**You are the Man**

*2 Samuel 12:1-15*

**Introduction**

1. **2 Samuel 11** – David looked on a woman with lust who did not belong to him, committed fornication with her, impregnated her, and when attempts to cover it up by getting her husband to lie with her failed, he had her husband murdered by the sword in battle.
2. The following exposure and rebuke of David’s sin by the prophet Nathan is telling **– 2 Samuel 12:1-15**
3. From this encounter between Nathan and David we learn about sin, the tendencies of man in regard to sin, the function of God’s revelation and man’s responsibility, and the method of God’s forgiveness of sinful man.
4. We Can be Blind to Our Own Sins
5. David was a man after God’s own heart – **1 Samuel 13:14**
   1. **Acts 13:22** – who will do all of God’s will.
   2. He was a man after God’s own heart for he truly sought the things of God in the Law.
   3. Yet, he committed a string of sins in 2 Samuel 11, and failed to see it in himself when Nathan spoke the parable:
      1. **2 Samuel 12:5-6** – he still possessed righteous indignation, and a love for justice.
      2. But why was he unable to see that such was really about him until Nathan said, “You are the man!”?
6. How are we at times blind to our own sins?
   1. Pride
      1. **Luke 18:11** – Not like other men.
         1. Lists sins he is not likely guilty of, but probably deems worse than others.
         2. Blinded to his own guilt even as he prays – pride.
      2. **Revelation 3:17** (Laodicea)– Assumption of spiritual wealth blinds to the reality of want.
         1. Like the Corinthians – **1 Corinthians 4:8**
      3. Pride leads to the thought that one is above even the possibility of certain faults – **1 Corinthians 10:12-13** (Note: common to man)
         1. Such a mindset tends to look down on others with such faults and overestimate ourselves in comparison – **Galatians 6:2-3**
         2. When we become guilty of such a sin we never thought we would fall into, pride can blind us to the fact.
   2. Impulse of Self-Justification
      1. We don’t like to be wrong, so when we are, or even before we are we seek ways to justify ourselves.
      2. There is the tendency within men to justify themselves – **Luke 10:25-29**
         1. “Wanting to justify himself” – indicates guilt.
         2. Such a desire to justify self will result in a blindness to sin.
      3. **Such a thirst leads to a dishonest approach to scripture, and a false interpretation.**
   3. Hypocrisy
      1. **Matthew 7:1-5** – making judgments of others’ lesser sins when you have one greater.
      2. Topic – hypocritical judgment.
         1. Hypocritical living leads to HYPERCRITICAL JUDGMENT OF OTHERS.
         2. Such judgment of others tends to mask your own sins as you focus on the faults or made up faults of others.
         3. EX: Justifying unfaithful attendance because of the hypocrisy, or faults of others in the congregation.
   4. Self-Deception
      1. **Galatians 6:7-8** – do not be deceived about the sowing/reaping principle.
         1. **Galatians 5:19** – works of flesh are evident.
         2. However, sometimes we tend to allow the specific circumstances/contexts of these sins in our own lives to cloud our own perceptions.
         3. **Galatians 5:17** – these are things we wish to do, but not because they are sinful, but because of our own circumstances – we have the ability to convince ourselves that we are doing something completely different.
         4. We put a spin on our sins to make ourselves feel better about participating in them.
      2. “We have two sets of names for vices: one set which rather mitigates and excuses them, and another set which puts them in their real hideousness. We keep the palliative set for home consumption, and liberally distribute the plain-spoken, ugly set amongst the vices and faults of our friends. The same thing which I call in myself prudence I call in you meanness. The same thing which you call in yourselves generous living, you call in your friend filthy sensualism. That which, to the doer of it, is only righteous indignation, to the onlooker is passionate anger. That which, in the practiser of it, is no more than a due regard for the interests of his own family and himself in the future, is, to the envious lookers-on, shabbiness and meanness in money matters. That which, to the liar, is only prudent diplomatic reticence, to the listener is falsehood. That which, in the man that judges his own conduct, is but ‘a choleric word,’ is, in his friend, when he judges him, ‘flat blasphemy.’” (Alexander MacLaren, on 2 Samuel 12:5-7)
7. God’s Word is Meant to Reveal Our Sins to Us
8. David was not ignorant of the sinfulness of his conduct, but God’s revelation, if studied and proclaimed correctly, is meant for personal communication between God and individual man.
   1. The laws David broke – **Exodus 20:13-15, 17** – murder, adultery, theft (of Uriah’s wife), covetousness (of Uriah’s wife).
      1. These were not foreign to David.
      2. These were basic to every single Israelite.
   2. David’s reaction to Nathan’s parable – **2 Samuel 12:5-6** – he knew the description of the man’s actions to be sinful.
   3. Intellectually, David was not ignorant of the sins he was guilty of, but on a personal spiritual level he was not making use of God’s Law.
   4. It took Nathan’s direct application to bring David to godly sorrow – **2 Samuel 12:7, 13**
      1. **(v. 13)** – this was not news to David, BUT HIS COMING TO TERMS WITH THE FACTS PRESENTED, AND DIRECTLY APPLIED TO HIM.
      2. God’s Law does nothing for us if it is not seen as something directed especially to ME.
9. The Purpose of God’s Revealed Law
   1. God reveals His law to us for the purpose of individuals coming to a knowledge of sin, both in the conviction of sins committed, and for the prevention of the committing of sins.
