

2nd Samuel Ch 11:6-27

We enter into this Ch well into the thick of things. It's a well-known passage of scripture, nearly as well known, if not as well known as any of the popular accounts of the scriptures. We all know about Noah's ark, we're familiar with Daniel and the lion's den, Moses' encounter with the Pharaoh and his demand that we could all quote, "Let My people go!" And unfortunately to the negative this episode is right up there with all the rest of them, David's sin with Bathsheba. And by the time we reach vs 6 of Ch 11 we've already been exposed the David's weakness for women, compounded by his error in staying away from the battle and at home in his comfort zone. By the time we reach vs 6 he's seen Bathsheba bathing from his rooftop terrace, inquired *of* her, sent *for* her, and has laid *with* her.

Now the Lord had sent him warning after warning, after window after window of escape. But rather than escaping *from* his temptation he indulged himself *in* his temptation. "David, she's a married woman, you're a married man, she's the wife of one of your closest associates, one of your mighty men that's out on the battlefield prepared to die for you right now. She's the daughter of another one of your mighty men (of whom there were less than 40), and she's the granddaughter of one of your chief counselors, Ahithophel."

But instead of seeing all of these things as warnings *against* him, he began to reason as to how these things could work *for* him. "Hey, he's away, he's gone, she's all alone, I could get away with this." And as soon as you begin to entertain sin in your heart and in your mind, and you begin to reason along the lines of, "I could get away with this," take heed, receive the warning. "*Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.*" Gal 6:7 David listened to the lie, the enemy was whispering in his ear, "You can get away with this David, no one will ever know, it's a full proof plan, and hey, it's just a little fun, who's it going to hurt?" And as we discovered last time the pleasure of sin is like the bait that obscures the hook, and you don't realize until it's too late that you've been snared, and snagged and you're being reeled into your own destruction as by your own choice.

And verse 5 is the setting of that hook. Bathsheba sends to David with a word, "I'm pregnant." He had entertained temptation, temptation had turned to lust, lust had turned to adultery, and now adultery has turned to pregnancy. Now this complicated the matter greatly, because they thought they got away with it, but now there's ramifications to his sin that he hadn't stopped to consider. (And believe me as we mentioned last week this is only the beginning of his problems.)

But what's going to happen when Bathsheba starts to show, and everyone knows her husband is away at war? And sooner or later people are going to start connecting the dots and they're going to recall how Bathsheba was this mysterious guest, and visitor to the palace right about the time she would've conceived. And David knew the law, and surely there would be those who would draw to the attention of the powers that be the demand of the law to execute any who had committed adultery.

I mean, this would be a scandal that would rock the kingdom, you thought the Clinton/Luenski thing got press coverage a few years ago; this would go down in the annals of biblical history for countless millions and untold generations to investigate and look into. So what do you do? What do you do when the consequences of your sin begin to catch up to you and find you out? Because the bible is clear regarding the fact that you can, “*Be sure your sin will find you out.*” Num 32:23. And now you have a choice, I have a choice, I can either confess, or I can conceal. Now we know what we should do, we should cry out to God, confess to Him and those to whom we’ve violated that we’ve sinned.

We should see God’s mercies in allowing the ramifications of our sin to boil to a head early on so that we can confess to Him and get right with Him now before this thing goes any farther. And that’s how David should’ve received the news of Bathsheba’s pregnancy, as another warning to deal with this now before it escalates out of hand. To humble himself and say, “Whatever the consequences may be, I accept the responsibility for my actions, and whatever that means I’m ready to do what I need to do to be made right in the sight of God and man.”

But unfortunately like so many of us David didn’t choose the path of confession, but rather he followed in his father’s footsteps. “Jesse; did Jesse mess up like this?” Not his father Jesse, his father Adam, he followed his Adamic roots and sought to cover and conceal his sin. Adam had eaten from the tree of the knowledge of good and evil there in the garden and immediately was convicted knowing he had sinned. And so God called out to him, “Adam, where are you?” He knew where Adam was, but He was giving Adam opportunity to confess and repent. But instead Adam sought to hide from God and cover his nakedness and shame, and in like manner we’re going to see here David trying to fit an awkward “fig leaf” over his guilty conscience and the shame of his sin. But let’s recall to mind what the bible says, “*He who covers his sins will not prosper, But whoever confesses and forsakes them will have mercy.*” Prov 28:13 Notice vs 6

