

SERMON OUTLINE

SERMON TITLE: The Way Back to God

SERMON REFERENCE: 2 Samuel 11-12

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1) INTRODUCTION

- a) 2 Samuel 11:1-2
- b) As a youngster, David was chosen by the prophet Samuel and anointed to be the next king of Israel.
- c) David was a man after God's own heart.
 - i) Acts 13:22
- d) David was brave and courageous.
 - i) As a young man, he slew a lion, a bear, and he went out against Goliath.
- e) David was also very talented.
 - i) He was the sweet singer of Israel who could play the harp.
 - ii) From his mind and heart, through the inspiration of the Holy Spirit, came the glorious Psalms.
 - (1) If someone doesn't know how to pray, they can read through a Psalm a day and pray through that Psalm.
 - (2) The book of Psalms is a prayer book, as well as a songbook, of Israel.
- f) David was a humble man.
 - i) When Samuel came to anoint the king among the sons of Jesse, young David was out tending the sheep.
 - ii) After he was anointed to be the king of Israel, David did not decide that he was too good to be a shepherd.
 - (1) He went back out to tend his father's sheep.
- g) How noble David was.
 - i) When David could have destroyed Saul or when he could have made a fool of Saul, David instead respected God's anointed.
- h) As we look at David, we see wonderful man.
 - i) Yet, we come to 2 Samuel 11, which gives the horrible account of David's sin.
 - ii) The Holy Spirit includes this account for our admonition and instruction.
 - (1) The Holy Spirit has put it here as a warning to each of us.
 - (2) None of us are better than David.
 - (3) None of us love God more than David did.
 - iii) Great was David's fall.
 - iv) God's Word does not hide the scars upon the saints.

2) THE CAUSE OF DAVID'S SIN (2 SAMUEL 11:1-2)

- a) Idleness
 - i) 2 Samuel 11:1-2
 - (1) "At eveningtide" means that it was time to go to bed, but David was just getting out of bed.
 - ii) David was committing the sin of idleness and the sin of omission.
 - (1) Jesus said that the sins of omission are greater than the sins of commission.
 - (2) The sin of omission is failure to do what you ought to be doing.
 - (3) James 4:17

- (4) It is a greater sin to fail to do what you ought to do than to do what you ought not to do.
 - (a) For if you're doing what you ought to do then you can't do what you ought not to do.
 - (b) If a person is doing what is right, then he can't be doing what is wrong.
 - (c) If a person is thinking what's right, then he can't be thinking what's wrong.
- (5) David got into trouble because he was not doing what he ought to have done.
- iii) It was the time when kings went to war.
 - (1) This was not a frivolous war.
 - (a) The enemies that David was supposed to fight were God's enemies.
 - (b) God, in His righteous judgment, had brought judgment.
 - (c) David, as the king and a righteous king, was supposed to have led in battle.
 - (i) As a teenage boy, David was on the battlefield for His Lord.
 - 1. 1 Samuel 17
 - (ii) But at this time, when he should have been on the battlefield, he was not.
 - (2) The Bible says that as Christians, we are to endure hardness as good soldiers of Jesus Christ and that we are to put on the whole armor of God.
 - (a) 2 Timothy 2:3
 - (b) Ephesians 6:11, 13
 - (c) But David, when he ought to have the armor on, he put the armor off.
 - iv) After David had won so many battles and seen so many victories, he now had begun to take God for granted.
 - (1) He began to coast.
 - (2) David had assumed that the blessings of God were going to just keep coming.
 - v) He had not been redeeming the time.
 - (1) David was now lolling around in the afternoon.
 - (2) Proverbs 24:33-34
 - vi) David was committing a sin of idleness, a sin of laziness, a sin of omission.
 - (1) He was not doing what he ought to have done.
 - (2) He simply thought that the blessings were going to continue to come.
 - (3) There is a human proverb that says that an idle mind is the devil's workshop.
- b) Carelessness
 - i) 2 Samuel 11:2
 - (1) Perhaps David had not intended to see what he saw, and perhaps he could not have helped the first look; perhaps that was chance.