   2. How Paul knew covetousness – **Romans 7:7**
      1. The concept of covetousness before might have been labeled by the one ignorant of its sinfulness as SELF-PROVISION.
      2. However, when the Law came to Paul’s mind he was given a different label – THE SIN OF COVETOUSNESS.
      3. NOTE THE PRONOUNS – “I” and “You”
      4. The Law on covetousness was written to all Israel, BUT IT SPOKE TO PAUL.
   3. **1 Timothy 1:8-11** – the law used lawfully brings those guilty of sin to a knowledge of their sin.
      1. NOTE: ***“sound doctrine”*** and ***“glorious gospel”*** – any Law of God, but especially here – the gospel of Christ.
      2. **Luke 5:31-32** – not the righteous, but the sinners to repentance.
10. The Law’s Revelation of Sin is Intended to be Personal
    1. This is ultimately left as a responsibility for the individual.
    2. **Romans 3:19** – the Law speaks to those under the Law.
       1. The Jews read in their law what Paul recited – **Romans 3:10-18**
       2. However, they didn’t make the application to themselves.
    3. When Josiah restored the temple, and they found the Book of the Law that had been lost **– 2 Kings 22:11-13, 18-19**
       1. While the reading of the Law revealed the sins of the nation, and the predecessors of Josiah, he was the leader, and a part of the guilt of the people.
       2. **(vv. 18-19)** – God spared Josiah from witnessing the calamity because he responded so fervently to the Law.
          1. He did not pass it off as some old book.
          2. He took it personally as the king and sought restoration to the Old Paths.
    4. When Ezra read the Law to the people – **Nehemiah 8:1-3, 8-9**
       1. Their tears came from the personal application they made – THEY WERE GUILTY OF WHAT THE LAW PROCLAIMED AS SIN.
       2. Their sorrow was justified, but the day was a feast day that was to be kept with joy.
       3. God’s will is that we are moved to sorrow as we read His Law personally, and are convicted of sin, but such is only intended to be TEMPORARY, as we are moved to JOY IN FORGIVENESS 🡪
11. God’s Unpleasant Rebuke is for Our Forgiveness
12. David confessed his sin upon the reproof from Nathan, and Nathan assured David his sin was forgiven – **2 Samuel 12:13-15**
    1. The sharp rebuke accomplished what it intended, and gaining the proper response from David, was followed with rebuke’s ultimate goal – the forgiveness of the transgressor.
    2. The reason God sent Nathan with such heavy words for David was so he would be able to feel the relief and release of forgiveness – **Psalm 32:1-5**
13. Rebuke is a Necessary Stop on the Way to Forgiveness
    1. God does not expose and rebuke sin that He might condemn:
       1. **John 3:17** – God’s focus is the salvation of souls.
       2. **1 Timothy 2:3-4; 2 Peter 3:9** – the Lord wants men to be saved, but they have to come to know the truth, and repent for such to happen.
    2. The exposure of sin, and following rebuke, is intended as the force which pushes men to repentance so they can be forgiven:
       1. **Romans 11:32** – God has made known the lost state of both Jew and Gentile that He could forgive them.
          1. Implication – they cannot be forgiven unless they know they need forgiveness.
       2. The one in ignorance of his sin does not know that he needs to repent and seek forgiveness.
       3. The revelation of God exposes his sin, and the rebuke of his sin is given THAT HE MIGHT BECOME AWARE OF HIS NEED FOR FORGIVENESS:
          1. **2 Timothy 2:24-26** – those who have been captured by Satan through His deception (error) need to be exposed to come out of it.
          2. **2 Corinthians 7:8-10** – Paul’s 1st epistle exposed and rebuked sin leading to sorrow and repentance.
14. Forgiveness Must be Individually Sought
    1. Just like God’s revelation is to be viewed through a personal lens of God communicating to ME, His forgiveness must be sought on an individual basis.
    2. Sin is individual – **Ezekiel 18:20** – THEREFORE FORGIVENESS IS INDIVIDUAL.
    3. God’s offer of salvation/forgiveness is universal – **John 3:16**
    4. However, such is not applied universally, BUT ON A ONE BY ONE BASIS:
       1. **John 3:14-15** – like with the bronze serpent in the wilderness, it is up to each individual to appropriate the gift offered in Jesus.
       2. We must have the attitude of Joseph and David – **Genesis 39:9; Psalm 51:3-4**
          1. Joseph’s sin would have been between HIM AND GOD.
          2. David’s sin WAS between HIM AND GOD.
       3. Any forgiveness that God offers is not for the collective sins of the world, but for the isolated sins of individuals.
    5. We must not make the mistake of finding comfort in the generalization of passages pertaining to God’s grace, mercy, and forgiveness:
       1. Grace is in abundant supply – **Romans 5:20**
       2. Mercy is in abundant supply **– Psalm 103:17-18**
       3. Forgiveness is in abundant supply – **Luke 17:3-4** (Jesus’ standard of forgiveness.)
       4. HOWEVER, IF AN INDIVIDUAL DOES NOT SEEK, REQUEST, AND ACCESS SUCH HIMSELF HE WILL DIE IN HIS SIN.
          1. Such is like one dying of thirst sitting beside a pure stream because he did not stoop to get a drink.
          2. We must confess in pursuit of forgiveness – **1 John 1:9**
          3. Jesus says whoever desires – **Revelation 22:17**

**Conclusion**

1. It is important that we are warned concerning the potential each of us has to blind ourselves to our sin.
2. We can overcome that danger by always looking at God’s revelation through the personal lens which it requires. God is always speaking to ME!
3. If we find that we are in sin, we must take rebuke and reproof in the positive way of responding with repentance and seeking God’s forgiveness ourselves.