

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 13

The Death of David's Son

The Death of David's Son

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective To show that sometimes God does not answer our prayers in the ways we had wanted, as well as deal with the topic of death and remind the students about the hope of glory found in Heaven.

Key Verses

2 Samuel 12:15-23—Main Teaching Passage

1 Thessalonians 4:13

Hebrews 9:27

Memory Verse - 1 John 2:25

"And this is the promise that He has promised us—eternal life."

Hook

Review last week's memory verse, Ephesians 1:5.

Ask the students if their might ever be a reason why God would say "no" to something that we pray for? Ask them if they think just because we pray for a Rolls Royce/Ferrari that God will give it to us? What about if we ask God to do something that goes against His will?

Tell the students that just like a parent with a small child, there are lots of times when God has to tell us "no," even if that makes us sad or upset.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

After David's child became ill, David pleaded with the Lord to heal him. David fasted, refusing to eat until the Lord answered his prayer. He prayed all through the night, face down on the floor, crying out to God to move on his child's behalf. When his servants brought him food, he refused it, when they tried to pick him up he would not. After seven days of prayer and fasting, David's son died.

When David heard the news of his child's death, he rose up, washed the tears from his face, changed his clothes, went into the house of the Lord, and worshipped. Then David went and requested food to be brought so that he could eat.

The servants were confused. They expected David to be unable to eat because of his grief. David told them that when his son was still sick, he prayed and fasted because the Lord might be gracious. David knew that once his son had died, refusing to eat would not bring his son back to life. David knew a great truth: his son was in heaven with the Lord. He knew that his son would not come back to be with David, but that one day David would go and see his son again in glory.

- Please Note: Pastor Dave will be teaching the story of David and Bathsheba next week. Any questions about why David's son was struck by the Lord should be directed to Pastor Dave to answer in next week's study.

LOOK

There are many times in the Bible where someone prayed and asked God for a miracle. Sometimes God answered that prayer by doing exactly what the person prayed for. For example, Joshua asked God to make the sun stop moving and give them more daylight. Other times, God answered by doing something completely unexpected, such as having Moses strike a rock to bring water for the Israelites. Finally, there are times in the Bible God answered peoples prayers by simply saying, "No."

In today's quite sad story God heard David's prayer, and God answered David's prayer, but not in the way that David wanted Him to. David asked the Lord to heal his sick child, and the Lord said, "No." It is very sad when people that we know die. We long to see them again and miss them being with us. The truth is that everyone who lives also dies. Hebrews 9:27 tells us, "And as it is appointed for men to die once, but after this the judgment." It should not surprise us that God might answer

The interpretation/ exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

someone's prayer for a loved one in this way. What *should* surprise us is David's response to this answer, and it is something we can learn a lot from.

When David heard that his son had died, the first thing he did was worship God. Was David sad? Of course, yet he was still able to go before God and praise Him. David understood the truth of 1 Thessalonians 4:13. We grieve, but not as those without hope. David was able to look at those around him and say, "I shall go to him, but he shall not return to me." David knew that he would one day see his loved ones again in heaven, and this truth gave him the hope and strength that he needed to trust God's decisions and worship Him.

When someone that we love goes to heaven to be with God, it is okay to be sad. In our sadness, we need to remember the great hope that we have through Jesus Christ. It is very difficult and disappointing when God does not answer our prayers in the way we were hoping. However, just because God sometimes tells us no does not mean that God does not love us. God loves us immensely, and he has proven that time and time again.

The Scriptures tell us that we know what love is because while we were still sinners, Christ died for us (Romans 5:8). God Himself knows what it is like to have someone we know and love die. He gave His son willingly so that we could know that same hope that David knew.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize 1 John 2:25.

Talk to the class about why it is so important to know that we are going to heaven when we die.

Pray: Praise God for the hope of Heaven. Ask Him to give us David's attitude when God does not answer prayer the way that we wanted Him to.

Parent Question: Why did David worship God after his son died?

FURTHER STUDY

Commentary on 2 Samuel 10:15-23 by David Guzik

The death of David's son.

