

"David Restored"

2 Samuel 12:15-31

Introduction:

Concept: God forgave David, He 'put away his sin' (2 Samuel 12:13b); not its consequences. Second, he left him with a friend who would never betray him, Joab.

Dying for someone else's sin - 2 Samuel 12:15b-23

Original Sin

Sin is lawlessness according to 1 John 3:4 and this lawlessness is universal (Romans 2:15-29).

I take a couple of things from this Biblical truth. First, I am not as bad as I could be, thank God for civil and moral restraints that "box me in" for parents who guided me, for teachers and leaders who shepherded me and for the law of the land that keeps me walking on the straight and narrow.

Second, alone, in my nature and in my action, I lack spiritual good that would draw me to God; all of me is tainted by sin and I naturally wander (Isaiah 64:6; Jeremiah 17:9; Romans 3:9-20; 7:18; 8:8; John 6:44; 8:34; 15:5; 1 Corinthians 2:14; Ephesians 2:1-2; 4:18 Titus 1:15; Hebrews 11:6;).

Celebrating new life - 2 Samuel 12:24-25

Enjoying Victory Again - 2 Samuel 12:26-31

Precept: Two important things: first, leadership is emboldened and supported by loyalty and its personal and collective efforts—don't abuse that privilege; David did. Second, we may be asked to forgive leaders who fall.

Conclusion: Can the death of an innocent child, the birth of a replacement child and an enriching military victory undo a moral failure? NO, but God is faithful, David repented, but the consequences of David's very poor judgment had to be punished.

The consequences of God putting David's sin away is also noteworthy, David and Bathsheba are blessed with another pregnancy, another boy, Solomon, Jedediah (2 Samuel 12:24-25). When God forgives relationship is restored from his direction—count on it.

God's steadfast love never left David in spite of the fact that a child died and later in his reign 70,000 innocent people died—God really loved David and that included a plan for his life that went beyond his foolish choices—something that only God can do.

David's punishment moved from him to his innocent son because the consequences of sin cannot be simply set aside; it must be atoned for and, David's son is the designated atoning sacrifice.

Faith is expressed and understood in the context of this well known story: we sin; we are called to repent and believe and we are subsequently forgiven. This was first God's gift and second it was David's challenge to receive well.

There are two large issues in this story that should be mentioned: first, the ever increasing looseness of sex in our marriage culture and personal relationships; it is epidemic in the west. Second, the abuse of power that permeates the leadership culture in the west and has found its way into the Church. We must hear the voice of God calling us to the standards of God's Word.