

Justice Will Prevail

February 09, 2022

Scripture: 2 Samuel 12:1-9

Summary: This lesson is about the Justice of God.

When people talk about the attributes of God you are almost certain to hear about God's Love, God's Mercy, and God's Grace. I guess you could call these the "popular" attributes of God. There are also some that are not so popular. I would call them the forgotten attributes of God. These would include God's Wrath and God's Justice. Of these two the most unpopular is God's Justice because many would find the very thought of a punishing God to be distasteful.

Chapter 11 in the Second book of Samuel tells in base details of David's double sin of adultery and murder. The chapter reads like a journalist's account of the events until you get to the 27th verse where the chapter ends with these solemn words, "But the thing David had done displeased the LORD." The injustice, the sin, the iniquity and the transgression that David had committed displeased the LORD. Proving no one is exempt from divine justice.

Chapter 12 opens with these words "The LORD sent Nathan to David". The Good News this evening is that the LORD SENT.

While we are contrary, hardhearted, hardheaded, disobedient, and sinful The LORD Sends. It is the LORD, who makes the first move; it is the LORD that takes the initiative, the LORD that instigates an encounter with David.

Twelve times in the last chapter the author employs the word "sent". A number of these instances refer to David "sending" someone or "sending" for someone.

This word indicates that David is a man of power and authority, and so he can "send" for whatever and whoever he wants, including the death of Uriah. Now, it is the LORD who does the "sending" illustrating the LORD's power and authority over David. In response to David's action, the LORD does not send lightning bolts to strike David down. Nor does the LORD send a plague upon David's head, rather the LORD sent the prophet Nathan to David.

The text says, "The LORD sent Nathan to David." David, the giant slayer. David, the poster boy of God gone badly. David, the man after God's own heart. David, the one who God makes an everlasting covenant. David, the one who countless statues have been carved in his honor. The Greatest King of Israel. The LORD sent Nathan to David, after David's great sin.

Now this move of Nathan to go to David is no easy task. For David was King. And the King was the highest office in the land a position which could easily justify his actions. Furthermore, there was no higher court of appeals, the king's ruling was the final ruling, and at this point, no one knows what David is capable of doing. As King, David represented the government of the people. He was the executive, legislative, and the judicial branch of the government. He was the Senator, Representative and the President of the people. He had all of the power and authority over the lives of the people.

David was not only Nathan's King, but he was also his friend. Together they had planned for the building of the temple. Together they had drawn the order of the temple services. Together they discussed the revelation of a Messiah King. After the death of David's best friend, Jonathan, Nathan becomes David's closest friend, the one who David shares his secrets, hopes, and dreams.

One of the most difficult tasks of any believer is to reprove a love-one, to break the news of sin. For their sins are the ones we want to justify?

We need courage to tell our friends when they have acted unjust.

We are all familiar with the slogan Friends don't let friends drive drunk, the message is simple; you should do whatever is in your power to stop them, if they are your friends. David had become drunk on power and position and Nathan is sent in order to stop him.

Nathan arrives at the palace with a heavy heart and a simple story. Nathan does not approach David directly, but indirectly. Nathan uses his words to sneak up on David's heart. The creativity of the story is that it would touch a Shepherd's heart. You do know that David was a shepherd before he was king. He had to be called from watching the sheep in order to be anointed. Also, he wrote the 23rd numbered Psalm, better known as the Shepherd's Psalm.

Nathan makes his appeal in a judicial parable about "A Rich Man and a Poor Man". Nathan makes his appeal to the compassion for the poor in David. Nathan makes his appeal to the sense of justice in David. Nathan makes his appeal to the sense of right and wrong in David. And to David's sense of decency.

The story is told about a dreadful case of injustice. The crowning touch is in David's display of righteous indignation in the religious flavoring he gives it by the words, "as the LORD lives". As surely as the LORD lives, the man who did this deserves to die! In the Hebrew it literally means, a son of death is this man. He must pay for that lamb four times over, because he did such a thing and had no pity.

The power of the story can only be demonstrated in its effects upon the heart of David. The story gets David to pronounce judgment on the crime before he realizes that he is the criminal. David unleashed his fury on the fictional person in the story. He is clearly bothered.

Then Nathan brings formal charges against David as the wrongdoer: "You are the man!" This word convicts David of his sins.

The story shows David the horror of his unjust treatment of Uriah. David's sentence will be carried out on his own head. For David is right in that the unjust man should die. David is right when he says that he should repay fourfold. Now that the king has pronounced his sentence, the sentence must be carried out against the king.

Through Nathan, God draws David's attention to his sin against God. Note the repetition of the pronoun "I" in verses 7 and 8: "I anointed you king over Israel, and I delivered you from the hand of Saul. I gave your master's house to you, and your master's wives into your arms. I gave you the house of Israel and Judah. And if all this had been too little, I would have given you even more. Then twice the LORD puts the blood of Uriah on David's hands. After God has given you so much, why did you despise the word of the LORD by doing evil in his eyes?"

God speaks to David as though he has forgotten these things, or rather as though he has come to take credit for them himself. God has given everything David possesses. Has it been so long since David was a lowly shepherd boy that he has forgotten? David is a "rich" man because God has made him rich. And if he does not think he is rich enough, God was willing to give more to

him. David has begun to cling to his "riches," rather than to cling to the God who made him rich.

David's problem is our problem in that his possessions have come to own him. He is so "possessed" with his riches that he is unwilling to spend any of them. He wants "more" and "more," and so he begins to take what isn't his to take, rather than to ask the divine Giver of all he has. When we look around we see the same desire for more and more without any regard for the divine Giver. We are willing to take that which isn't ours to satisfy our desires.

First and foremost, David's sin is against God. He has ceased to humbly acknowledge God as the Giver of all he possesses. He has ceased to look to God to provide him with all his needs - and his desires. David has not only ceased to ask God to supply his needs, he has disobeyed God's commands by committing adultery and murder.

David's sin against God manifests itself by the evils he commits against others.

Nathan outlines these; employing a repetitive "you:"

You despised the Word of the LORD by doing evil in His sight.

You have struck down Uriah the Hittite with the sword.

(You) have taken his wife to be your wife.

(You) have killed him with the sword of the sons of Ammon.

As someone has said, "The mills of God's justice grind slowly, but they grind exceeding fine."

Today, Uncle Sam stands in David's shoes. Today, Uncle Sam, You are man! You condemn Affirmative Action that helped a few thousand African-Americans get admittance to the halls of higher education, without opening your mouths over Affirmative Action for Lobbyists who load our federal tax codes with preferences for special interest. Uncle Sam, you have robbed the sweat, blood and the tears of the immigrants who came here after hearing your talk freedom and democracy and have given them second class citizen rights. Uncle Sam, you are rich in technology, rich in heritage, and rich in diversity, because God has made you rich.

Yet the LORD is watching you. Watching you build more jails than jobs. Watching you build more prisons than rehab centers. Watching you build more places of entertainment than places of education. Watching you use the poor as a political football for your political games. The LORD is watching you build guided missiles and while ignoring misguided children. With the rise of the Internet the world is truly one city, and Uncle Sam you are but one person in the city.

The LORD will not allow you to take what you want, from whomever you want. Remember that this Divine Attribute of God will prevail, Remember Justice will prevail