**Special Presentation**

2 Samuel 11

Roger Myers

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 **Roger:** Okay. We’re live, here from the barn. So let’s open with a word of prayer this morning here.

 Heavenly Father, we thank You so much for this morning and for all these men gathered to hear from You. Lord, we just pray that You would open our hearts and our minds to hear from You and that You would teach us Your word. And Lord, we do pray for Bruce; we continue to lift up him and Becky. And we also pray for Jeff, Abbey and Nathan, Lord, that Your comfort and peace would continue to be with them and also with Tab’s family. And Lord, for any unsaved members we pray that they would indeed come to Christ. So Lord, we thank You again for this time. Bless us this day in Christ’s name. Amen.

 **Brave Men:** Amen.

 **Roger:** Okay. Can everybody hear me okay back there?

 **Ted Wood:** It might need to be a little louder. I have my hearing aids on, but that doesn’t say a lot.

 **Roger:** How about that? All right, so today we’re going to talk about Psalm 51. And on the table you have a little bit of an outline there; let’s go over that real quick.

 So it talks about repentance, and what it means to truly repent. And I will get a little bit into the Psalms. As an engineer I have too much time on my hands, so here are some spread sheets on the Psalms. Hopefully maybe you’ll find something new, or maybe something that you’ve seen before.

 I’m going to talk a lot. You really can’t talk about Psalm 51 without getting into the great fall of David. So we’re going to spend quite a bit of time and actually take the time to read the Scripture instead of just listening to a quick summary that I’ve put together. So we’ll read 2 Samuel 11 in its entirety, and I’m going to read 2 Samuel 12:1-15, where David sort of repents, if you recall; we’ll get into that. We’ll talk more about David’s sins and make some applications. Then we’ll transition into Psalm 51. I’m not sure how far we’ll get today; it’s not intended to be one time, one and done.

 If anybody has ever seen his video series on Psalm 51, R. C. Sproul has eight 23-minute sessions. So I’ll talk about the sources I have too. And as with last time, all of the slides that come with my notes I’ll make available to anybody that wants them.

 All right. So with that, let’s get started. So first things first. I don’t know if you guys are history fans, but—

 **Ted:** Yeah.

 **Roger:** I strategically cropped a picture of Bathsheba. Let’s say that it was a little bit more risqué.

 **Ted:** Even that much is too much.

 **Roger:** Even that much is too much. *(Laughter)* Yeah, I should have cropped it a little more toward the neckline; I’m sorry about that. And so the other painting—and you can’t see it in the back because the references are small—is David and Uriah, both Rembrandt’s.

 **Don Maurer:** Okay. Well that reminds me of an incident back in 1996, whenever a friend of mine and I were going to a Promise Keepers event that night. We were at a mall in New Kensington, and I smelled perfume. I said, “Boy, are we passing a perfume shop?”

 And he said, “No, it’s a woman. Now don’t take that second sniff.” *(Laughter)*

 **Roger:** Yes. Don’t be tempted, Don.

 **Don:** All right.

 **Roger:** Don, I have a slide up there; it’s a bit of a reprise, okay?

 **Don:** Okay.

 **Roger:** It’s an advertisement. At the top it says that it’s an unpaid ad for the Brave Men Select Committee to keep Donald F. Maurer as the make or break Brave Men M.C. This is not authorized or affiliated with any mainline denomination—*(Laughter)*—that would teach anything but the whole counsel of God. So anyhow the photo shop is courtesy of Jeff Stivason himself.

 **Don:** Ah, now that makes sense.

 **Roger:** All right; I couldn’t resist. *(Laughter)* I asked for some fresh stuff from Jeff, but he’s busy with seminary, finishing up his lectures.

 **Don:** Right. Okay; very good, very good.

 **Roger:** Okay. So here are the teaching resources. One is based on R. C.’s series on Psalm 51. I also took Jordan’s advice and brought *The Treasury of David;* it’s very, very good.

 I got a little bit into Calvin’s *Institutes.* There isn’t going to be a whole lot of that; that’s a little bit over my head. I did use my new *Reformation Study Bible,* and then also *Learning to Love the Psalms.* Has anybody ever seen Robert Godfrey’s Learning to Love the Psalms series?

 **Don Maurer:** Yes.

 **Roger:** It’s also very good. Other ones I’ll reference later include a really good sermon by John Piper called “A Broken and Contrite Heart God Will Not Despise.” There’s just so much that you really can’t really do it all in two sessions, right? So anyhow, let’s move on.

 I want to start out with repentance because R. C. starts with it. I figured it would be a good enough place for me to start. So with repentance, one thing that he says up front is: *“Do you think the concept of repentance is missing from contemporary evangelism?”* And he makes some comments here. I’ll just quote them; I’ll read them to you.

