

there that needs to be brought out. But in 2 Samuel 11, please listen as I read from the New American Standard. Then it happened in the spring, at the time when kings go out to battle, that David sent Joab and his servants with him and all Israel, and they destroyed the sons of Ammon and besieged Rabbah.

But David stayed at Jerusalem. Now when evening came, David arose from his bed and walked around on the roof of the king's house, and from the roof he saw a woman bathing, and the woman was very beautiful in appearance. So David sent and inquired about the woman, and one said, is this not Bathsheba, the daughter of Elam, the wife of Uriah the Hittite? David sent messengers and took her, and when she came to him, he lay with her. And when she had purified herself from her uncleanness, she returned to her house.

The woman conceived and sent and told David and said, I am pregnant. Then David said to Joab saying, send me Uriah the Hittite. So Joab sent Uriah to David. When Uriah came to him, David asked concerning the welfare of Joab and the people in the state of war. And David said to Uriah, go down to your house and wash your feet.

And Uriah went out from the king's house, and a present from the king was sent out after him. But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house. Now when they told David, saying, Uriah did not go down to his house, David said to Uriah, have you not come from a journey? Why did you not go down to your house? Uriah said to David, The ark and Israel and Judah are staying in temporary shelters, really tents. And my Lord Joab and the servants of my Lord are camping in the open field. Shall I then go to my house to eat and to drink and to lie with my wife? By your life and the life of your soul, I will not do this thing.

Then David said to Uriah, stay here today and tomorrow, I will let you go. So Uriah remained in Jerusalem that day and the next. Now David called him and he ate and drank before him and he made him drunk. In the evening, he went out to lie on his bed with his Lord's servants and he did not go down to his house.

Now in the morning, David wrote a letter to Joab, sent it by the hand of Uriah. He had written in the letter saying, place Uriah in the front line of the fiercest battle and withdraw from him so that he may be struck down and die. So it was as Joab kept watch on the city that he put Uriah at the place where he knew the valent men. The men of the city went out and fought against Joab and some of the people among David's servants fell and Uriah the Hittite also died.

Then Joab sent and reported to David all the events of the war. He charged the messenger, saying, When you have finished telling all the events of the war to the king, and if it happens that the king's wrath rises, and he says to you, Why did you go so near to the city to fight? Why did you not know that they would shoot from the wall? Who struck down Abimelech, the son of Jehoshaphat? Did not a woman throw down an upper millstone of him from the wall, so that he died at Thebes? Why did you go so near the wall?

Then, you shall say, your servant Uriah the Hittite is dead also.' So the messenger departed and came and reported to David in all that Joab had sent to him to tell. The messenger said to David, The men prevailed against us and came out against in the field, and we were pressed down as far as the entrance of the gate. or over the archer shot at your servants from the wall. So some of the king's servants are dead, and your servant, Uriah the Hittite, is also

dead. Then David said to the messenger, thus you shall say to Joab, do not let this thing displease you, for the sword devours one as well as another.

Make your battle against the city stronger and overthrow it, and so encourage him. When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. When the time of her mourning was over, David sent and brought her to his house, and she became his wife. Then she bore him a son.

But the thing that David had done was evil in the sight of the Lord." We've been reading here in 2 Samuel 2, in chapters 5 through 10, the golden age of this reign of David, God's chosen king over Israel. This period of divine blessing dramatically crashes right here in this chapter. And so begins here with this sin with Bathsheba is 20 years of torment that's about to happen to David for the rest of his career. God is going to forgive him, but the point being made is here over this single incidence, God's chosen king falls, and he falls because of different reasons.

We'll discover here in our lesson here this morning as we'll talk about it. As a result of this sin that would bitterly define the era of David's reign that followed, despite of all of David's faithful achievements, his sin of adultery with Bathsheba was the pivotal turning point that shapes the rest of his life and the rest of his reign.

We're still at war. We're fighting, we're in the middle of the Ammonite Wars, as we've seen before. We already know the result of what's gonna happen with those wars, but this is a pause that's taking in the middle of those Ammonite Wars, as they were fighting those from Ammonite, the Amorites, and so we see here that as David sends out, in the spring of the year, it says, we'll look at that, he says, when kings go out to battle, David didn't go.

David was at home, taking a nap on a late evening and get up and sees a beautiful woman bathing. So anyway, let's go in on this. He gave Joab and his troops opportunity to put the finishing touches on Ammon and with this what we call Operation Rabbah is what Dr. Davis calls it. This perspective in this chapter shifts from the front line of the battle of the Ammonite War to the royal bedroom, okay?

