

David's Restoration: The Confrontation

Call to Worship: Proverbs 3:11-12

1st Scripture: 2 Samuel 11

2nd Scripture: 2 Samuel 12:1-9

Hymn Insert- *Speak O Lord*

Hymn #7 (Supp.)- *Calvary Covers it All*

Hymn #186- *When I Survey the Wondrous Cross*

Introduction:

We have followed David's sin, *from* its conception, when, being idle, he lusted after Bathsheba in his heart, *to* its gross and escalated conclusion, when he had Uriah murdered, and took Bathsheba to be his own wife. And throughout the whole course of David's self-deception, God had sent several signs of warning, and means of escape, so as to shake David out of his corrupt stupor, but David passed them all by, until he had finally done all, to cover his sin. And by every outward appearance, it looked as if David, had gotten away with everything. The Ammonites took care of the dirty work of killing Uriah, and now David was free to marry Bathsheba, presenting the presumption that the child in her womb, was legitimately his, following the death of Uriah. But, as we saw at the end of chapter eleven, there were a pair of eyes, which David could not escape, in all of his crafty scheming; there were a pair of eyes that saw every single detail of David's wicked works, even when they were first contrived and formulated in the depths of his wayward heart. We were told in verse 27 of chapter eleven, "But the thing that David had done displeased the Lord."

Hebrews chapter 12:6, teaches us, "For whom the Lord loves He chastens, and scourges every son whom he receives." Indeed, David was deeply loved by the Lord, and this morning, we will begin to consider how the Lord works toward restoring him, even through difficult and painful chastening. David will be forgiven and restored, but not without the anticipation of great and severe temporal consequences. This morning then, we begin by considering "the confrontation;" that first and necessary step, in the process of restoration.

I. The Confrontation

We notice that God's means of confrontation, which was especially common during that period of history, post-Moses (post-the giving of the Law), and before the completion of the Canon of Scripture, was by the vehicle of a prophet. God sends Nathan to confront David with his sin. And brethren, right from the outset, we can take note of two very practical applications, that ought to be presumed by this:

1) While God, very easily, could have directly spoken to David, He used prophetic means to accomplish this end. In the past, David himself, had sought the will of God, through Nathan the prophet, and through Abiathar (the High Priest), by way of the ephod. And so, even with David, we can see that God, rather than communicating directly with David (as He had done with Moses), chose to use a mediating means of communication. Now, we certainly can and ought to see this as a reflection of the mediation, which alone brings us to God, through Jesus Christ. Indeed, every Old Covenant mediator, be it a prophet (speaking for God to the people) or a priest (speaking to God, on behalf of the people), was a finite reflection of the eternal and perfect Prophet and Priest, the Lord Jesus Christ!

But furthermore, brethren, as God would confront David with his sin, by means of a prophet, let us also note, that rather than directly speak Himself, God chooses to convey His truth to us; to convict us of our sins, in the present, by means of His Holy Word. The prophetic office has been dissolved; indeed, it has been melted down, as it were, and remolded and shaped into the written Word of God. We no longer have prophets, because we have a completed Canon of Scripture, which addresses every relevant matter, connected to our spiritual life! The Word of God ("All Scripture"), Paul states to Timothy (in 1 Timothy 3:16ff) *thoroughly* equips the man of God, to perform every good work, because it is able to convict, provide reproof, offer correction, and instruct in every manner of righteousness! We need no prophet, because we have the completed prophetic Word, and all that we need of the prophets of old, is given in the Word. And so, as we see Nathan being sent to confront David here, let us not miss this presumed reality.

2) Spend a moment, brethren, considering how painful, grievous, and difficult of a task, it was for Nathan to confront David, with his sin. Just learning about David's sin, certainly sunk his heart, deep in a vat of sorrow, but now, to be the one to confront him, must have added weight to the whole package of sorrow. David was not only the king, but he was also Nathan's friend, and David was not only Nathan's friend, but he was also the king. David blew it big time,

and Nathaniel was the one, who had to now awaken David from his malicious stupor, so as to bring his sin to light. But to this end, Nathaniel was indeed, faithful! For, he knew that, "the blows of a friend are to be preferred, more than the kisses of an enemy." And furthermore, Nathaniel was righteously concerned for the glory of God, and knew that he must fulfill his prophetic office, lest he himself, bear guilt in the matter. Many prophets suffered persecution for fulfilling such an office, but thanks be unto God, that the Spirit of God was at work in David, "the man after God's own heart."