 *“The concept of repentance has all but disappeared today in our efforts to evangelize. We underplay the Biblical mandate to repent.”*

 (Someone) says: *“Evangelical repentance is turning from sin. I now recognize that it is ruinous to a new life of following Christ in righteousness, now embraced as the only hope of life.”* And R. C. pointed out that when Jesus came He said in Matthew and Mark, *“Repent, for the kingdom of heaven is at hand.”* And then Jesus came into Galilee proclaiming the gospel of God and saying, *“The time is fulfilled and the kingdom of God is at hand. Repent and believe in the gospel.”*

 So at least for me, I will share a little bit of my testimony up front. When I thought I was saved back in the late ‘70s at AJP, I had a friend of mine that had a fancy car, a Dodge Challenger. He would pick me up outside my house. He would take me to the Jubilee CMA Church. And on Friday evenings he would take me to the coffee shop. He was the lead guitarist for a Christian rock band called Jeremiah.

 Anyhow, you know, I don’t really recall those early days. I didn’t hear much about repentance. I think that a lot of times as new Christians we don’t hear much about repentance. So when it comes to that I will just start here, because I know that for me—and maybe some people can weight in here, too,--I’m basically not ashamed to say that it was a long time before I really realized what I was supposed to do as a believer when it comes to repentance.

 And that’s partly why I wanted to choose this Psalm. Whether we’ve sinned as grievously as David did or whatever it is,--we’re not going to go around the room and ask!—but to me Psalm 51 is quite powerful for that reason. I just didn’t realize what was expected of me by God because I wasn’t hearing it in the Methodist church, or even in the Baptist church or the Christian And Missionary Alliance church. It’s almost as if God is love and that’s all you need, almost like the Beatles song—that kind of thing. Anyhow, does anybody have any comments they want to add to that? I think that’s kind of a good place to start.

 **Ted:** It’s just that I think that I’ve thought a lot about this. And what we tend to do is that I think you have to repent because of your lost condition. And the profundity of our lost condition is so great that we don’t want to think about it. We say, “I became a believer when I was 18.” I knew that repentance meant to quit doing bad things and start doing good things. And it’s a lot deeper than that. So I think we have a natural aversion to thinking about how lost we are.

 **Roger:** Yeah.

 **Ted:** It’s just too horrible to think about.

 **Roger:** Right. I think the one that often gets to me—and I used to attend Christ Church—we would say the prayer of confession, right? And I said, okay. I can think of the things I committed. But what about all the things I’ve omitted? That’s a whole different category of sin. So anyhow, thanks for those comments, Ted. We’ll continue on in that vain.

 So what is repentance? In the Greek *metanoia* means to change your mind. Jordan’s not here. I took the Westminster Shorter Catechism in for Jordan. But anyhow, *“What is repentance unto life?”*

 The answer is: *“Repentance unto life is a saving grace whereby a sinner, out of the true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turneth from it unto God, with full purpose of and endeavor after new obedience.”*

 Again in the video R. C. talks about the liberal side. I probably spend a lot—maybe too much time—reading some of the liberal things. This year is the 100th anniversary of Machen’s *Christianity and Liberalism.* It’s just a wonderful read because there are two competing systems in my mind. We have what we would consider orthodox Christianity and we have liberal Christianity.

 And my younger brother, as Don Maurer knows, has been in a very liberal UCC church for a long time. And he’s a pianist, so he’s a bit of a performer, right? And even though he’s going to go with us to Ligonier in a couple weeks, he won’t leave his church, as much as I harp on him that he’s got to get out of there. They’ve taken away from him his ability for him to pick the hymns that they’re going to sing. He got into trouble for giving a little Billy Graham type of testimony; it was offensive to people. You know, that sort of thing.

 Anyhow, we’re getting a little bit off topic here. But to me this one big divide really kind of goes unrecognized, because we have what we consider as orthodox Biblical Christianity, and then we have the liberal side which is a completely different religion altogether. Sorry for that little bit of a sidestep there.

 **Ted:** This weekend some of the Methodists seceded from the Methodist Church.

 **Roger:** Right. If you haven’t heard, there was already a split because some of the members of the Methodist Church left; I think it was a year ago. And now the new Methodist Church just voted overwhelmingly—and Albert Mohler quoted the stats on “The Briefing”: 590 to 62—they voted for all the LGBTQ-plus platform and all that stuff. So they capitulated completely to the culture.

 Anyhow, let’s move on then. So I thought it was interesting that R. C. said that to miss this concept of repentance is to miss the fullness of truth. So in other words you were previously following the world, right? And you were taking your marching orders from the culture. To repent means to turn away from immoral living and seek forgiveness for your sins.

 Even the Christian can be burdened by a sense of guilt. The only thing that can cure guilt is forgiveness. But repentance comes before forgiveness. So how do we get rid of our guilt? We have to petition God and know that He’s going to forgive us. All right. Do we have any questions before I get to my *Learning to Love the Psalms* slide set? Okay.