And that's where we find ourselves here. And so Dr. Davis begins talking about this chapter and about how the tempo of the text changes. We had been having kind of terse comments about, they went here and fought those guys and they won. It was just kind of terse comments about that. And so this summit of great things that were happening, of big things that were going on, but there's a tempo shift that happens here in chapter 11, where he pauses and there's the expounding of what's going on and pausing about what the interaction, who's saying what and what's happening here. Davis makes the point that's being made here is that there's a tempo shift in the text of what's going on.

We don't ever have the comments where Joab went here and defeated those guys. They went over here, Abishai fought these guys and we beat those guys. But in the middle of all that is this battle. This is the battle for Ramah is what it is in the middle of that.

And David's not there as he should be, is he? And so, and it happened in this spring, verse one, when kings go out to battle, the David sent Joab and the servants with him and all Israel, they destroyed the sons of Ammon and besieged Raba. But David stayed in Jerusalem. Okay? So we have this tempo that's changed.

He mentions that. The writer also doesn't mention the feelings of the character. He doesn't mention Bathsheba's feelings. He doesn't really mention She doesn't really say anything other than when she says in the two Hebrew words, I am pregnant. Our English words, I am pregnant. But in the Hebrew, that's only two words. But the point being, it's the only time she speaks.

David sees. David inquires. David takes. David lays. And she conceives. And David, so the focus of the chapter is not really Bathsheba. The focus of the chapter is David. The focus here that we need to get our hands around is David, what David is doing here in the midst of this. And so the emphasis on David and his deed, the writer, seems to silence all feelings in order to isolate David's actions of seeing, of inquiring, of laying, And then he gives all these orders that later we'll see as we come through the chapter.

And so look at the bottom of page 140 in your book just for a second. The writer, and there's also, not only is there nothing about feelings, there's nothing here about, there is about his deeds. He spends a good, Dr. Davis spends a good deal of time talking about the irony that is here, okay? Last chapter in page 140, it says, the writer tells the story with irony.

For example, careful observance of the ceremonial law, Bathsheba's cleansing herself after her period. And that's the difference that's being made in the ESV version. It brings it out in verse four where it says, in verse four it says, so David sent messengers and took her and she came to him and he lay with her, parentheses, now she had been purifying herself from her uncleanness.

Then she returned to her house, okay? The point being made right there, it's not brought out in the New American Standard, is the point was that she was not pregnant before she went to David. She could not have been. That's the point that's being made about that passage. This woman, who had just been going through the ceremonial purification because of her uncleanness, and the point that's being made is she couldn't have been pregnant until she went and laid with David. And so we need to realize that to rule that out in case there are questions or doubts or, well, you know, maybe he snuck home on the weekend or maybe he did whatever. That's not what happened.

The Bible doesn't say that, okay? The points being made is the focus is on David. The focus is on what David is doing. The focus on what David is not doing. He is not at war where he should be when kings go out to battle. David's at home. David's taking a nap on the afternoon. And he should be with his men fighting at the battle of Ramah. He's not.

Well, also, the point about these ironies that are going on. Bathsheba cleansing herself after a period is followed by blatant transgression of the moral law. The point being, there's so much irony. One happens she's cleansing herself, the next moment she's sleeping with the king, okay? And the king is sleeping with her. Adultery with David, also Uriah's disobedience to the king's order, but moving most faithfulness explains this disobedience.

Or here is David incessantly asking and talking about shalom, peace, welfare, well-being. How's the war, Uriah? Am I doing okay? Are you doing okay? When the whole thing was a ruse, there was irony, there was plot, there was deception. That David is going through here to pretend to care when all he's really trying to do is get the man to go home to his wife.

Irony that's here. Yet doing all he wants and can to trash the shalom of a marriage and even of the servant's life. Irony, there's so many different things that's going on right here. Davis makes that point that there's, irony is everywhere here. We're doing things because we have ulterior motives that are going on here. And so, anyway, but Dr. Davis breaks this into three parts, the fallen servant, verses one to five, the unvarnished truth, verses six to 25, and then the bottom line, verses 26 and 27. So first of all, we have the fallen servant.

All right, the writer intends to show us the stark contrast of what we've seen before in chapter nine, where David wants to exercise Chesed to the house of Saul. In chapter 10, where David wants to show Shalom to the outsider there, to the Ammonite son, Hanun. To now to this chapter, there's a contrast that's being made right here, okay? And in these passages, we see before that David was eager for this kindness in Israel and this Ammonites, but here there is no kindness to show.

We need to take, for example, in James 1, verses 14 and 15, where it says, But each one is tempted when he is carried away and enticed by his own lust, and then when lust has conceived, it gives birth to sin, and when sin is accomplished, it brings forth death.

