story that drew David into it. He was able to get David to identify with it and then said to him ‘You are the man!’ Nathan will be followed by other prophets like Daniel who will do the same thing to five kings and two empires. Most of all, Nathan will be replicated by John the Baptist who will go before Herod and say ‘It is not lawful for you to have her.’

Notice their preaching. Nathan and John the Baptist don’t go before kings without the Word of God, but they don’t shy away from even kings. They don’t want to be simply in the court. Preachers who want to be in the circle of power are no longer prophets to the king for they become the jokers of the court. These men spoke the truth. God used Nathan. God used John the Baptist, but it cost him his head yet he spoke the truth. It is never love to withhold the truth, even to kings. Nathan stands before us as a marvelous and challenging example of such preaching. They don’t shy away from the truth or make light of it to get it across. You can’t get saved by grace until the Law brings you to the end of yourself when it exposes our sin. That is what Nathan does.

Now let’s look at this last text in I Kings 1:8–45 which says *[8] But Zadok the priest and Benaiah the son of Jehoiada and Nathan the prophet and Shimei and Rei and David's mighty men were not with Adonijah.*

*[9] Adonijah sacrificed sheep, oxen, and fattened cattle by the Serpent's Stone, which is beside En-rogel, and he invited all his brothers, the king's sons, and all the royal officials of Judah, [10] but he did not invite Nathan the prophet or Benaiah or the mighty men or Solomon his brother.*

*[11] Then Nathan said to Bathsheba the mother of Solomon, “Have you not heard that Adonijah the son of Haggith has become king and David our lord does not know it? [12] Now therefore come, let me give you advice, that you may save your own life and the life of your son Solomon. [13] Go in at once to King David, and say to him, ‘Did you not, my lord the king,*

swear to your servant, saying, “Solomon your son shall reign after me, and he shall sit on my throne”? Why then is Adonijah king?’ [14] Then while you are still speaking with the king, I also will come in after you and confirm your words.”

[15] So Bathsheba went to the king in his chamber (now the king was very old, and Abishag the Shunammite was attending to the king). [16] Bathsheba bowed and paid homage to the king, and the king said, “What do you desire?” [17] She said to him, “My lord, you swore to your servant by the LORD your God, saying, ‘Solomon your son shall reign after me, and he shall sit on my throne.’ [18] And now, behold, Adonijah is king, although you, my lord the king, do not know it. [19] He has sacrificed oxen, fattened cattle, and sheep in abundance, and has invited all the sons of the king, Abiathar the priest, and Joab the commander of the army, but Solomon your servant he has not invited. [20] And now, my lord the king, the eyes of all Israel are on you, to tell them who shall sit on the throne of my lord the king after him. [21] Otherwise it will come to pass, when my lord the king sleeps with his fathers, that I and my son Solomon will be counted offenders.”

[22] While she was still speaking with the king, Nathan the prophet came in. [23] And they told the king, “Here is Nathan the prophet.” And when he came in before the king, he bowed before the king, with his face to the ground. [24] And Nathan said, “My lord the king, have you said, ‘Adonijah shall reign after me, and he shall sit on my throne’? [25] For he has gone down this day and has sacrificed oxen, fattened cattle, and sheep in abundance, and has invited all the king's sons, the commanders of the army, and Abiathar the priest. And behold, they are eating and drinking before him, and saying, ‘Long live King Adonijah!’ [26] But me, your servant, and Zadok the priest, and Benaiah the son of Jehoiada, and your servant Solomon he has not invited. [27] Has this thing been brought about by my lord the king and you have not told your servants who should sit on the throne of my lord the king after him?”

[28] Then King David answered, “Call Bathsheba to me.” So she came into the king's presence and stood before the king. [29] And the king swore, saying, “As the LORD lives, who has redeemed my soul out of every adversity, [30] as I swore to you by the LORD, the God of Israel, saying, ‘Solomon your son shall reign after me, and he shall sit on my throne in my place,’ even so will I do this day.” [31] Then Bathsheba bowed with her face to the ground and paid homage to the king and said, “May my lord King David live forever!”

