

Sin's Stickiness
2 Samuel 12:9 - 12

Nutshell: We know that the penalty of sin is taken away in Christ, but *earthly* consequences are what we 'purchase' when we sin, e.g., 1 Thess 4:6. There will even be consequences at the Judgment Seat of Christ, 2 Cor 5:10.

I. Context: David killing Uriah to cover his adultery.

II. Text

2 Sam 12:9 "What rationale *made* you disrespect the Word of Yahweh, to carry out what is [lit., "the"] immoral in His eyes?

You struck Uriah the Hittite with the sword, and you took his wife to yourself for a wife. Yes, you slew him with the sword of the sons of Ammon."

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

Review

- A. The Book of Kingdoms, our 1 & 2 Sam + 1 & 2 Kings, is the story of Israel's kings, beginning with the prophet Samuel, who anointed both of the first two kings, Saul and David
1. Samuel warned Israel vs. having a king, 1 Sam 10:19, Hos 13:11
 2. **Saul** demonstrated *man's* kind of rule. God previewed *His* version of king through **David**, 1 Sam 13:14
- ✿ B. 1 Kings 15:5 tells us that David kept God's commands *except* in the Bathsheba incident. This dramatically shapes our approach to each incident in David's life.
- C. The chronicler presents David as God's chosen king, a *picture* of Messiah, but *not* the Messiah; a *reference point* for all subsequent kings of Judah, e.g., 2 Kings 14:3; 2 Chron 34:2
- D. David was anointed king over **Judah**, 2 Sam 2, then **Israel**, 5:1-5. Trouble between the two begins in 2 Sam 2:12-32.
- E. **DAVID'S WAITING BUSINESS AS KING***

1. David finally vanquished Jebus (Jerusalem), 2 Sam 5:6-10, where he had taken Goliath's head, 1 Sam 17:54
 2. David retrieved the Ark from its 'wanderings', 6:1-19; tragically wrongly, 1 Chron 15:2; then rightly & joyfully
 3. Now David wants to build a permanent form for the Tabernacle. His son Solomon will build Temple.
 - ★ 4. God chose *Abraham* to bless all nations. Now He chose *David's* line to bring forth the King of all nations
 5. David fulfilled his oath to Jonathan through his son Mephibosheth, 9:1-13. *ALL OBLIGATIONS CAUGHT UP.
- F. The Ammonites incited war, but Israel won, 10:1-19.
- G. In 2 Sam 11, the battle with Ammon was resumed
1. David stayed in Jerusalem, as he did in 10:7
 2. David ignored warnings and fornicated with the wife of Uriah, one of his 30 top warriors. She conceived.
 3. Bathsheba, like David, had been holy up to this point. This changed everything, especially as David tried to cover himself, eventually having Uriah killed in battle.
 4. David married Bathsheba. She gave birth. Maybe David got away with it? No, 11:27.
- I. 2 Sam 12, God has sent Nathan to 'slap' David awake with ugly self-awareness
1. God listed David's ingratitude, having "anointed" him (1), "rescued" him (2), "given" him Saul's house (3) and wives (4), "given" him Judah (5) and Israel (6), and wouldn't have stopped there! 12:7-8
 2. As great as David's crimes against men were, though, he will rightly see that his sin was essentially against God, Ps 51:4
 - a. God set boundaries at each of our lives, charging no breach of another person's life, marriage, reputation, or property, including our intent (10 Words)
 - b. When I despise man ("You deserve it"), I despise God

Kid-speak: David committed adultery with Bathsheba and killed her husband Uriah, but whom did David sin against the most? God!

- J. 12:9-14, God will connect David's sin to correlating consequences

Outline:

- I. Hurting **Men** is Mainly Disrespecting **God's** Words, 12:10
 - A. Disrespecting God's words is brazen
 - B. This can lead to a place of no healing
- II. Life Under God is Consequential, 12:10
 - A. God, the just Judge, makes punishments fit their crimes
 - B. Some consequences are lifelong
- III. Sin Cannot be Covered Over, 12:11-12
 - A. Since God remembers, it always comes back
 - B. Light is painful to what we stuff in the dark

- K. 12:9, "What rationale..." A compound word, lit., "What knowing?" Something like "What were you thinking?"
 1. Not the usual word for "Why?", but not uncommon, 72x. 11:20 most recently and 13:4 next.
 2. God wants an explanation. David will finally give the right one. No excuses, just confession, and a God-oriented one, v 13.
- L. "You disrespected the Word of Yahweh"
 1. This phraseology matches (and probably refers specifically to) **Num 15:31**,
 - a. which explains Num 15:30, "The soul acting with a high hand... will be cut off from the midst of the people"; i.e., flouting his sin
 - b. (Compared to a sin of ignorance in 15:29)
 - c. The brazen sinner of 15:30 has "disrespected the Word of Yahweh," 15:31
 - d. (I match the flouted sin of Num 15:30 with the "sin unto death" of 1 Jn 5:16)

Kid-speak: If we disrespect our parents, whom are we disrespecting even more? God!