You and I, in the middle of witnessing this with David, need to check ourselves up. Well, that couldn't happen to me. It could happen to you. I could not fall like that. But it could. But you could. But you do. But I do. We do fall into sin. And so let's just don't hold our nose and look down our nose at David and say, how could he? How disappointing he is to me. He is just like us. He's just like us. We are just like this, okay? I don't wanna skip over that, because, well, let's see what David says as we get on through here.

Walter, on page 142. There is the highlighted section in the top part. Brueggemann captures the tone of the text. Listen as he says, the action is quick. The verbs rush to the passion of David. Rushed, he sent, he took, he lay. The royal deed of self-indulgence does not take very long. There is no adornment to the action. The woman then gets some verbs. She returned, she conceived.

The action is so stark, there is nothing but action. There's no conversation. There is no hint of caring, of affection, of love, only lust. David does not call her by name, does not even speak to her. As the end of the encounter, she is only, verse five, the woman. The verb then finally counts is conceived, but the telling verb is he took her. Listen to this. Listen to this. Listen to this.

We don't know the state of Bathsheba. We don't know her. Well, what do we know? We know two things about her. What does it say? Verse three, it says, and is this not Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite? Who is that? Eliam and Uriah both are part of the 37 mighty men of David.

In other words, the grandfather, and just in 2 Samuel 23. Her grandfather was Bimelech. In 22, 23. Verse 34. Eliapheth, the son of Abishai, the son of Malachi, Eliam, the son of Ahithophel. That's her grandfather. So Eliam is her daddy, okay? She's married to Uriah, all right? And then look in verse 39, Uriah the Hittite. So this is the recounting of the 37 mighty men of David who were David's most loyal men.

Her grandfather was the counselor to David. Maybe, some have said, is why he turned against him later. He knew of the debacle that happened here. Her grandfather, who was he? Ahithophel the Gittite, was a counselor of David at this time. Her father and her husband were part of the mighty men, the most loyal servants of David. She's the wife of this guy.

Man, it's terrible. It is terrible. That's who she is. She's quite beautiful, yeah. But look at who she is too. So. Yes. That is correct. That's correct. But we don't know, that's right. The king summons, the king takes, the king does what he wants. Servants of the servant, the wife of the servant does as she does. We don't know that interaction. What we do know is what happened and the results of it.

The emphasis is not on her. emphasis in who's at fault here too is David. That's the point I'm trying to make here. That's the point that Dr. Davis is trying to make. He says that David shows us that omission usually precedes commission. What's he saying there? He says that's exactly right. He said, David's lack of doing his duty and going out to perform the duty that kings to go out and fight battles at this time. And he's laying back, taking a nap in the afternoon, and he looks down and sees a beautiful woman. Inquires and takes. and can she conceive? Well, listen to that. Omission usually precedes commission.

The omission of a duty, the omission of something I'm supposed to be doing. How we need to learn the lesson there, don't we? There are others that sin is to keep busy. One of the ways, one of our best ways for us to guard against temptations to sin is to keep busy in the work which God has called us.

David was neglecting his duty here, wasn't he? Second cause of David's sin was his willingness to abuse his power. He inquired who she was, he told her to come to him, and he did with her as he wished. And she gets pregnant. Consequences to those actions. David's sin also arose from lustful desires. David should have been taking steps to curtail the vulnerability rather than giving into it. In Romans chapter 13 and verse 14, what do we read there? Romans 13, 14.

Put on the Lord Jesus and make no provision for the flesh in regards to its lust. How you and I need to learn that lesson. David need to be doing that right here. I need to be doing this right now. I need to make no provision. Part of this is summed up in all of the passages that David talks about, that Paul talks about, about how we're to make no provisions. We're to guard. Job said, I guard my eyes, lest I look upon a virgin.

We need to be taking action, but what happens is generally to men, talking to men now, Generally, it's through the eyes. We need to be careful what we see with our eyes, what we look at on our phones, what we look at on our computers, what we look at. It comes through the eye gate. It's through the eyes. Women too, but mainly men.

How we need to be careful and learn and listen, take an application to ourselves and listen to what it's talking about. Most men are vulnerable to the salts of lust. We are vulnerable to the salts of lust and should therefore avoid temptations and habits that will offer protection. We must encourage our habits to be careful about how we are to protect ourselves in regards to this, okay? He goes on and is talking about back in our text that we're looking at here, just for a second. Then Varna's truth.