 All right. This is what happens when you’re a consulting engineer and you have too much time on your hands to prepare for this teaching. The word “Psalms” comes from the Greek and Latin words. I don’t know Hebrew, but I’ve found that the Hebrew word is *mismor.* I don’t know if anybody here has taken Hebrew; you can correct me on my pronunciation. It means “melody of praise.” And there is another Heber word *tehillum,* which means “praises.” Does Michael know about that?

 All right. I found this interesting too, especially for somebody like Jordan whose not here. This is interesting for those of us that are in churches that sing only the Psalms with exclusive Psalmody. I found this definition: *“A Psalm is a song sung to the accompaniment of stringed instruments. The Psalter is a collection of Psalms. The psaltery is a stringed musical instrument.”* It’s kind of connected there. Since Jordan’s not here I’ll ask the question: Why is it that the Psalms are accompanied by stringed instruments? And the psaltery is a stringed instrument. Yet we sing *a capella,* without musical instruments. I’ll just leave it at that; that’s a discussion for another time.

 Anyhow, let’s continue on. Okay, here’s the first table I put together. We could categorize these Psalms in a lot of different ways. So I took all 150 Psalms. You can divide them up in whatever way; hopefully you can see that in the back. So the way that the *Reformation Study Bible* flip them out, they put them into the categories of hymns, laments, thanksgiving, Psalms of confidence or trust, the kingship of divine and human, and then also wisdom. And when you add them all up there are 22 hymns, 40 laments, (Psalm 51 is a lament; the fifteenth of those), and there are ten of thanksgiving, ten of confidence, twelve of divine Kingship, seven of human kingship, and ten of wisdom. And I’ll stop there. I promise not to put in any chiasms or inclusioes or parallelisms *(Laughter),* in anything that I say today or next week.

 The second way that you can divide it up is by author. This is interesting. I should say that if you go online you’ll find that it depends on who is dividing them up, but they really don’t agree. I found that somebody assigned seventy Psalms to David. But when I counted them up one at a time in my Reformation Study Bible I had 73. So 73 Psalms are attributed to David.

 And there were none for the second category; there is no author for fifty of them. Did anybody ever hear of Ethan the Ezrahite? Yes?

 **Don Maurer:** Psalm 88?

 **Roger:** Psalm 88; yes, that’s right. But do you know what book of the Bible Ethan the Ezrahite is found in, Don?

 **Don:** Oh!

 **Ted:** Don, your salvation depends on it. *(Laughter)*

 **Don:** I’m going to say 2 Chronicles.

 **Chuck Mathe:** Hezekiah or Zechariah.

 **Roger:** No, it was actually 1 Kings 4.

 **Ted:** Too bad.

 **Don:** Wow!

 **Roger:** And it said something like “Solomon was wiser than Ethan.” Anyhow there’s more that we can do with that. The other thing that I found interesting as I take the time to go through this is that the Psalms span about a thousand years. Moses has one Psalm attributed to him. And all the way through and past the Babylonian exile, it’s over a thousand years, from about 1500 B.C. to 537 B.C., at least according to the sources I have.

 Okay, specifically we need to get started here. I want to talk about Book 2 of the Psalms. Book 2 is about the king’s commitment to God’s kingdom. David is the author of 18 of the 31 Psalms in Book 2. It speaks of kingship; the Psalmists tell of God as King. He is our refuge, fortress and stronghold; you’ve heard that language a lot and you’ll hear it a lot in the Psalms. And as King there is a covenant connection: the representative of God with His people. You’ll want to put that in there because that’s going to be a big part of David’s fall. He’s not just anyone, right? Not only is he the king of Israel, but he is God’s vice-regent, right? He’s the man, representing God in living the way he’s supposed to.

 He is seen in all the earthly kings. As I said, David and Solomon were the best of these men. And in Psalms 51-64, they specifically express the struggles of King David as God’s king.

 Now looking specifically at Psalm 51, it’s the ninth Psalm of Book 2. The genre is a lament. I didn’t realize there were that many laments in the Psalms. Somebody else had them at 40%. When I used Godfrey’s s tats he said there were 40 out of 150, and that would be 27%. I guess it depends on what scholar is evaluating these; you’ll find different numbers. But I didn’t realize there were so many laments in the Psalms.

 A lament has two parts to it. There’s a plea for help, and then there’s a follow-up. The petitioner is talking about confidence or praise.

 Psalm 6 is an example of a plea for help in verses 1-7. And confidence is delivered later in verses 8 and 9.

 Jordan isn’t here; I put these references in for Jordan. So there’s a bones reference in Psalm 51. You’ll remember this if you were here for the past few weeks: *“Let the bones that You have broken rejoice.”* So anyhow I was looking at my notes.

 So Ian Hamilton is another reference; there’s all kinds of stuff that you can find through Ligonier or whatever on all this stuff. And one more example from Psalm 6:

*“Lord, rebuke me not in Your anger,*

*Or discipline me with Your wrath.”*

 There’s the plea for help. And in verse 9:

*“The LORD has heard my plea;*

*The LORD accepts my prayer.”*

 So in verse 9 there is the confidence being delivered. Okay. The last slide I have before we get into the Scripture today is that Psalm 51 is also known as a penitential prayer, along with Psalms 6, 32, 38, 102, 130 and 143.