Needless to say, Nathan will confront David. And brethren, let us learn by this, that though it is not always the task to be preferred, that it is, indeed, a great act of love, to confront our brothers and sisters in Christ, with their sin, when they themselves are blinded by it. And let us be prepared to receive rebuke and correction, when others take up the courage to confront us, seeing their love for us, as far greater than any embarrassment, we may suffer, because of our own sin. Sadly, one of the greatest and necessary sources of growth for the church, namely, the loving rebuke, is often crippled by our pride (because we don't like to be confronted with our sins) and our fear of man (because we are afraid to confront others with their sins). If we could all just gather around the table, as it were, and begin with the assumption that we are all defiled sinners, covered only by the righteousness of Christ; if we could all but be honest with ourselves and others, and confess that we are more than capable of the worst of offenses, perhaps, we can better work together to chip away at our remaining sins, and create a great whirlwind of growth in the body, because we are ready to aid in each other's growth; in the type of growth that cannot be produced on our own. Indeed, one of the very purposes of the Body of Christ, is to serve as a means of mutual sanctification, so that, as all of the parts grow, the whole body grows, and that, into conformity to the Perfect Head, the Lord Jesus Christ!

Again, Nathan, David's friend, and David's loyal subject, out of love for God and love for David, steps up to the plate, and faithfully confronts David, in accordance with his prophetic office. And brethren, this is a role that we must all fill, no longer having prophets, but all having access to the completed prophetic Word; the inerrant, infallible Canon of Scripture! Leviticus 19:17- "You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him." [Note: The same man, who had the joyous privilege of pronouncing God's blessing on David, of an eternal covenant, here, must confront David with his sin]

And so, Nathan is sent by God to confront David, and he does so, by way of a parable. And the significance of this method, is that it provides great and critical impact. It serves to pry open the heart and soul of the hardened David, leaving him open and prone, to the God, who must now perform major heart surgery, in his wayward son. It will help David appreciate the gravity of his sin, especially when he comes to realize that he is the criminal, who, at least for the moment, becomes the object of his own great wrath and judgment.

And so, the parable begins with two men, one who was very rich, and the other, who was very poor. The rich man had exceedingly many flocks and herds, but the poor man had only one single, little, ewe (female) lamb. And the poor man, who only had the one little ewe lamb, having nothing else, took special care of that lamb. He treated it as family. It ate of his own food, drank from his cup, slept in his bosom...it was like a daughter to him, which grew up with him and his children. And so, having set up the very clear distinction between these two men, Nathan then moves on to paint the horrible crime scene. A traveler/visitor comes to visit the rich man, and he refuses to give up one of his many sheep, when seeking to provide hospitality to the traveler. Instead, he takes the one ewe lamb, which belongs to the poor man, and prepares it for the traveler, as a meal. Rather than take a single lamb from all of his many flocks or an animal from his herds, which would have been an unnoticeable loss, he takes the one lamb, which belongs to the poor man; which was like family to him, and uses it for the meal. And so, clearly, the crime here, is not merely an act of stealing, but furthermore, a *heartless* act of stealing, where a man, who had everything, coveted and took, from the man, who had nothing. The crime is horrendous, beyond offensive, and most heartless. It would stir anger in the heart of any individual, containing even a fragment of compassion in the soul. And indeed, that is exactly what it does to David! Only, what he doesn't yet realize, for the moment, is that *he* is the "rich man!"

And so, we are told, "So David's anger was greatly aroused against the man, and he said to Nathan, 'As the Lord lives, the man who has done this shall surely die. And he shall restore fourfold for the lamb, because he did this thing and because he had no pity" (vs. 5-6).

Indeed, the parable had had its affect! Nathan was able to give David a proper visual of his own sin, in such a way that he could appreciate its gravity, and the tremendous lack of pity, he had shown to the faithful Uriah, who had far less than the king had. And so, David, full of

anger and wrath toward the man described in the parable, which he does not realize, actually speaks of him, pronounces judgment against the rich man. "As the Lord lives, he will die!" In saying this, David is stating with the utmost guarantee; with a vow, as it were, that he will have this man put to death. And furthermore, the man "shall restore four-fold for the lamb;" more than the law would normally require for such a crime (normally +1/5th more, and certainly not death!), because the offense is magnified, by the rich man's lack of pity, for the poor man. In other words, the crime is further aggravated by the fact that the man, who had everything, stole from one who had virtually nothing (and who valued the very little that he did have).

Having David then, pinned against the wall, Nathan removes the blinders, and pits the arrow of conviction right at David's own heart. "Then Nathan said to David, 'You are the man!'" (vs. 7a). And with that, he presents the evidence, as well as the great insult, especially cast upon God, by this great evil. "Thus says the LORD God of Israel: 'I anointed you king over Israel, and I delivered you from the hand of Saul. I gave you your master's house and your master's wives into your keeping, and gave you the house of Israel and Judah. And if that had been too little, I also would have given you much more! Why have you despised the commandment of the LORD, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife to be your wife, and have killed him with the sword of the people of Ammon'" (vs. 7b-9).