David is frustrated. David is always active here. David saw, he inquired, he sent, he took, he copulated. And then the palace secret hits a snag. I am pregnant," she sends by a messenger. To the next part, David sees for, he asks, he orders, he lavishes a gift, but he cannot frustrate this man Uriah, who as far as we know, who was a man of impeccable integrity, who was obeying God's law that said in a time of war, they were not to sleep with their wives.

He was still at war. He just happened to come back to be called by him to answer some questions. And there was this shenanigans that is going on, David. You know, David, how does it pertain? David asking, send me Uriah the Hittite. And he says, how are things going? How's the war going? Is Joab okay? Are you okay?

It's just a sham. It's just a sham to get him to go home. The core of David's whole scheme is to get Uriah to go spend a night with Bathsheba by ordering him, but he still does not go. He orders him twice to go down, and the second time he gets him drunk, and he still doesn't go down.

How can I do it? My Lord Joab, the sons of Israel and Judah are sleeping in tents. How can I go wash my feet and be with my wife when the sons of Israel are out fighting battles for the Lord? Listen to this man. Listen to his loyalty. Listen to his mission, to what he has.

Surely, I'm doing a little R&R. Surely, it wouldn't hurt me really to go home, have supper, get a shower, see my wife. Wouldn't hurt, would it? Uriah's not like that at all. What's he do? He sleeps on the steps with the servants of the king because he sees his role and who he is. I'm not going home. I'm not going to go home and get a shower. I'm not going to go home and have supper with my wife. We don't know if she knows if he's here. We don't know that. We're not told that. So then we move into other parts of this chapter, these verses that bother us even more where it talks about where David's gonna make Uriah carry his own death warrant back to Joab. Tell you what, Uriah, you go back.

Got a little note for Joab. Got my seal on it. You take it and you give it to your commander, your lord, Joab. And so Uriah takes the note that David writes and seals it with his seal. Sticks it in his pocket or whatever and goes however the day or so journey it would take. And in that note is the treachery of how we're gonna kill Uriah. David's not gonna do it. Joab's not gonna do it. They're just gonna make sure it happens.

We're gonna put him in the fiercest place where we know there are violent men on the wall and where we're gonna go up and pretend to be attacking here and then your men will pull back and leave Uriah by himself exposed so that all the focus of those violent men shooting there will be sure to kill Uriah. Because the end of the day, while I wanna take Ramah, I need to be sure that Uriah is killed. Seven times in our passages, it talks about the importance of Uriah Hittite dying. And so it's so important.

And he's got it in his pocket. He's got the note in his pocket and he's carrying it back and no doubt walking in to the Lord, Joab, I've got a note from the king to give to you. Joab takes that note, it breaks the seal and looks at it. Go about, soldier, go about your duty. He reads this letter from the king that tells him to be sure that Uriah is killed. The treachery, the betrayal of this valiant man who's serving him. The treachery is, but the fault is whose?

David's. David orchestrated all this. David engineered all this. David made sure all this happened. Joab carried it out, but it was David's instructions, just like he was there shooting Oara off the wall of Rabbah. Those verses in verse 15, 17, 21, 24, 26, all talk about Uriah must die. Dr. Davis spends a good deal of time, he gives a great example, I would encourage you at the bottom of page 144, talking about Rommel, about how Rommel was to be killed by taking poison. The paragraph right above that, Says, so David had persevered, he had succeeded. All of verses six to 25 centers on two facts. Uriah did not go down to his house and Uriah the Hittite is dead.

And David engineered it. He had arranged it all. Listen to this. Listen to this man who's, the man who's called a man after God's own heart. Listen to the king who in chapter seven, God has said, I'm making a covenant with you to establish your seed on the line forever. And the glorious prayers and the stuff that we've seen, oh, how far they've fallen. Don't think it can't happen to us. Don't think it can't happen to us. Also look at the first full paragraph there on 145.

David in covenant with King Yahweh in 2 Samuel 7, the man after God's own heart, takes the sword after God's own people. Here is no theoretical dissent of David committing iniquity. but the covenant king himself ruling with oppression and heartlessness. Here is the one who put Mephibosheth at his table and Uriah in his grave." David says, welcome to Thugsville. Welcome to Thugsville. It's right out of a picture show, isn't it? Right out of the movie, right out of a treacherous movie that we'd see.

Oh, I can't believe the twist here. I can't believe that this would happen. This faithful man, I can't believe that he would do this. Oh, it's so terrible, isn't it? And we read it and it bothers us so much as it should. Because it's so disappointing about how God's people do.

Davis goes on and says, the orange varnish truth here. is that life for God's people can be like that even in the supposed kingdom of God. That kingdom is not safe even in David's hands. It's only safe when Jesus rules and will rule with justice and righteousness yet. Until Jesus publicly enforces that just regime in His second coming, it will not be unusual for God's people to suffer even within or what claims to be for the kingdom of God.

