



## Lesson 88

# David and Bathsheba – Part 2

### Story Elements

- **Text:** 2 Samuel 11:1-12:23
- **Setting:** approx. 1000 B.C.
- **Main Characters:** God, David, Bathsheba, Uriah, and Nathan
- **Plot:** David's sin with Bathsheba brings tragic results.
- **Key word(s):** “thou art the \_\_\_\_\_” (11:3, 26)
- **Climax:** “*But the thing that David had done displeased the Lord.*” (11:27)

### Prophetic Rebuke (2 Sam. 12:1-6)

1. Chapter 11 closes with Bathsheba married to David and giving birth to their son, Uriah had been slain in battle by the orders of his king, and David hoping he had gotten away with everything.
  2. But the LORD came to Nathan the prophet and revealed to him David's secret sin. Nathan rebuked David by telling him a story, - a story that David though was literal and true. Read the story in verses 1-6.
    - (a) Who is represented by the poor man? \_\_\_\_\_
    - (b) Who is represented by the lamb? \_\_\_\_\_
    - (c) Who is represented by the selfish rich man? \_\_\_\_\_
    - (d) What was David's response to the story? \_\_\_\_\_
- \_\_\_\_\_
- (e) How was Nathan's story effective in bringing David to a point of repentance? \_\_\_\_\_
- \_\_\_\_\_

### Divine Chastisement (2 Sam. 12:7-23)

3. Nathan proclaimed to David, “Thou art the man!” And then he told David of the LORD's displeasure and coming judgment:
  - (a) Because David had Uriah killed by the sword, the sword would never depart from David's house – his life would continually be plagued by \_\_\_\_\_.
  - (b) Because David had stolen Uriah's wife, \_\_\_\_\_ will steal David's wives.
  - (c) Because David committed his sin in secret, the evil that would come to his house would be done in public.
  - (d) Also, his child that Bathsheba carried would \_\_\_\_\_.
4. David's response was, “I have sinned against the LORD.” \_\_\_\_\_ was written as a prayer of confession and repentance in response to Nathan's rebuke.

## Application

5. How was David's response to prophetic rebuke different than Saul's response? \_\_\_\_\_

6. Some critics of the Bible point to the death of David's child as evidence of God's harsh judgment and unloving treatment of His people. Matthew Henry responded to such criticisms this way: "There is this great evil in the scandalous sins of those that profess religion, and relation to God, that they furnish the enemies of God and religion with matter for reproach and \_\_\_\_\_, (Rom. 2:24)...God will therefore vindicate his honour by showing his displeasure against David for this sin, and letting the world see that though he loves David he hates his sin; and he chooses to do it by the *death of the child*."<sup>1</sup>

7. When Nathan told David of a man whose lamb was stolen, David vowed, "he shall restore the lamb fourfold." (cf. 12:6) David's own words would carry his sentence, because David would lose \_\_\_\_\_ sons<sup>2</sup> for his treachery against Uriah.

**Matthew 7:1** Judge not, that ye be not judged. **2** For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

8. After the child died, David said, "I shall go to him, but he shall not return to me." This shows David's confidence that there is a reunion of God's people after death – including \_\_\_\_\_.

9. In Psalm 51:4, David said, "Against thee, thee only, have I sinned, and done this evil in thy sight." What does this mean? Didn't he sin against Uriah and Bathsheba? \_\_\_\_\_

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### Answer Key

Key word(s): "man" • 2. a) Uriah; b) Bathsheba; c) David; d) He was angry with the offender and said his crime was worthy of death and demanded just compensation for the poor man; e) His story changed David's perspective and helped him see his sin in a different light. • 3. a) violence; b) another man; d) die • 4. Psalm 51 • 5. David confessed and repented while Saul made excuses. • 6. blasphemy • 7. four • 8. children • 9. It means that our sin is ultimately against God.

<sup>1</sup> Henry, Matthew. [Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume](#). Peabody: Hendrickson, 1994. Print.

<sup>2</sup> The unnamed infant, Amnon, Absalom, and Adonijah.