And so, the parable given by Nathan, here takes on its real form. God had graciously blessed David abundantly, making him king over His people, delivering him out of the hands of Saul, giving him all that belonged to Saul, and setting Israel and Judah beneath his throne. David had enjoyed the highest position among God's people. Indeed, he was that rich man! And furthermore, if that had not been enough, God would have given him much more. But, in taking Uriah's wife, David stole what was not his, from a man, who had far less. And in doing so, he despised the commandment of The Lord, doing evil in His sight. As grievous as David's sin was, against Uriah, his greatest offense was against his God! He despised, as it were, God's blessings, by going beyond them, to take, that which was forbidden! And furthermore, he had murdered Uriah, by the sword of Ammon, by ordering Joab, to set him up, to be killed in the battle. And so, by his sin, David had most severely offended his God, who had blessed him beyond

comprehension, more than warranting David's respect and obedience (both of which, David had cast aside, in all that he had done).

And so, we leave off here, in our consideration of the confrontation, whereby, Nathan confronts David with his sin. Next time, Lord willing, we will look at the pronounced consequences of this sin.

II. Concluding Thoughts and Applications

Brethren, let us then conclude our time, by considering a few closing thoughts and applications, for this morning:

1) Brethren, consider again how deceptively wicked our hearts can be, and how utterly blind we can be, to the gravity of our own sin. David was prepared to sweep everything under the rug, and to move on with life. All he could think about was covering his sin, and moving on, and now he was on the other side, of a heap of spent wickedness. He was entangled in the snare of his sin, and in desperate need of someone, outside of himself, to come in and rescue him from the disaster that he had created. And now, he is awake on the other side, with the sins of covetousness, adultery, thievery, lying and murder in his pale.

Does this not give us great reason to strive hard to "put to death the deeds of the body, by the Spirit?" Does David's warning to us, saying, "Avoid this path at all costs," speak loudly to our hearts? Do we not fear, how far the "chloroform" of temptation, can carry us, today, into an hypnotic cycle of multiple sins, no matter how spiritual we have been yesterday? Brethren, let us not light sparks, near rooms filled with explosives, lest we bring the whole house down, on top of our heads, wondering after the fact, how in the world we got here! David never planned for this! David did not intend this, from the outset! He was not ready! He was idle! The hook came, he took the bait, and here is where the chips have fallen! He was "the man!" The one who could always say, "Oh how I love Your Law, O Lord"; the one, who could so beautifully write and sing of the wonderful commands and statutes of the law, could yet, despise them...even to this degree! Brethren, let us dare not think that we are naturally any better or stronger, than the "man after God's own heart!" We ought to be "grace beggars," coming daily with our hands open wide, before the throne of grace, pleading for God, by His Spirit, to keep us from making shipwreck of our faith! Oh what a precious faith, God has given us! But, though it was given us, who is sufficient to maintain it, in his own strength? Only, as Jude tells us, "And now unto Him, who is

able to keep us from stumbling, and to present us faultless before His throne with exceeding joy..." Every step we would take, brethren, would lead us down a flight of stairs, if God did not direct every step, in Christ!

2) Recognize the tremendous love of God, for David, seen in this confrontation, brethren, and see, that those whom God loves, He chastens. We might be tempted to think, "Perhaps, it would have been better for David, had he not been confronted by his sin." After all, how many people, in this life, stuff skeleton after skeleton in their closets, and the door never seems to remain open, long enough for them to get caught. "Woe is David, that God should confront him!" Well, God confronts and deals with His beloved children, that He might restore them to Himself, and bring about a sanctified reconciliation. The Lord would not leave David in his sin. No, He would confront him, and in large part, for David's good!

Conviction of sin, brethren, is a precious gift from God! Being granted repentance for sin, is a precious gift from God, never to be owned with regret. What a blessing it is, that God should grant us repentance in this life, so that we might be spared from a heap of guilt, and judgment in the next, and so that, we might be given a fresh opportunity to continue on toward conformity to Christ, rather than be stunted or hindered in our growth. Oh brethren, our Lord brings our sins to our attention, not to condemn us, but to lead us to confess them to Him, and to find grace for forgiveness and repentance, so that we might maintain our relationship with, and joy in, Him! What a loving Father we have, who would care too deeply for us, than to leave us in our sins! Indeed, according to Romans 1, the very evidence of the judgment of God, upon a people, is that He gives them over to their sins; He lets them enjoy them; He hardens them in them, so that they heap up sin upon sin, until they are utterly destroyed, in a greater judgment, when they stand before Him, on the Day of Judgment. Praise be unto God, brethren, that we are Jacob and not Esau, Israel and not Pharaoh, Peter and not Judas, David and not Saul...etc! Conviction of sin can be painful, but when it leads to genuine sorrow and repentance, it is the soul's lifeline! And so, let us be ready to receive scourging from the hand of God, and any temporal consequences for our sins, seeing the grace of God in the whole process, ready and willing to accept whatever He deems proper, in the handling of our sins. And, at the end of the day, we ought always to respond to the concern of our treatment from God, with the words, "God has always treated me, far better than I deserve!"

To the unbeliever...

Benediction: Jude 1:24-25