

Lessons from the Fallout of David's Adultery and Murder of Uriah

By David DeWitt

2 Samuel 12:1-23 tells us about the initial fall out of David's adultery and murder. The Lord sent Nathan the prophet to David and Nathan came with an allegory. Nathan pictured David as a rich man who stole a pet lamb from a poor man. Then David was angry and said *the man who has done this deserves to die* (v. 5). Notice that although David tried to cover up his own sin, he recognized it with the insensitive selfish rich man in the story. David's sense of right and wrong was still intact. So, David's sin was a failure like Paul in Romans 7, not the act of someone disagreeing with God's standard of righteousness. David sinned but he didn't try to change God's rules about sin.

Nathan said, *you are the man*. Then through Nathan God reminded David, that He was the one who delivered David from Saul, gave David the kingdom and gave him all his wives. Then God made an interesting statement. He said, *and if that would have been too little, I would have added many more things like these*. Since the issue was David taking Uriah's wife, we can only assume that God would have given David more wives if he wanted them. But since David took Uriah's wife and had him killed, God announced a punishment for David. It's important to notice, at no time does God tell David he sinned against Uriah or Bathsheba. Rather He gave two aspects to David's sin,

1. *You have despised the word of the Lord;* 2. *By doing evil in His sight.*

When David heard it he said, *I have sinned against the Lord*. When he wrote about it he said,

Against you, you only, have I sinned and done what is evil in your sight, so you are justified when you speak and blameless when you judge (Psalm 51:4).

Because of David's repentance, Nathan told him, *The Lord has taken away your sin you shall not die* (v. 13). There was no atoning animal sacrifice David could do for his sin. It required the death penalty. But God did what He did when Israel left Egypt and what God does with our sin. Paul said *for Christ our Passover also has been sacrificed* (1 Corinthians 5:7). David's sin was not atoned for it was passed over. An atonement is a temporary covering of sin which must be repeated. The Passover was a once for all event that must only be remembered.

Even though David was forgiven, he did not escape the consequence of his actions, nor God's judgment upon him for his actions. Although David's sin could be passed over, resulting in his life rather than his death, it still had to be judged. God gave David four overlapping judgments.

1. *The sword shall never depart from your house* (v. 10); 2. *I will raise up evil against you from you own household* (v. 11); 3. *I will take your wives and give them to your companion* (v. 11); 4. *The child also that is born to you shall surely die*. (v. 14)

Theological note: When we receive Jesus Christ as our Savior, by faith we become children of God (John 1:12), destined for heaven (John 3:16). At the point of our faith, God passes over our sin because the blood of Christ is our Passover. When we sin as believers, we do not cease to be children of God (Romans 8:1). Our salvation is secure (John 5:24). But God still judges our sin, in that we receive less rewards in heaven (1 Corinthians 3:11-15). And that's a big deal (2 Corinthians 5:10).

Application: Do not think your actions will escape judgment, just because you have eternal salvation.

Their child became sick. David prayed, fasted, and lay on the ground all night, but seven days later the child died. Then David went home, cleaned up, changed clothes and ate some food. When asked why,

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 he has died; why should I fast? Can I bring him back again? I will go to him, but he will not return to me (2 Samuel 12:22-23).

- **Observation #1:** While the child was alive, David prayed, wept, and fasted.
Application #1: It is always good to pray for life even in seemingly desperate situations.
- **Observation #2:** David prayed for the grace of God, but did not get it.
Application #2: God does not always grant His grace (selected favor) to all believers all the time.
- **Observation #3:** David stopped praying when the child died.
Application #3: There comes a time when a particular prayer requests should end.

When David said, *I will go to him, but he will not return to me*, he may be referring to going to the child in some after-life situation. If so, it would be the place where Samuel was (1 Samuel 28:15), the good part of Sheol (Luke 16:19-31). But David may be referring to the inevitability of death. **At any rate, this does not mean all babies everywhere who die go to heaven. At most, it indicates that infants of believing parents who die, go to heaven** (1 Corinthians 7:14).