 Actually, believe it or not, Webster had this definition: *“deep sorrow for sins or faults.”* And it actually had, in parentheses, *“forgiveness requires penitence.”* I thought that was pretty good for a secular dictionary; I wasn’t expecting that.

 **Ted:** That was the issue of the Reformation, wasn’t it? Because that was what Luther was speaking against, because the translation in the Vulgate said that this was tied to the penitent. So penitence became a matter of observing all the sacraments, including fast days, pilgrimages to the different chapels of the saints—

 **Roger:** Right.

 **Ted:** And Luther said no; that’s not what it means. Repentance does not mean penitence.

 **Roger:** Yeah, right.

 **Ted:** It means something else, because if you go back to the Greek that’s not it. But the Latin translated it *“penance.”*

 **Roger:** Yeah. It’s kind of more like works, with the whole self-flagellation thing and all that, right? That’s not what it is for sure. Book 3 has just one penitential Psalm. Most people would agree that Psalm 51 is the most familiar of these penitential Psalms. And as we move forward there is no doubt that the grave nature of David’s sins led to his eagerness finally to be forgiven of his sins.

 So with that we’re going to read some Scripture now. And I’m going to ask Don Maurer to read 2 Samuel chapter 11. So if you have your Bibles, open them up to 2 Samuel 11; Don is going to read it for us.

 **Don Maurer:** Okay. *“It happened in the spring of the year, at the time when kings go out to battle, that David sent Joab and his servants with him, and all Israel; and they destroyed the people of Ammon and besieged Rabbah. But David remained at Jerusalem.*

 *“Then it happened one evening that David arose from his bed and walked on the roof of the king’s house. And from the roof he saw a woman bathing, and the woman was very beautiful to behold. So David sent and inquired about the woman. And someone said, ‘Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?’*

 *“Then David sent messengers, and took her; and she came to him, and he lay with her, for she was cleansed from her impurity; and she returned to her house. And the woman conceived; so she sent and told David, and said, ‘I am with child.’*

 *“Then David sent to Joab, saying, ‘Send me Uriah the Hittite.’ And Joab sent Uriah to David.*

 *“When Uriah had come to him, David asked how Joab was doing, and how the people were doing, and how the war prospered. And David said to Uriah, ‘Go down to your house and wash your feet.’ So Uriah departed from the king’s house, and a gift of food from the king followed him. But Uriah slept at the door of the king’s house with all the servants of his lord, and did not go down to his house.*

 *“So when they told David, saying, ‘Uriah did not go down to his house,’ David said to Uriah, ‘Did you not come from a journey? Why did you not go down to your house?’*

 *“And Uriah said to David, ‘The ark of Israel and Judah are dwelling in tents, and my lord Joab and the servants of my lord are encamped in the open fields. Shall I then go to my house to eat and drink, and to lie with my wife? As you live, and as your soul lives, I will not do this thing.’*

 *“Then David said to Uriah, ‘Wait here today also, and tomorrow I will let you depart.’ So Uriah remained in Jerusalem that day and the next. Now when David called him, he ate and drank before him; and he made him drunk. And at evening he went out to lie on his bed with the servants of his lord, but he did not go down to his house.*

 *“In the morning it happened that David wrote a letter to Joab and sent it by the hand of Uriah. And he wrote in the letter, saying, ‘Set Uriah in the forefront of the hottest battle, and retreat from him, that he may be struck down and die.’*

 *“So it was, while Joab besieged the city, that he assigned Uriah to a place where he knew there were valiant men. Then the men of the city came out and fought with Joab. And some of the people of the servants of David fell; and Uriah the Hittite died also.*

 *“Then Joab sent and told David all the things concerning the war, and charged the messenger, saying, ‘When you have finished telling the matters of the war to the king, if it happens that the king’s wrath rises, and he says to you: ‘Why did you approach so near to the city when you fought? Did you not know that they would shoot from the wall? Who struck Abimelech the son of Jerubbesheth? Was it not a woman who cast a piece of a millstone on him from the wall, so that he died in Thebez? Why did you go near the wall’—Then you shall say, ‘Your servant Uriah the Hittite is dead also.’*

 *“So the messenger went, and came and told David all that Joab had sent by him. And the messenger said to David, ‘Surely the men prevailed against us and came out to us in the field; then we drove them back as far as the entrance of the gate. The archers shot from the wall at your servants; and some of the king’s servants are dead, and your servant Uriah the Hittite is dead also.’*

 *“Then David said to the messenger, ‘Thus you shall say to Joab: ‘Do not let this thing displease you, for the sword devours one as well as another. Strengthen your attack against the city, and overthrow it.’ So encourage him.’*

 *“When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when her mourning was over, David sent and brought her to his house, and she became his wife and bore her a son. But the thing that David had done displeased the LORD.”* This is the word of the Lord.