2. Associating our verse with Num 15:30-31, we would think that David had openly and flagrantly committed his sin
 - a. Yet the only ones with direct knowledge of David's misdeeds were some (one?) of his servants + Joab + Joab's messenger
 - b. God confirms David's seemingly effective secrecy, 12:12

3. Therefore, we conclude that David's disrespect for God's words was *tantamount* to flaunting his sin because he was a public figure- the public figure, the king!

M. Disrespecting God's words

1. Consider: David had received no special reminder not to commit adultery. He had God's Torah. It was his job to remember it, especially a big, leading command like #7.
2. Neither do you nor I need special reminders. That's what "Don't lead us..." is for. I can rehearse at least 'the biggies' right there, before the day begins.

N. "Disrespecting Yahweh's words"

1. 2 Chron 36:16, God sent messengers to Israel, "but they mocked the messengers of God and despised His words..."
2. That situation had continued "... until *there was* no healing"
 - a. That's where disrespecting God's words goes: a place of no more available healing
 - b. That's where David had landed... but for God intervening.

Kid-speak: If we say "Big deal!" when we disobey God, we make it harder and harder to come back to God.

O. "To carry out immorality in His eyes"

1. David was decisive in his sin
2. Men might have seen it differently, but David had known all along that he was doing wrong. He just had an overriding interest in covering it up.
3. Again, God is asking, "What were you thinking? What was your rationale?"
 - a. And any attempt at an answer other than confession = continuation in the sin
 - b. Do we successfully/ profitably confess? Prov 28:13

P. "You struck Uriah the Hittite with the sword." God picks up David's misdeeds mid-course.

1. "And you took his wife to yourself for a wife." God used David's latter deeds to show him the utter wickedness of his fornication that caused them.
2. He killed to cover adultery. He took his victim's wife.

Q. "Yes, you slew him with the sword of the sons of Ammon"

1. Just as God took credit for Assyria's desolation of the northern tribes, Isa 10:5, so he ascribes Uriah's battlefield

- death to David's planning
2. David had been very unsubtle about it in his communique to Joab
 3. Someone who hires a hitman is guiltier than the hitman

Kid-speak: God asked David, "What were you thinking!" Does sin make any sense? No, because we can never really get away with it.

2 Sam 12:10 "And now the sword will not turn aside from your house unto perpetuity, in consequence of your disrespecting Me, and having taken the wife of Uriah the Hittite to be your wife."

- R. "Disrespecting" the Word from v 9 now becomes "disrespecting" God Himself
1. God cannot be separated from His words
 2. It is shame of Jesus AND His words that will cause Him to be ashamed of us, Mk 8:38
 3. Will our respect for every 'jot & tittle' rise to that level?
- S. Repeated in this verse is the sin of David taking Uriah's wife
1. But she wasn't Uriah's wife when he married her. Uriah had died.
 2. Ah! Bringing us back to David's original coveting of her (Deut 5:21). *That's* when the theft began!
- T. And now the consequences. Consequence #1. The sword would remain in David's house
1. Not "in consequence" of David's use of the sword, but of His disrespecting (same word as v 9) Yahweh,
 2. + his stealing of Uriah's wife, which was essentially a violent act
 3. Of course, the fact that David has used the sword to accomplish this theft is not being ignored. It's 'baked into' the theft that caused it.
- U. Note the language! The sword wouldn't turn aside from his house! The sword *always* wants to visit us in our violent nature, but God's grace generally holds it at bay.
1. This implies that before his sin, factors present in David's house that would have *discouraged* violence
 - ◆ a. David's use of violence had effectively nullified those factors, human or Divine

- b. How much of this would be “Dad killed. Killing is an option”?- that is, a *natural* inhibition removed?
2. We won’t have to go far before we see this horrific prophecy begin to be fulfilled, 2 Sam 13:28-29. 4 sons total.

Kid-speak: Because David killed Uriah, killing would become part of David’s children’s lives. Do parents make a difference in their children’s lives? What kind of parent do *you* want to be?