Vs6-7

Here’s the pretense, and as legitimate as this conversation may’ve been at any other time, right now it’s nothing but a masquerade. David asks 3 questions, #1 How’s Joab, #2 How were the troops, and #3 How was the battle faring? I only have one; do you really think David cared about any of those things right now? No way, all he cares about is taking care of his agenda, and it’s awkward pretending everything’s ok when it’s not, its uneasy making small talk and surface conversation when you have an underlying agenda. And all David can really think about right now is sweeping his sin under the rug, and so he pretends to be interested in the goings on of the war. But in reality the plan is, “Let’s get Uriah a weekend pass with pay, he’s been out there for sometime, laying his life on the line for the kingdom, he’s no doubt thinking about his wife when he’s not preoccupied with the battle, it’s been awhile since he’s seen her, let’s get them together.” and David’s thinking, “If I can just get Uriah home for the weekend, he’ll naturally take the time to be with his wife, when she begins to show, the common consent will be the baby is his and wah lah, problem solved.”

Seems like quite the masterful plan doesn't it? You know it's amazing how sin will send our whole rationale and the way we reason right out the window. And the twisted paths we'll go down in order to cover our own sin, but if he'd have been thinking clearly instead of reasoning in the fog of his own sin he'd have realized that the whole idea of seeking to cover sin is only to deceive one's self. Oh sure you may pull the wool over the Pastor's eyes, you may be able to put on a show before your spouse or your peers and all, but our sin is never hidden before God, and it takes great pains to rid ourselves from the light of our own plaguing conscience. Now you work at it long enough and you can sear your own conscience as with a hot iron and just callous it all up, but the Lord sees it. And you can come here, put on the proper smile, extend a warm handshake, but if there's hidden sin in your life, you're not experiencing the fellowship with God that you could be and that God would have you to be. It's impossible, because the bible is clear that our sin separates us from Him, places a barrier between Him and us. Isa 59:1-2 says, *"Behold, the LORD's hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear."* But if we're to have the fellowship with Him that He desires then we're to walk in the light even as He is in the light, but too often people love darkness rather than light because their deeds are evil and they'd rather hang out in the darkness than be brought into the light.

Don't think that only bad people have the propensity to do bad things, that seed lies dormant in the sin nature of us all and if it's watered and cultivated enough it'll come into full bloom just as sure as the righteous works that are carefully cultivated. I was watching some discovery thing the other night and it was showing this barren wasteland desert, and once every so often it gets this torrential down pour and from that it begins for a season to look like this lush tropical island with all these beautiful flowers and greenery. And as I was studying this I thought that's kinda the way sin is with us, we want that area of our lives to remain barren and unfruitful. But every now and then by the torrential down pour of our flesh we water that desert, and those seeds that lie with in that soil come into full bloom. Those seeds are already beneath the desert sand, but they can't grow until they're watered and nurtured in that way. So to with each of us as it pertains to our propensity to do the irrational and unthinkable, you water that seed, you nurture that seed and you'll get the harvest even as David (the man after God's own heart) is doing here. That's why we need to confess and repent from our sin, lest we continue to water the seeds of transgression that lie dormant in our lives.

Vs8

Uriah was so faithful to the cause of the king that he went straight to the palace to report before he even got a chance to clean up. And David says, "Hey, thanks for the report, go home, take a bath, don't even worry about preparing a meal, I've got a banquet set up for you, just go home and enjoy the night." And David's picturing Uriah and Bathsheba there in front of the fireplace eating the grapes and enjoying each others company, one thing leading to another and ending up in a night of intimacy. David's pillow probably felt a little softer that night believing that his worries were over.

Vs9

Strike one, this man's loyalty to his comrades and his king is unparalleled, he spends the night in the guardroom with the soldiers who are guarding the palace door. Doesn't even go home to see his wife during wartime because he doesn't think it would be fair to the other troops.

Vs10-11

Now he's being gentle here, but the fact is this is a rebuke to David. "Unlike you David, I'm a team player. You think I'm going to enjoy a night's pleasure when my buddies are out there dying? The ark is in a tent, my friends are out in an unprotected field, I can't just pretend everything's ok and go home and be with my wife." David had hoped he was a bit more like him, being willing to take advantage of being at home alone with his wife when everyone else was out to war. But Uriah is a man of integrity who places the king's interests before his own, and as to where David was *selfish*, Uriah is *selfless*. He's a practical picture of the principle that Paul laid out when he said, "*No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier.*" 2 Tim 2:4 Uriah had a passion for the glory of God, and an even greater rub towards David should be the fact that he's not even an Israelite, he's a Hittite.