 **Brave Men:** Thanks be to God.

 **Transcriber’s Note:** NKJV.

 **Roger:** So the wife of Uriah heard that her husband was dead. She mourned over him, and when the mourning was over David sent for her at his house, and she became his wife and bore him a son. ”But the thing that David had done displeased the LORD.”

 **Transcriber’s Note: ESV.**

It’s in there twice, right? If you go back to verse 25, David said to the messenger: *“Thus you shall say to Joab: ‘Do not let this matter displease you.”* As I move on, after I read 2 Samuel 12:1-15, John Piper has a very animated sermon out there, and I’ll get into it a little bit more. But here’s a little bit of a taste. Piper says that *“when the narrator says that the thing that David had done displeased the Lord, it is likely the most understated verse in the whole Bible.”* *(Laughter)*

 All right. With that we’re going to continue on with the reading of 2 Samuel chapter 12, where Nathan rebukes David. Hear the word of the Lord.

 *“And the LORD sent Nathan to David. He came to him and said to him, ‘There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds. But the poor man had nothing but one little ewe lamb which he had bought. And he brought it up and it grew up with him and with his children. It used to eat of his morsels and drink from his cup and lie in his arms, and it was like a daughter to him.*

 *“Now there came a traveler to the rich man. And he was unwilling to take one of his own flock in order to prepare for the guest that had come to him. But he took the poor man’s lamb and prepared it for the man who had come to him.’*

 *“Then David’s anger was greatly kindled against the man. And he said to Nathan, ‘As the LORD lives, the man who has done this deserves to die. He shall restore the lamb fourfold because he did this thing, and because he had no pity.’*

 *“Nathan said to David, ‘You are the man! Thus says the LORD, the God of Israel: ‘I anointed you king over Israel. And I delivered you out of the hand of Saul, and I gave you your master’s house and your master’s wives into your arms, and gave you the house of Israel and of Judah. And if this were too little, I would add to you as much more. Why have you despised the word of the LORD, to do what is evil in His sight? You have struck down Uriah the Hittite with the sword, and have taken his wife to be your wife, and have killed him with the sword of the Ammonites. Now therefore the sword shall never depart from your house because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.*

 *“Thus says the LORD: ‘Behold, I will raise up evil against you out of your own house. And I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. For you did it secretly, but I will do this thing before all Israel and before the sun.’’*

 *“David said to Nathan, ‘I have sinned against the LORD.’ And Nathan said to David, ‘The LORD also has put away your sin; you shall not die. Nevertheless, because by this deed you have utterly scorned the LORD, the child who is born to you shall die.’ Then Nathan went to his house.”* The word of the Lord.

 **Brave Men:** Thanks be to God.

 **Roger:** All right. It’s very sober to listen to David’s fall. I mean, no matter how many times we hear it, it’s really unbelievable in a way. And so is the list of David’s sins: his lust for a bathing beauty, which led him to tempt himself by sending for her. And it finally led to his adultery. And he engaged in further corruption in order to get Uriah drunk. But even after he god drunk he wouldn’t have sex with his wife.

 Uriah refused, so what did he do? He wrote a letter to Joab his general, to place Uriah in the place where the heaviest fighting would take place. And then they would draw back from him, that he might be struck down and die.

 And then David, after hearing all of the details from the battlefront of the messengers sent by Joab, sent a messenger. *“Thus shall you say to Joab: ‘Do not let this matter displease you.’ … But the thing that David had done displeased the Lord.”*

 So we started out with repentance, right? Does anyone think that David truly repented when Nathan first came to see him? Does anybody have any thoughts on that?

 **Brave Man:** Well I don’t think he repented when Nathan came to see him. There’s certainly nothing in Scripture that would indicate that. I think that when Nathan confronted him I don’t think he did. At least he recognized that he had sinned.

 **Roger:** Yeah. He said he had sinned before the Lord. He recognized this, and he had to know it before. But I think you get into that pattern where the more you are into sin, the less you think about God, and the farther you get from Him. And so at some point you need a wake-up call. And the parable that Nathan brought to him was that wake-up call. And so even though he recognized his sin I don’t think he really repented at that time.

 **Ted:** The Westminster Confession says that repentance involves grief and hatred of your sin.

 **Roger:** Right. I saw this online; this is kind of interesting. It’s from the English School of Art. There are all kinds of great paintings out there; Nathan is accusing David there.

 I found this to be an interesting timeline. Why didn’t David repent quickly? I think we all know the answer to that. This timeline is hard to see in the back there. So anyhow you can’t see it, Don. But in this timeline, around the year 1001 B.C., it’s adultery with Bathsheba and Uriah killed in battle. It really wasn’t till after the child was born that David fully repented, right? It was later, much later, that he actually repented, almost a year.