[32] King David said, “Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada.” So they came before the king. [33] And the king said to them, “Take with you the servants of your lord and have Solomon my son ride on my own mule, and bring him down to Gihon. [34] And let Zadok the priest and Nathan the prophet there anoint him king over Israel. Then blow the trumpet and say, ‘Long live King Solomon!’ [35] You shall then come up after him, and he shall come and sit on my throne, for he shall be king in my place. And I have appointed him to be ruler over Israel and over Judah.” [36] And Benaiah the son of Jehoiada answered the king, “Amen! May the LORD, the God of my lord the king, say so. [37] As the LORD has been with my lord the king, even so may he be with Solomon, and make his throne greater than the throne of my lord King David.”

[38] So Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites went down and had Solomon ride on King David's mule and brought him to Gihon. [39] There Zadok the priest took the horn of oil from the tent and anointed Solomon. Then they blew the trumpet, and all the people said, “Long live King Solomon!” [40] And all the people went up after him, playing on pipes, and rejoicing with great joy, so that the earth was split by their noise.

*[41] Adonijah and all the guests who were with him heard it as they finished feasting. And when Joab heard the sound of the trumpet, he said, "What does this uproar in the city mean?" [42] While he was still speaking, behold, Jonathan the son of Abiathar the priest came. And Adonijah said, "Come in, for you are a worthy man and bring good news." [43] Jonathan answered Adonijah, "No, for our lord King David has made Solomon king, [44] and the king has sent with him Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites. And they had him ride on the king's mule. [45] And Zadok the priest and Nathan the prophet have anointed him king at Gihon, and they have gone up from there rejoicing, so that the city is in an uproar. This is the noise that you have heard. [46] Solomon sits on the royal throne.*

David in his old age is disconnected and doesn't know what is going on and Nathan finds out what is going on. Adonijah has made himself king. Nathan advises Bathsheba on what is happening in which he also puts his own life in danger. When David becomes aware of what has happened he takes the necessary steps that needed to be taken so that Adonijah is done away with and Solomon is put into place as king. Here again we see the wisdom of leadership. Not only is Nathan a prophet that is bold but he is a counselor that is bold.

In this situation he doesn't just go into to David to let him know what is happening because Bathsheba and Solomon's life are at stake. God has already said the kingdom will go through Solomon and David has already sworn that it is going to go through Solomon. Nathan handles this strategically. He tells Bathsheba to go to David and lets her know what to tell David. Then Nathan comes in to verify what Bathsheba has told David and makes it clear. Then David corrects, enlivens, and advises through a process that doesn't rest on Bathsheba or Nathan but together comes in with evidence and affirmation to handle this situation rightly where it is set in motion that Solomon would be king and therefore would be delivered from those who would usurp his kingdom.

So what do we learn from Nathan? Here are a couple of things. Number one I would ask you to pray that Nathan the Prophet would be reproduced in preachers and then pray for me. Pray we would be humble so that when we're wrong and God corrects us we will repent. Pray we would be courageous so that when God's Word comes to us we will proclaim it even to kings, any and all in authority, governors and the politically cultural elite who would seek to eradicate the Gospel from our land. They will not because the preachers will become God's militia, who will go forth to preach for Christ. Pray that more Nathans will be raised up and that the fullness of God's whole counsel will be given so that people no longer look lightly upon sin that will not diminish grace, because when you see sin like it is, it actually enhances grace which is greater than our sin. Don't diminish sin and its sinfulness in order to extol grace.

Pray that preachers can preach sermons that are bold, direct but that are digestible and understandable. What did Nathan or even Jesus do when they preached? They used illustrations and parables, using stories that are faithful to the Word and let light in. Make use of questions. Pray that God would bless the Nathans that He raises up so that they will be faithful counselors, advisors, and preachers and that God will change the course of history for those who are faithful to the proclamation of His Word. Pray also that God will surround those preachers with those who will encourage them. Praise God for Benaiah who always stood for David. Praise God for Zadok who always stood with Nathan and praise God for Nathan, Zadok and Benaiah who always gave the truth in love to King David. While I love the study of David it's incredible to see these other people, their background and how God used them and He'll use you. Let's pray.



Prayer:

Father, thank You for the moments we could be together in Your Word. God please help us grow in grace and encourage in our fellowship with one another. I thank You for my brothers and sisters. Please God help them encourage the Nathans of today through intercessory prayer through words of encourage as well as through words of challenge. Holy Spirit, just like You worked in Nathan, work in those today who speak forth the truth, for I pray in Jesus' Name, Amen.