- (2) But he was careless in his thought life.
 - (a) Proverbs 4:23
- (3) A look turned to lust.
- ii) Isaiah 33:15-16
 - (1) He “shutteth his eyes from seeing evil.”
 - (a) You cannot put garbage in your mind and it not affect you.
- iii) When David saw Bathsheba, he should have looked away.
 - (1) Psalm 101:2-3
 - (2) If only David could have been like Joseph when Potiphar’s wife tried to entice him.
 - (a) Genesis 39:7-12
 - (b) Joseph had no flirtation with evil.
 - (c) Joseph had no time for evil to sprout its seeds within his heart.
- iv) 1 Corinthians 10:13
- v) David’s sin of idleness grew to the sin of carelessness.
- vi) He continued to look, and he continued to inquire.
 - (1) And then he committed the horrible sin of adultery.
 - (2) In order to try to cover the sin of adultery, he sent Bathsheba’s husband, Uriah the Hittite, to the hottest part of the battle so that he was slain.
 - (3) God held David accountable, not only for the sin of adultery, but also for the sin of murder.
- c) Callousness
 - i) Not only did David commit adultery, but he committed murder, which was a cold-blooded sin.
 - ii) Uriah was a friend of David.
 - (1) Uriah trusted David.
 - (2) He was under David’s command and, therefore, under his protection.
 - iii) David’s pride meant more to him than Uriah’s life.
 - iv) David plotted the death of a devoted servant.
 - (1) Uriah, who was willing to die for David’s honor, died by David’s hand.
 - v) The deceitfulness of sin will callous and harden a human heart.
 - (1) If you allow yourself to be idle and then careless, you will suddenly find yourself callous and doing things that you never dreamed were possible.
 - (2) Each of us are actually three persons:
 - (a) There’s the person you are right now.
 - (b) There’s the person you could be for God if you were to let Him have all there is of you.
 - (c) There’s the person you could be for evil if you take your eyes from the Lord Jesus Christ.
- d) David was a saved man and is now in Heaven.
 - i) This does not mean that it is okay to dabble in sin.
 - ii) David’s sin had grave consequences.

- iii) If a person is living in sin and has deep, unconfessed, unrepented of moral sin their life and God is not dealing with them, then they have no right to think that they're saved.
 - iv) David paid a fearful price for his sin.
 - (1) When a child of God sins, he pays a price for that sin; and the consequences, though the sin may be forgiven, may go on and on, as they did in David's life.
- 3) THE COVERING OF DAVID'S SIN (PSALM 32:3-4)
- a) At first, David did not confess his sin.
 - i) It seems as though almost a year went by before David ever really dealt with this sin.
 - b) Proverbs 28:13
 - i) David covered his sin.
 - c) He should have confessed his sin immediately.
 - i) It is terrible to sin, but sin immediately confessed can be sin immediately cleansed.
 - (1) Therefore, it does not fester and does not infect as quickly.
 - ii) Matthew 5:25
 - (1) As soon as you realize that you've sinned, confess it and God will deal in mercy.
 - d) No Christian, even in a backslidden state, ever laughs or ridicules his sin.
 - i) When David sinned, the hand of God was heavy upon him.
 - e) In Psalm 32, David shares what happened to him during that year.
 - i) Psalm 32:3-4
 - ii) There was premature aging.
 - (1) In one year, he most likely aged ten years.
 - (2) Psalm 32:3
 - (a) "My bones waxed old."
 - (3) There is nothing that will prematurely age a Christian like unconfessed sin.
 - iii) There was an inward groaning.
 - (1) There was an agony on the inside.
 - (2) Psalm 32:3
 - (a) The word "roaring" literally means "groaning, sighs."
 - (3) When God saves us, He does not fix us to where we can't sin anymore, but He fixes us to where we can't sin and enjoy it anymore.
 - (4) The most miserable person on Earth is not a lost man, but a saved person out of fellowship with God.
 - iv) There was God's heavy hand of conviction.
 - (1) Psalm 32:4
 - (2) God had David in His hand, and God's heavy hand was weighing upon him.
 - (3) When a child of God sins, God doesn't look the other way.