 **Ted:** Was it that he actually repented, or was it just that he was very sorry about the consequences?

 **Roger:** I think that for any of us who are caught in sin like that, immediately he’s just sorry for the consequences.

 **Ted:** If we had a hatred of our sin we wouldn’t do it.

 **Roger:** Right.

 **Ted:** I mean, I don’t like Brussels sprouts; I hate them.

 **Roger:** Right.

 **Ted:** So I don’t enjoy Brussels sprouts; I don’t even want to be near them. So if I hated sin and I had grief over it, I wouldn’t do it.

 **Roger:** Right.

 **Ted:** So if we had true repentance we would grieve for and hate our sin. I just wonder how many of us have achieved that.

 **Roger:** Right.

 **Ted:** As opposed to feeling really bad about our consequences.

 **Roger:** Anybody else? What’s interesting is that one thing I found is that if we approach 2 Samuel 12, verses 19 and 20, *“When David saw that his servants were whispering together”,*--and remember that David had fasted and went in and laid all night on the ground,--*“David understood that the child was dead. And David said to his servants, ‘Is the child dead?’ They said, ‘He is dead.’*

 *“Then David arose from the earth and washed and anointed himself, and changed his clothes”,*--somebody’s comment was that it was out of sackcloth—*“and he went into the house of the LORD and worshiped. Then he went to his own house. And when he asked, they set food before him, and he ate.”*

 I would say that was a turning point for him at that point. He was holding out hope; he was fasting; he was in sackcloth. He was hoping that his child wouldn’t die. But when Nathan’s prophecy came true and his son died he realized that was it; one commentator says that.

 I guess the question I had for us to discuss briefly is, why are we so much like David and so quick to justify our sin, and so slow to repent? It’s a tough question for any of us.

 **Gary Craig:** Because of my sin nature.

 **Roger:** Yes; it’s our default, right? No matter what it is, it’s our first impulse. And even sometimes in conversation it’s easy to get caught up in a lie because when somebody asks you a question you really don’t want to answer it. And in your speed to answer you say something that you regret. That’s the first thing that comes to my mind; it happens all the time. Oh man, why did I say that? But it was like an impulse, a default, right? That’s our sin nature.

 **Ron Baling:** Peter was impulsive.

 **Roger:** Yeah.

 **Ron:** *(Unclear. He refers to an incident in grade school where he lied.)*

 **Don Bishop:** It’s significant that David put himself into the situation. Verse 1 of chapter 11 says that it was in the spring of the year, the time when kings go out to battle. And then it says that David remained at Jerusalem.

 **Roger:** Right.

 **Don:** And then it says again in verse 2 that it was late in the afternoon when David arose from his couch.

 **Roger:** Yeah.

 **Don:** So he had become very satisfied with all that he accomplished and all the wealth that had been given him.

 **Roger:** Yeah. Go ahead.

 **David Miller:** We have to understand that it’s natural to us and that it’s part of our human nature, but that’s not our identity. We are required to use our discernment and power to conquer sin in our lives. But we have to recognize that our spiritual man is our real person. Our real self is our spiritual self, and we need to pursue God on that basis.

 **Roger:** Yeah. That’s good. In our church we had a holiness year. We’ve done R. C.’s *The Holiness of God,* and Calvin’s *A Little Book On the Christian life,* and other stuff. And from what I presented last year and from what I said, that’s exactly right. In order to get rid of sin we need to be daily, if not minute by minute, putting it to death as Christians. But if you’re not a Christian, or if no one has ever told you and said, “Hey, you need to stop doing x,y, z,” and if nobody rebukes you, you may just continue on in that, whatever it is, right? And you may even discover things, something new that comes up, where I would never have thought of it this way. I can’t think of an example off the top of my head, but there are lots of situations like that.

 **David:** That’s why we have to be filled with the Holy Spirit. David wasn’t filled with the Holy Spirit. The Spirit came upon him and was with him. But we have an added comfort.

 **Roger:** Yeah. We have that tension too. The beautiful thing about the Christian life—and we’ll get into that,--is that positionally all of our sins have been forgiven. Yet we continue to sin, right? And we continue to confess our sins every day.

 I have a bit of a controversial question. I was going to talk about it. But I thought no; maybe I’ll throw this in later. I can’t remember who it was and I didn’t go back to look for it. But do you think Bathsheba has any responsibility in David’s sin? One of the commentators I heard said that David saw that she was out there. And this commentator tried to say that she knew he was watching. I don’t know how close it was. How do you know? I mean, this person was trying to put some of the blame starting with Bathsheba because after all, she was naked. And I can’t remember if he was looking at her immodesty, or whatever. But I thought it was an interesting comment. I thought it was kind of far-fetched. How far away was she? We don’t know.

 **Gary:** I just wanted to say, I wonder why she was taking a bath on the roof.

 **Roger:** Yeah.

 **Ted:** It was her roof; that was a part of her house. And that’s where she went. At night it would be too hot and she would go there to cool off.

