

## Seoul Grace Community

### David: Lessons for a Wounded Life

#### "A New Grace"

#### 2 Samuel 11:2-27 (including references to 2 Samuel 12)

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### 1. Introduction

- a. We've been looking at David (and characters in his life) in order to understand the way in which God addresses brokenness, hurt, loss, pain, fear, worry, etc.
  - i. Overall: God tends to work opposite to the way we work
    1. He forgives in a way we don't (David's sin with Bathsheeba)
    2. He chooses people in a way we wouldn't (choosing Samuel instead of Eli)
    3. He saves in a way we might think silly (sending David to Goliath)
    4. He protects in a way we wouldn't (Jonathan's life for his friend's David even when Jonathan deserved the crown)
  - ii. God will most often work in the times we least expect as a way to say "I don't march to your beat"—"I don't fit your expectations"
- b. This story is about the motivation for sin, the act of repentance and the demonstration of grace

### 2. The Hurt

- a. David is older now, in a later phase of his life (chapter 11:1-2)
  - i. He's the powerful king by now (2 Samuel 8—he conquers nations, appoints a cabinet)
  - ii. He has "mighty men" who saved his life—Uriah is one of them—David owed his life to them because they had saved his (2 Samuel 23: 8-39)
- b. As the all-powerful king, David commits a major sin by taking Uriah's wife and sleeping with her and the motivation for this sin is what is most telling about the human heart
  - i. There's no explicit explanation given for his psychological motivation
  - ii. What we do see is this story mirrors, in part, the story of Saul when he rejected as the king (1 Samuel 15)—Saul offends God and sins, Saul lies to cover it, Saul is exposed and repents
- c. Lesson: we see the king who *takes* and wants what he wants
  - i. This is the pattern Samuel warns about in 1 Samuel 8:11-17
    1. Years of political workings have slowly changed David—he has changed slowly over time—subtly switching to the way the world works
  - ii. The root of sin in the human heart: I know better. I want, so I'll take. I know what's best for me and what makes me happiest (as seen when Adam and Eve make the first sin)
    1. It's actually a warning of sorts: when we have what we want, we tend to think we know what we need
    2. Those in power, or with ability, tend to rely on themselves rather than on God
  - iii. The way of the world: take what's yours by right, you've earned by golly, you deserve it

### 3. The Shame

- a. David apparently feels a shame that needs to be covered up at all costs
  - i. David tries to cover his sin by trying to get Uriah to sleep with Bathsheeba (2 Samuel 11:6-13) so that Uriah will think the baby is his and not David's
  - ii. Uriah won't oblige because he wants to stay focused on the battle, so David sets it up to have him killed
  - iii. David was so willing to cover up his mistake that he was ok sending out one of his best men and closest friends to be killed
  - iv. The lengths to which we will go to cover our faults and errors can be quite amazing
- b. The sin and shame are exposed by Nathan who essentially prods at David's conscience through his parable (2 Samuel 12)
  - i. David utterly condemns the man in the parable who took what wasn't his simply because he had the power to do so

1. Isn't this how we operate? When others mess up, they're losers. When we mess up, "it's complicated"—we are quick to deflect blame to others, to accuse others, to pin our errors on the actions of others ("well, they forced me into this situation," etc.)
  - ii. Nathan says "it's you" and David's conscience starts to get pricked
- c. When his shame and sin is exposed, David repents (which is vital to understanding this story)
  - i. Not trumped up guilt for what he did, but admitting the wrong against God (2 Samuel 12:13)
  - ii. Of course he didn't just sin against God alone, but this is a way for David to truly realize that his sin wasn't merely breaking a rule but rather breaking the heart of his Lord and Maker—religion means following the rules, Christianity means having a relationship with God which radically changes our perspective on sin and wrongdoing.

#### 4. The Grace

- a. But Nathan says something interesting to David
  - i. God gave you all you wanted and you still wanted more (2 Samuel 12:8)
  - ii. So the sword will remain in David's house (2 Samuel 12:10)—God can't simply turn a blind eye to sin—it's real and has consequences so it must be dealt with
  - iii. BUT: "the Lord also has put away your sin; you shall not die" (2 Samuel 12:13)
    1. There's a substitute
    2. In the story here a son takes the place of David for David's sin
      - a. It's crazy and nonsensical for God to deal with David's sin this way—it makes no sense on face value—but that's grace.
    3. Grace is foolishness at face value (1 Corinthians 1:18)
  - iv. All our days are measured by beats and here God is making jazz in the off beats, off melody
- b. This is why David can write Psalm 51 at this time of his confession, repentance, and forgiveness
  - i. Have mercy on me God according to your steadfast love (underline added)
- c. David deserved to die and he didn't—a son took his place
  - i. Once again, God send a substitute to die and save the sinner
  - ii. One of David's descendants shows this grace to those who deserved to die instead
  - iii. Jesus didn't deserve to die, but he did while we, who deserve that and so much more for our mistakes, are spared! (2 Cor. 5:21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God)

#### 5. Conclusion

- a. This is the entire narrative of David's wounded life: His wounds disqualify him, God's grace accepts him
  - i. If you know this, then it changes the way you look at others because you know God is working through their wounds and you don't have to
  - ii. If you know this, you'll allow the "Nathans" of the world to come into your life and speak truth and allow for grace
- b. In the life of David, we see that wounds are healed, lives are fixed, and there's nothing—good or bad—you can do to push God away because it's his grace that draws you near in the first place
- c. The cross where Jesus dies for you once and for all saying that all your wrongs, sufferings, pains, losses, errors, mistakes---it's put away forever ("It is finished" John 19:30b)