Then Nathan departed to his house. And the Lord struck the child that Uriah's wife bore to David, and it became ill. David therefore pleaded with God for the child, and David fasted and went in and lay all night on the ground. So the elders of his house arose and went to him, to raise him up from the ground. But he would not, nor did he eat food with them. Then on the seventh day it came to pass that the child died. And the servants of David were afraid to tell him that the child was dead. For they said, "Indeed, while the child was alive, we spoke to him, and he would not heed our voice. How can we tell him that the child is dead? He may do some harm!" When David saw that his servants were whispering, David perceived that the child was dead. Therefore David said to his servants, "Is the child dead?" And they said, "He is dead." So David arose from the ground, washed and anointed himself, and changed his clothes; and he went into the house of the Lord and worshiped. Then he went to his own house; and when he requested, they set food before him, and he ate. Then his servants said to him, "What is this that you have done? You fasted and wept for the child while he was alive, but when the child died, you arose and ate food." And he said, "While the child was alive, I fasted and wept; for I said, 'Who can tell whether the Lord will be gracious to me, that the child may live?' But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

a. The Lord struck the child: This is hard for many to accept. Sadly, often the innocent suffer because of the sin of the guilty. Since the sickness came immediately after the words of Nathan the prophet, it was received as from the hand of God.

i. "The biblical writer does not hesitate to attribute directly to the Lord the sickness of this child, in accordance with the prophet's word." (Baldwin)

ii. This was far more tragic for David and Bathsheba than it was for the child himself. Their young son suffered for several days and we may trust that God's comfort was extended to the child in the midst of suffering. At the end of his suffering, the child went to eternal glory. Though the child died, the chastisement was really upon David and Bathsheba and not upon the child.

iii. "God's mercy to his erring and repentant children will be shown in converting the results of their sin into the fires of their purification." (Meyer)

iv. This illustrates an important principle: even when sin is forgiven a price must be paid. God does not simply pass over or excuse our sin. It is forgiven and a price is paid. Often an innocent party pays the price for forgiveness.

b. That Uriah's wife bore to David: Though Uriah was dead and David was legally married to Bathsheba, the Biblical writer still referred to Bathsheba as Uriah's wife. This is because when the child was conceived Uriah was alive and Bathsheba was Uriah's wife. It is God's way of saying, "Uriah's death and the subsequent marriage doesn't make everything alright."

c. David therefore pleaded with God for the child: David was right to take the announcement of God's judgment as an invitation to earnestly seek His mercy. When God's judgment is announced or present, we shouldn't receive it passively or fatalistically. We should cry out to God in repentance and ask for His grace and mercy.

d. David fasted . . . the child died: This shows that extraordinary prayer and fasting does not change God's mind. It put David in the right place to receive what he must from God, but it did not "force" God to change His plan.

i. Extraordinary prayer and fasting are not tools to get whatever we want from God. They are demonstrations of radical submission and surrender to God's power and will.

e. He went into the house of the Lord and worshiped: This shows that David's extraordinary prayer and fasting were answered. He had a sense of peace when the child died, knowing he did all he could to seek God's mercy in a time of chastisement.

i. The ability to worship and honor God in a time of trial or crisis is a wonderful demonstration of spiritual confidence.

f. I shall go to him, but he shall not return to me: David was confident that his son would meet him in heaven. This is an indication that babies and perhaps children who pass from this world to the next will go to heaven.

i. 1 Corinthians 7:14 is an additional promise of assurance that the children of believers are saved, at least until they come to an age of personal accountability (which may differ for each child). However, we have no similar promise for the children of parents who are not Christians.

ii. If the children of non-Christian parents are saved and do go to heaven – even some of them – it is important to understand that it is not because they are innocent. As sons and daughters of guilty Adam, we are also born guilty. If such children go to heaven, it is not because they are innocent and deserve heaven, but because the rich mercy of God has been extended to them also.

4. (24-25) God extends His mercy to David and Bathsheba.