 **Roger:** Right, yes.

 **Gary:** They didn’t have inside plumbing.

 **Roger:** Yeah.

 **Gary:** They had to bring in hot water.

 **Roger:** Right.

 **Michael Rush:** He blames the woman.

 **Roger:** That’s right.

 **Mike Davis:** Isn’t it always the woman’s fault? *(Laughter)*

 **Roger:** That’s right. All the way back to the Garden, right?

 **Mike:** Yeah, that’s right.

 **Brave Man:** I find it interesting that it was after her purification; she had cleansed herself.

 **Ted:** And I was going to say that if she was so impure, I would have questions. But since she was pure, and if she was silent, although we don’t know, it’s an odd thing to say, because it almost seems that she was scrupulous on certain points and not on others.

 **Roger:** Yeah.

 **Ted:** She was scrupulous about not being unclean. But she was okay with having an affair.

 **Roger:** Right.

 **Ted:** I mean, this is much worse than adultery. It’s like he’s guilty of a triple crime, and his judgment is really drastic.

 **Roger:** Yeah. Also when I was online I looked up what it was to convert and to repent. I was looking around and I came across this. I believe it was from the liberal side, but I thought I’d bring it up. It’s by a guy by the name of Jeremy Myers, from a website called “The Redeeming God.” I guess that’s—

 **Don Maurer:** Any relation?

 **Roger:** No relation. *(Laughter)* The subline or the byline is: “Liberating Youth From Bad Ideas About God.” He says that *“eternal life is by grace alone through faith alone in Christ alone. Repentance from sin is not required.”* And I was like, what? I mean, this is just an example of what’s out there, right? Anyhow, I liked the little turn-around sign on repentance, but I didn’t like what he said about that. The key word is *liberating,* right?

 **Gary:** So if you’re not turning from sin, what are you turning from?

 **Roger:** What are you turning from? Well I forgot to mention it; I had it in my notes. R. C. gave an example from the liberals: it’s just changing your mind. So basically, if you say that Jesus was just a Teacher; He was just a man, you change your mind; He was the Son of God. You have to define that, right? So just change your mind. So that’s all you have to do. You don’t have to do anything else; you just change your mind.

 Do you see that? I would never have thought that. We don’t think that way, right? But that’s what these people think. Well, I’ve changed my mind. But I didn’t change anything else. And I think, what? That doesn’t make any sense to me.

 **Brave Man:** At least they’re lining up with the devil. The demons know who Jesus is, but they’re still sinning.

 **Roger:** Yes.

 **Brave Man:** They actually know that.

 **Roger:** Yeah.

 **Ted:** Changing your mind, you say that this is right. And then you change your mind and you say no; that is wrong. People do that in truth. But they won’t do that. That’s why it’s very important to change the mind and not to change the behavior first. They begin to say, “I once thought that was true, but now I don’t think it’s true anymore.” And when we really do what we think is true, that is a transformation.

 **Roger:** Right.

 **Ted:** That’s why the truth is so important. So you can say, “I think it’s wrong,” but maybe in fact you don’t believe it’s wrong.

 **Roger:** Yeah.

 **Ted:** Like I said, if you don’t have truth you don’t have anything.

 **Roger:** Yep. Yes, Don?

 **Don Rimbey:** How do you understand the relationship of repentance to forgiveness? In Luke 17 verse 3 it says: *“If your brother sins, rebuke him. And if he repents, forgive him. If he sins against you seven times in a day, and seven times he comes back to you and says, ‘I repent,’ forgive him.”*

 **Roger:** Yes.

 **Don:** So Luke says that forgiveness is dependent upon repentance, right?

 **Roger:** Yes.

 **Ted:** Also, the disturbing thing about that verse is where it says that I come back to you again. I’m sorry; I changed my mind, I changed my mind, I changed my mind. I could say it seventy times. And you could say, “Wait a second! That guy hasn’t changed his mind!”

 **Don Maurer:** But isn’t that how we are? We sin all the time.

 **Ted:** And that’s exactly right. It’s absolutely necessary to repent. Jesus said, *“Repent, and believe the gospel.”* That’s the bottom line. But to my way of thinking it just seems very odd.

 **Roger:** It’s hard to try and figure it out.

 **Don Maurer:** Well Roger, I think the Westminster Confession gives a very interesting definition about repentance. And it says that it’s not only the danger that we look at as far as our sin, but it says *“the filthiness and odiousness”* of it. In other words, it stinks. I remember Jeff giving an illustration a few months ago about that, where you look; there’s food and there’s dog doo-doo. And that’s how we have to regard our sin. And it’s also interesting that the Confession says that although repentance is not to be trusted in as any satisfaction for sin, or whatever, *“yet it is of such importance to sinners that no one may expect pardon without it.”*

 **Roger:** Mm-hmm.

 **David Wessel:** What about restitution? Is restitution a part of this? It’s not just the story of David, but as he is repenting of his sinful act.