- (a) God moves in and brings conviction.
 - v) There was a spiritual dryness.
 - (1) Psalm 32:4
 - (2) David had once known joy and victory, and he had leaped and danced before the ark of God; but now it was all gone.
 - (3) His life was dry, withered and shriveled.
 - (4) It was now a struggle for him to pray and to praise.
 - (a) There was no joy.
 - (b) There was no victory.
 - (c) There was no peace in his life.
 - f) How do we cover our sins?
 - i) We cover our sins today by rationalization.
 - (1) Psychologists tell us that it's really not our fault.
 - (a) We're just victims of the culture.
 - (b) Society has molded us.
 - (c) We may be sick, but we're not sinful.
 - (d) We may be ill, but we're not evil.
 - (e) We may be weak, but we're not wicked.
 - (2) So, we cover our sins by some alibi or some excuse.
 - (3) We explain it away.
 - ii) Some people cover their sins by activity.
 - (1) They get busy, but they won't confess their sin.
 - (2) They can even get busy in church work.
 - (a) David continued to be king, but he was covering his sin.
 - iii) Some cover their sins by hypocrisy.
 - (1) They act like nothing happened and nothing is wrong.
 - (2) Moses backslid.
 - (a) When Moses was right with God, his face shone so brightly that he had to wear a veil over his face.
 - (b) After he backslid and the glow was gone, he continued to wear the veil to keep the people from seeing that the glow was gone.
 - g) Proverbs 28:13
- 4) THE CONFRONTING OF DAVID'S SIN (2 SAMUEL 12:1-7, 13)
- a) When a child of God sins, God confronts that child with his sin.
 - b) There are four ways that God will confront you, if you're truly saved, with your sin:
 - i) He will bring conviction.
 - (1) Psalm 32:4
 - (2) God will convict you of your sin.
 - (3) If you sin and God does not convict you of that sin, then you're likely not saved.
 - (a) It is impossible for a child of God to sin and not be convicted of that sin.

- ii) He will bring chastisement.
 - (1) If you confess your sin and forsake your sin when you're convicted of that sin, then you'll have mercy.
 - (a) But if you do not, the next step is chastisement.
 - (2) God will chastise you.
 - (3) That chastisement may take many forms.
 - (a) It may be sickness.
 - (b) It may be sorrow.
 - (c) It may be death to someone or something that you love.
 - (d) It may be a loss of money or health.
 - (e) It may be a loss of answered prayer.
 - (4) God will chastise you, not because He doesn't love you, but because He does love you.
 - (5) Psalm 32:4
 - (6) Hebrews 12:6
 - (a) The word "scourge" here is a strong word.
 - (i) A scourge was a whip.
 - (ii) It's a dangerous thing as a child of God to sin and then after God convicts, to stubbornly, willfully and deliberately go on.
 - (7) God is more interested in our obedience than He is in our having expensive, material possessions.
 - (8) God is more interested in our relationship with Him than He is in our health.
 - (9) God is more interested in our being right with Him.
- iii) He will bring a challenge, a confrontation.
 - (1) If you let the conviction pass and the chastisement pass, then God will challenge you.
 - (2) God will bring somebody or something into your life to challenge you about your sin.
 - (3) This is one of the last steps God will use before taking you prematurely to Heaven.
 - (4) God challenged Dave with a prophet named Nathan.
 - (a) God sent conviction, and that was not enough.
 - (b) God sent chastisement, but that was not enough.
 - (c) Then God sent Nathan to boldly, clearly and deliberately challenge the king.
 - (5) The challenge will come through someone or something else:
 - (a) It may be your spouse or your pastor whom God uses.
 - (b) It may be a friend whom God uses.
 - (c) It may be circumstances that God uses.
 - (d) It may be a sermon that God uses.
 - (e) But God will give a challenge, and you will know that it is God speaking to you.
 - (6) 2 Samuel 12:1-7