I do not care to enter a church and kingdom debate here, but clearly, listen, Christians today find much of their kingdom life within their church, and it's beyond sadness when the leadership in such churches rules with harshness and severity, crushing rather than comforting God's flock, suffocating rather than sustaining. Here is God's leader who is not exercising love and shepherding God's people.

He is twisting, he is manipulating, he is having them killed, he is sleeping with them. He is sleeping with the daughter and the granddaughter of his servants, faithful servants at this time. The treachery, how it so bothers us. And it should, and it does.

Davis goes on and says, well, but the bottom line, the bottom line is in verses 26 and 27, where it says now the wife of Uriah the Hittite. Listen to how she's referred to. She's not referred to by name. How is she referred to? The wife of Uriah the Hittite. Earlier she was referred to as just the woman. And she'll be referred to only another time. One other time later, her name will be called out. But in all the other instances she's called, she's called the wife of Uriah the Hittite.

And so the writer here is communicating this to us. He wants to be sure we get it. He wants us to be sure that we know who she is. She's not David's really. She's Uriah's. She's Uriah's wife. Oh, you remember? Isn't that the wife of Uriah the Hittite? Isn't that the granddaughter of Eliam? Isn't that the granddaughter of David's chief counselor?

No doubt, she gets a notification. The servicemen from the army come and knock on the door. I'm sorry to inform you of the death of your husband in the battle of Rabba. I'm sorry to inform you he was a gallant soldier. I'm sorry to inform you that he was killed in valid heroic action. She receives that news.

She receives that news. Heard that Uriah her husband, verse 26, was dead, she mourned for her husband. But when the time of mourning went over, David sent and brought her to his house and she became his wife and she bore him a son. The thing that David had done was evil in the sight of the Lord. They said here in verse 27 that the thing that David had done was evil in Yahweh's sight. Page 146. There is silence that is here.

How come God didn't stop Uriah from getting killed? How come God didn't stop this treachery, embarrassment? This is going to become known to everybody. The enemies of God will laugh in enjoyment after hearing about this. You mean to tell me David called this woman? Do you mean to tell me that David had him killed? The enemies of God will revel in that news, won't they?

Middle of 146, the silence about God, however, only serves to accentuate the lone statement of verse 27b. It is as if David can vent his glands and weave his cover up without any interference until he runs smack into the judgment of God. It was an evil in Yahweh's eyes. That's what Yahweh thought of it. I love that statement, isn't it? David's running loose here. He says, until he runs smack into the judgment of God, which is what we'll look at next week. Because the God of Israel sees all. Listen, isn't that what he says?

The way the narrative written then it tells us that the silence of God does not indicate the absence of God. His eyes glaze upon His eyelids test the sons of men, Psalm 11. Because evil runs on its excessive course does not mean that God is not watching it. And yet there is mystery and there is the problem some may feel with 2 Samuel 11. Some ignore the injustice that goes on here and then go further. Yahweh may be silent, but he is not sightless. He may be silent here, but he's not sightless.

God knows what's going on here. The thing David had done was evil in Yahweh's eyes. David may have Bathsheba's flesh and Uriah's blood, but he will have to face Yahweh's eyes. That's a frightening thought, isn't it? How we are so bothered by, or I am so bothered by this passage too that, oh, David's great sin that's here. I couldn't do that. Don't you think you couldn't? Yes, you could. We could fall, may not be exactly in this manner, but we can fall, we do fall.

God forgive us. Because one of the things that we're going to see is that even in the midst of treachery, the midst of murder, the midst of being a traitor, being a poor leader, not acting as the righteous king here, is that we'll see that there is forgiveness with David, as we see in Psalm 51.

As we'll see next week, Lord willing. Praise the Lord. Praise the Lord. There is forgiveness for us for our sins, which are many. Let's learn the lessons from this chapter. Let's pray. Heavenly Father, we pray that you would help us, O Lord, to love you with all of our heart and mind and soul and strength. We pray, O Lord, that you would help us to learn the lessons here of 2 Samuel 11, and that you would forgive us, O God, of our sins, that you would help us, O Lord, to be careful about all of our actions, thoughts, words, and deeds. We pray, O Lord, that as Even this day, we come to take the Lord's Supper, we pray, as we behold the broken body of the Lord Jesus Christ and whose blood was shed for us. Hallelujah, there's forgiveness within. That you, O God, would forgive us, we pray. God be pleased to bless us now as we come to worship in Jesus' name. Amen.