 **Roger:** That’s a good question. I don’t know if you heard, but Dave asked about restitution as far as repentance. It could be if he had stolen something, or—

 **Ted:** It’s the Old Testament law. I mean, if you’ve injured somebody you have to give him back a cow or whatever is required. So restitution should be a part of it, because it’s saying that I’m dead serious about this,. I made this mistake and I shouldn’t have done this; I am sorry. I know it was bad and evil and I’m going to make it right with you.

 **Don Rimbey:** Isn’t propitiation part of our provision?

 **Roger:** Yes.

 **Don:** It’s forgiveness for us. So is that restitution?

 **Ron:** We don’t pay anybody for our salvation.

 **Roger:** Yeah. All right; we’re coming down the home stretch here. Let me get this slide in. I can’t do it justice, so you’ll have to go and watch it on Piper Media because it’s actually very well done. Has anyone seen John Piper?

 Anyhow he talked about how the thing that David had done displeased the Lord—the most understated verse in the Bible. But when he got to this part this is when he went nuts, because he wrote about this Psalm. *“Nathan said to David, ‘The LORD has put away your sin.”*

 **Transcriber’s Note:** ESV.

 **Roger:** He goes: “This is outrageous; I can’t believe it! He’s a rapist; he’s a murderer! Deceit is everywhere! But just like that the Lord can put away your sin. No judge that is righteous can do this.” That pretty much covers what he said.

 To some degree that outrage does come through, right? Every time he reads this verse he gets upset about it. And it is such a grievous thing, right? Once again though, as we turn to ourselves instead of pointing fingers at whoever or whatever sin it is, it’s so easy to pick out the sin you don’t like and point your finger. We don’t like to come back and point the finger at ourselves.

 We’ll get into Psalm 51 next week and talk about that. But I did like how Piper finished his sermon; actually I’ve got to get through all of it. Heroes on. He says that the outrage that he feels is justified except for one thing. And he eventually goes to Romans 3:23-25. It says: *“God put Christ forward as a propitiation by His blood, to be received by faith. This was to show God’s righteousness, because in His divine forbearance He had passed over former sins.”* That’s all of us, right? All of our sins have been passed over. *“It was to show His righteousness at the present time, so that He might be just and the justifier of the one who has faith in Jesus.”*

 You know, you get all that animation which was leading up to the good news; I think that’s the gospel. And that’s the thing, right? Yes; go ahead.

 **Don Nemit:** God forgave David of his sin. But he never took the consequences away because he told him that *“the sword shall never leave your house.”* he had nothing but lifelong turmoil.

 **Roger:** That’s a good point.

 **Don:** And remember that God is God. And so with your sin you need to move on, but you’ll pay the consequences.

 **Roger:** Right, that’s right. And all of us to some degree will see whatever it is when the consequences of your sin take place. The tension is solid; I think that’s the thing, right?

 So I guess we instruct each other. We can learn a little theology by listening to Dr. Stivason. Positionally our sanctification is that all of our sins have been forgiven. But progressively, day by day, we should be putting sin farther and farther from us as much as possible. And that’s our goal.

 Before we close I have a prayer from *The Valley of Vision.* Let me skip ahead to this slide. We had much more to cover this week; we’re just getting into the heart of it.

 **Brave Man:** We might have three parts.

 **Roger:** Anyhow I thought this was a pretty cool picture. I’m going to read a prayer from *The Valley of Vision;* it’s called “The Dark Guest.” It’s kind of fitting as we end, thinking about the grievous nature of David’s sin. So hear this prayer from *The Valley of Vision;* it’s called “The Dark Guest.” *“O Lord, bend my hands and cut them off, for I have often struck Thee with the wayward will, for these fingers should embrace Thee by faith. I am not yet weaned from all created glory, honor, wisdom and the esteem of others. For I have a secret motive to mind my name in all I do. Let me not only speak the word ‘sin,’ but see the thing itself. Give me to view of discovered sinfulness, to know that my sins are crucified; they are further and further mortified. Hatred, malice, ill will, the vainglory that hovers forth and hunts after man’s approval and applause—all are crucified, forgiven. But they arise again in my sinful heart. Oh, my crucified but never wholly mortified sinfulness! Oh, my lifelong damage and daily shame! Oh, my indwelling and besetting sins! Oh, the tyranny and slavery of a sinful heart!*

 *“Destroy, O God, the dark guest within, whose very presence makes my life a hell! But Thou hast not let me here without grace. It thus still stands and meets my needs, and the deepest straits of the soul. I thank Thee that my remembrance of it is like David’s sight of the giant’s sword which preached forth my deliverance. The memory of my many sins, my many temptations, my falls! Bring fresh into my mind the remembrance of Thy great help, of Thy support from heaven, if the great grace that saved such a wretch as I am. There is no treasure so wonderful as that continuous experience of Thy grace toward me which alone can subdue the risings of sin within. Give me more of it. Amen.”*

 All right. Does anybody have any questions? Otherwise we’ll adjourn and pick it up next week with Psalm 51. I should have put a disclaimer out there. Anyhow, thank you, *(Applause)*