

A LAMB TO SLAUGHTER

In this short series we will study the unique teaching method of story parables.

Jesus used story parables to explain great doctrinal truths of the messianic period called the kingdom of God or heaven.

A PERSONAL NOTE: I grew-up in a home where my grandfather taught by story-parables. I ask him why he taught with stories. He told me because stories connect with everyday common sense. I loved this method of training me to think. I found that it projected the pressure from the parent-kid relationship to a neutral object. Every one of my grandfather's stories had a point to learn. As a believer, I found it interesting that Jesus used this teaching method. So I have always had a special place in my heart for the story-parables of Jesus.

People tend to remember the story-parables of Jesus (Prodigal Son, Good Samaritan, Rich Man and Lazarus, and Sower and Four Grounds). Always remember that the story-parable has one doctrinal point.

Our first story parable comes from the Old Testament. It is a story-parable given by Prophet Nathan to King David in (2 Sam.12:1-15) that I have entitled,

A Lamb to Slaughter

1. Nathan was sent by God to rebuke King David regarding the Bathsheba-Uriah incident.

Nathan has to deal with a reversionistic believer who was a very popular king of Israel. How could he approach the King with the message of God's divine judgment against his king's adultery of Bathsheba and murder of her husband, Uriah?

Nathan chose the story-parable method with the message of divine judgment hidden in it. Nathan chose a method that could touch both common sense and positive volition. He chose a method that would give the king the opportunity to think and choose the correct answer without direct confrontation.

Story-Parable: A Lamb to Slaughter (2 Sam.12:1-15)

- **Two men:** a rich man and a poor man
- **Treasure:** too much to count and one family's pet lamb
- **Traveler:** hospitality meal
- **Terrifying choice:** the one family's pet lamb (2 Sam.12:1-4)

Results of the story-parable

- **Thought provoking answer to story-parable:**
 - **David** (2 Sam.12:5-6) "David burned with anger against the man and said to Nathan, "As surely as the LORD lives, the man who did this must die! He must pay for that lamb four times over, because he did such a thing and had no pity."
 - **Nathan** (2 Sam.12:7-12) Then Nathan said to David, "You are the man! This is what the LORD, the God of Israel, says: '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 all Israel and Judah. And if all this had been too little, I would have given you even more. Why did you despise the word of the LORD by doing what is evil in his eyes? You struck down Uriah the Hittite

with the sword and took his wife to be your own. You killed him with the sword of the Ammonites. Now, therefore, the sword will never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your own.' "This is what the LORD says: 'Out of your own household I am going to bring calamity on you. Before your very eyes I will take your wives and give them to one who is close to you, and he will sleep with your wives in broad daylight. You did it in secret, but I will do this thing in broad daylight before all Israel.'"

- **Transgression and recovery:**

YOU ARE THE MAN! (2 Sam.12:13-15) "Then David said to Nathan, "I have sinned against the LORD." Nathan replied, "The LORD has taken away your sin. You are not going to die. But because by doing this you have shown utter contempt for^[a] the LORD, the son born to you will die." After Nathan had gone home, the LORD struck the child that Uriah's wife had borne to David, and he became ill."

2. David's positive response to Nathan story-parable was a good sign of positive volition towards the truth of God's word without the hardening of his soul (2 Sam.12:5-6).

The Lord asked David, "Why have you despised the word of the Lord by doing in His sight?" (2 Sam.12:9a)

(Prov.29:1) "A man who **hardens his neck** after much reproof will suddenly be broken beyond remedy."

(Heb.3:7-8) "Today if you hear His voice, **do not harden your heart** as when they provoked Me, as in the day of trial in the wilderness."

Doctrinal Point: Past experiences of spiritual service with the Lord are not credited towards future sin and evil behavior (2 Sam.12:7-12) "**Here is what the Lord says.**"

3. David confessed his sin is a key to a new spiritual beginning – "I have sinned against the Lord." (2 Sam.12:13a)

Confession of personal sin is important for restoration of fellowship between a child of God and his Father God (**1 John 1:5-9**; John 1:11-13).

(1 John 1:9) "**If (3cc) [maybe] we confess our sins**, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

Confession of personal sin removes the sin but not necessarily the consequences of it, especially when it is sin (adultery) – evil (murder/ sword) (2 Sam.12:7-12).

Moses taught the Israelites this doctrinal principle - "Be sure your sin will find you out." (Num.32:23)

The only thing that can cover sin and satisfy the Justice and Judicial Judgment of God is the **blood of Jesus Christ** (1 John 1:7-9; Eph.1:7).

4. When Nathan confronted King David, David was already under the sin unto death – "There is a sin leading to death." (1 John 5:16b)

Pay attention to what Nathan now tells David – "The Lord also has taken away your sin; **you shall not die.**" (2 Sam.12:13b) This was because of David's confession of his sin.

But there was still a consequence to David's sin because he was a proto-type of the kingship of Christ (2 Sam.7:11-17) [Davidic covenant] (Luke 1:32-33) and (2 Sam.12:7-12) [Consequence to David's sin].

(2 Sam.12:14) "However, because by this deed you have given occasion to the enemies of the Lord to blaspheme, the child also that is born to you shall surely die." (Deut.3:2)