V. Would God therefore be *causing* the murders in David’s house?

1. No. Man is a naturally violent, proud, and vengeful being. All God had to do was let men be men.
2. God stated a cause-and-effect, though. What David did would lead to these consequences.
 - a. Yet each perpetrator would be liable for his own deeds, as David was for his
 - * b. It sounds like protections being removed: *that God might have otherwise corralled the wrongful desires* (not prevented the desires, but discouraged their expression)
3. Any of David’s children who responded in alarm to this consequence, calling on God for His mercy to prevent their own violence, would absolutely have found it
4. Think of how overflowing God’s mercy is on earth! Our natural level of violence is described in Gen 6:5. What seas of mercy has God continually poured on earth to prevent a return to our natural ‘water level’! Ps 57:10; 33:5

2 Sam 12:11 So says Yahweh, “See Me raising up ruin against you from your house!

Yes, I will take your women before your eyes and give *them* to your associate. And he will lie with your women in the eyes of this **sun**.

12 For you- you acted [*asah*] in secret, but I- I will accomplish [*asah*] this matter before all Israel and before the **sun**.

W. Consequence #2: So evil would stay IN David’s house (v 10), *and* evil would hurt David FROM his house (v 11)

1. “See Me” is usually “Behold Me”
2. God raising up ruin against David!

- a. Most specifically, his son Absalom
- b. Was God then responsible for Absalom's sin?
- c. No, God just let Absalom be Absalom
- d. But without mercy's constraints, is man 100% predictable? Yes.
- e. And *David* himself put the final 'Miracle Gro' on Absalom

Kid-speak: How could God make sure that David's children would kill one another? Just by letting them be themselves. We are natural killers. If we *don't* kill, it's because we're scared to, or God keeping it from happening, or because God saved us.

- X. "I will take your women... and give them to your associate"
1. Give them to Absalom. Again, God's orchestration, but man's free decisions. Absalom did only what Absalom wanted to do. Absalom freely chose. God employed that.
 - a. The wheels had been set in motion *by David's actions* that would see natural responses in Absalom that God would only have to corral to a certain gate (*all* the gates would have led to as bad places or worse)
 - b. God reallocated David's women via Absalom's desires
 2. "And he will lie with your women in the eyes of this sun"
 - a. "This sun": We can only imagine Nathan pointing skyward as he said this. This same sun standing as witness of this prophecy will be there to see justice served.
 - b. Fulfilled, 16:22
- Y. "For you- you acted [*asah*] in secret, but I- I will accomplish [*asah*] this word before all Israel and before the sun"
1. A general principle with God: evil that we seek to hide from view will not remain hidden, Eccl 12:14; Lk 12:2

Kid-speak: David thought he could get away with it. But what's one thing we can never do? Get away with it.

2. The sun is listed as a witness a second time. The sun will illuminate the appropriation of David the adulterer's wives, v 11. Why? Because God's justice demands that David's sealed secrets be opened and certified, v 12.
3. David's relationships with his wives was private. Was God going too far to expose these private relations to public

- view? No, Absalom's free decision brought the defilement.
- a. At Absalom's rebellion, David would leave 10 concubines to watch the house, 15:16
 - b. Absalom went into a tent with them in public, 16:22
 - c. These concubines were deprived of marital privileges when David returned, 20:3.
 - i. However, David may have had no alternative, Deut 24:1-4
 - ii. They were cared for, but widows. *As though* their husband had died.

IV. How does this relate to Christ?

Christ paid for David's sin. ★ That's what allowed God to deal with David's sin on a just (not harsh) basis without expulsion.

IV. For the Walking Wounded (1 Thess 5:14, "Uphold the strengthless") My weakness doesn't mean I have to mess up.

VI. Conviction (2 Tim 4:2, "Convince, rebuke"): **What have I done wrong? How have I lost righteousness?**

Am I horrified by sin, or do I downplay its consequences?

VII. Correction/ Realignment (2 Tim 4:2, "Exhort/encourage"): **How will I correct my error? How will I regain uprightness?**

I understand that Christ's blood brings me into the light, 1 Jn 1:7. There I must dwell.

VIII. Schooling in Righteousness: **How will I avoid the error and follow Christ?** Some of life's difficulties are 'payment in advance' (imprecise language), 2 Cor 12:7. Are the difficulties worth it in that light?

Wrap-up: Christ's payment purchased the right for us to be children of God, Jn 1:12. But children have responsibilities. Christianity is not a rigged game where we get to get away with evil. Evil becomes *more* consequential for a Christian, Heb 12:25-29. All of our sinful choices are betrayals of grace and the Cross. They tell plainly how mindful we are of grace and the Cross. Are God's grace and Christ's cross loopholes to us?