- (a) Nathan reminded David of his sin, in spite of God's blessing upon David.
- (b) Had David not listened to this challenge, it might have been the end of David's life.
- (7) The challenge generally comes just one time.
- (8) Nathan gave a challenge, and David heard the challenge.
- iv) He will bring a consummation.
 - (1) If a person refuses God's challenge, he then commits a sin that the Bible calls "a sin unto death."
 - (2) 1 John 5:16
 - (a) There is a time when a Christian can commit a sin that is called "the sin unto death," and his life is consummated.
 - (3) Psalm 19:13
 - (a) "Keep back thy servant from presumptuous sin."
 - (4) David sinned warm-bloodedly, then he sinned cold-bloodedly and then David sinned obstinately as God dealt with him for a year.
 - (a) Finally, God sent His prophet Nathan, and David, thankfully, listened.
 - (5) 1 Corinthians 5:5
 - (6) Numbers 22:5-33
 - (a) Balaam was an Old Testament prophet who loved God.
 - (b) But Balaam was an obstinate prophet.
 - (i) He got out of the will of God.
 - (c) Balaam was on a journey riding his donkey.
 - (i) The donkey stumbled and fell beneath him.
 - (ii) The donkey could see something that Balaam could not see; the Angel of Jehovah standing there with a drawn sword.
 - (d) The Angel of the Lord told Balaam that he would have killed Balaam if he had gone any further.
 - (7) There is just so far that God will let one of His children go.
 - (8) David was at the point of death.
 - (a) 2 Samuel 12:13
 - (i) At last, David confesses his sin.
 - (ii) Psalm 51 is David's confession, which was written after Nathan came to him.

5) THE CLEANSING OF DAVID'S SIN (PSALM 51:1-7)

- a) Again, David wrote Psalm 51 after the man of God had come to confront David about his sin.
- b) If you are like David and out of fellowship with God with sin in your life (whether great or small), there are three simple steps to deal with that sin:
 - i) There must be confidence.
 - (1) Psalm 51:1
 - (a) We see David's confidence.

- (2) David knew God intimately.
 - (3) He knew that for a multitude of sins there was a multitude of mercies.
 - (4) David knew that God's lovingkindness will never forsake one of His children.
 - (5) David had a confidence that no matter what he had done, God still loved him.
 - (6) Romans 5:20
 - ii) There must be confession.
 - (1) Psalm 51:2-5
 - (a) David confesses what he did, and he confesses his sinful nature.
 - (b) He confesses that his sin is his own sin; it is nobody else's fault.
 - (2) God will never accept an alibi for sin.
 - iii) There must be cleansing.
 - (1) Psalm 51:7
 - (a) Hyssop was a little shrub with which they would apply blood.
 - (i) On the night of the Passover, they took hyssop and sprinkled the blood of the lamb on the doorposts.
 - (ii) Exodus 12:22
 - (2) When David sang to purge him with hyssop, that was the Old Testament way of saying, "Cleanse me with blood."
 - (a) This blood is the blood of Jesus Christ, God's Son, which cleanses us from all sin.
 - (i) 1 John 1:7
- 6) CONCLUSION
- a) The same God who forgave David, restored David and used David, is the same God who will forgive you, restore you and use you.
 - b) If you're a Christian and have unconfessed, unrepented of sin in your life, then confess your sin to the Lord today.
 - i) Don't delay.
 - c) If you're not a Christian, you can be saved today and be cleansed and forgiven of all your sins.
 - d) Do you know Jesus personally? If not, you can pray to Him today by asking Him to come into your life.
 - e) Call upon Jesus today. Repent (turn) from your sins, and turn to Jesus. Ask Him to forgive you of your sins, and acknowledge Him as Lord of your life.
 - i) Romans 3:23
 - ii) Romans 10:9-10
 - iii) Romans 10:13
 - iv) Acts 16:31
 - v) John 3:16