Then David comforted Bathsheba his wife, and went in to her and lay with her. So she bore a son, and he called his name Solomon. Now the Lord loved him, and He sent word by the hand of Nathan the prophet: So he called his name Jedidiah, because of the Lord.

a. David comforted Bathsheba his wife: This is the first time the Biblical writer called this woman Bathsheba except for the mere reporting of her name in 2 Samuel 11:3. Each time before this she is called the wife of Uriah. Only now, after the chastisement for sin, is she called Bathsheba his wife.

b. Went in to her and lay with her: This shows that God did not command that David forsake or leave Bathsheba, even though his marriage to her was originally sinful. He was to honor God in the marriage commitment he made, even though it began in sin.

i. Paul commands the same principle in 1 Corinthians 7:17: As the Lord has called each one, so let him walk. In part, this principle in context warns us against trying to undo the past in regard to relationships. God tells us to repent of whatever sin is there and then to move on. If you are married to your second wife, after wrongfully divorcing your first wife, and become a Christian, don't think you must now leave your second wife and go back to your first wife, trying to undo the past. As the Lord has called you, walk in that place right now.

c. So she bore a son . . . the Lord loved him: Here is the great forgiveness and tenderness of God. He did not hold a grudge against David and Bathsheba. The days of blessing and fruitfulness were not over for David.

i. "David's best sons came of Bath-sheba; because they were the fruit of their humiliation." (Trapp)

d. He called his name Solomon: Remarkably it is this son – the son born out of a marriage that began in adultery – that will be heir to David's throne. God chose this son among David's many sons to be heir to the throne and the ancestor of the Messiah to demonstrate the truth that God forgives repentant sinners.

i. People may not forgive; we may refuse to really believe that we are forgiven. But God forgives repentant sinners.

e. So he called his name Jedidiah: The name Jedidiah means, "loved of the Lord." It was God's way of saying that He would love and bless this son of David and Bathsheba.

C. David's victory at Rabbah.

1. (26-28) Joab fights against Rabbah.

Now Joab fought against Rabbah of the people of Ammon, and took the royal city. And Joab sent messengers to David, and said, "I have fought against Rabbah, and I have taken the city's water supply. Now therefore, gather the rest of the people together and encamp against the city and take it, lest I take the city and it be called after my name."

a. Joab fought against Rabbah and the people of Ammon, and took the royal city: This continued the war that began in 2 Samuel 10. Joab was about to complete the defeat of the Ammonites.

b. Lest I take the city and it be called after my name: Joab goaded David into returning to battle by saying, "I'll take all the credit to myself if you don't come and finish this war."

i. Joab struggled for more than a year to conquer Rabbah, and the victory only came when David got things right with God. There was an unseen spiritual reason behind the lack of victory at Rabbah.

ii. "David's sin at home had hindered Joab's good success abroad, and retarded the conquest of this city Rabbah, which now is ready to be taken, that David reconciled to God may have the honour of it." (Trapp)

2. (29-31) David captures the city, takes the spoil, and sets the people to forced labor.

So David gathered all the people together and went to Rabbah, fought against it, and took it. Then he took their king's crown from his head. Its weight was a talent of gold, with precious stones. And it was set on David's head. Also he brought out the spoil of the city in great abundance. And he brought out the people who were in it, and put them to work with saws and iron picks and iron axes, and made them cross over to the brick works. So he did to all the cities of the people of Ammon. Then David and all the people returned to Jerusalem.

- a. David gathered all the people together and went to Rabbah: This was the final phase of David's restoration. He went back to doing what he should have done all along – leading Israel out to battle, instead of remaining in Jerusalem.
- b. Fought against it, and took it: David was in victory once again. His sin did not condemn him to a life of failure and defeat. There was chastisement for David's sin, but it did not mean that his life was ruined.
- c. He took their king's crown . . . it was set on David's head: David's sin didn't take away his crown. Had David refused the voice of Nathan the Prophet it might have. Because David responded with confession and repentance, there was still a crown for David's head.
- i. "David's fall should put those who have not fallen on their guard, and save from despair those who have." (Augustine)

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