Vs12-13

Strike two, David thinks, "I gotta loosen this guy up a little bit." But in this instance Uriah drunk proves to be a better man than David sober. Why does David look to get Uriah drunk here? Because let's just play it straight, we all know that alcohol breaks down the moral fortitude within an individual. The bible says, "*Wine is a mocker, Strong drink is a brawler, And whoever is led astray by it is not wise.*" Prov 20:1. And again, "*Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who has wounds without cause? Who has redness of eyes? Those who linger long at the wine, Those who go in search of mixed wine. Do not look on the wine when it is red, When it sparkles in the cup, When it swirls around smoothly; At the last it bites like a serpent, And stings like a viper. Your eyes will see strange things, And your heart will utter perverse things.*" Prov 23:29-33

Your moral fortitude will be broken down and compromised, the bible warns over and over again against the mortal dangers of alcohol, take it from me; it's simply not worth it. But David here seeks to use its destructive and weakening tendencies to his advantage, but Uriah just isn't playing his game. I suspect it's possible that he suspects something suspicious, the guards at the palace gate maybe told him the night before, "Hey, Bathsheba came by the other night and spent some time here visiting the king." And Uriah, just may be purposefully avoiding going home out of suspicion and jealousy here. But ultimately things are going David's way because God is orchestrating all this so that his sin will be brought into the light; He's not going to let David get away with it, even as He deals with us in like manner. God just doesn't let His kids sin successfully. It's interesting the name Uriah means, "Yahweh (or Jehovah) is my light" and his integrity is exposing David's guile and deceit.

Vs14-15

So David initiates the 3rd strike and Uriah's out. Carries his own-signed death warrant back to the frontlines courtesy of the king himself. You've heard it before, "Oh what a tangled web we weave, when 1st we practice to deceive." Now he's seeking to cloak this murder under the guise of warfare, but there's nothing ambiguous about that letter, it's a death sentence. Now Joab knew about murder and personal vengeance, he'd been in on that action before when he murdered Abner, so we'll see him follow orders. But far from covering his sin as he thinks he is, David is only heaping more upon himself. He's dismantling the Law, letter by letter. He's coveted his neighbor's wife, committed adultery, he's been and will continue to bear false witness, and ultimately he resorts to murder. The same thing so many do today to cover like sin, James tells us, "*When desire (or lust) has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.*" James 1:15. And even as Uriah was the innocent party who paid the penalty with his life, today some 40 million innocent lives have been murdered because of sin not unlike what we're reading of here. The politically correct term would be "abortion." The bible calls it murder. People think, "What'll happen if so and so finds out?" Or, "I'll lose my reputation when I begin to show, I'll be exposed as to what's happened in my life, I need to cover this up." And murder is the end result, now can God forgive? Absolutely, there's forgiveness for everyone who repents, but my point here is that it still happens today, sin does strange things to our rationale, like throwing it out the window.

David finds himself willing to murder one of his closest associates in order to cover his own neck. Quite a far stretch from the man who refused to kill Saul to further his own interests even though Saul wanted to kill him, David wouldn't kill his adversary, but here if it'll serve his own interest he'd kill his close friend.

And again you guys we need to see here that this didn't just all happen over night. It's not like Satan came to David one night and said, "Ok, here's the deal, I want you to have blatant disregard for God's word regarding wives. Then I'm going to compound and feed on that lust, and one night I'm going to set it up so that you're at home when the troops are out taking care of kingdom business. And I'm going to place the beautiful woman out there for you to gaze upon, now I want you to ignore God's warnings and God's ways of escape and invite her up, you'll commit adultery with her, and murder her husband, and then I'm going to destroy your life and let you live in the shadows of obscurity and ambiguity the rest of your days, sound good?"

It doesn't go that way, no one would say, "Yeah, count me in!" But it's easier to buy just one subtle compromise, which in turn begins to lead us down the slippery slopes of no return.

So maybe you've not committed murder, take a step back, maybe you haven't committed adultery, take a step back, maybe you're ignoring God's warnings on an issue, you're not looking into His ways of escape. Or maybe your entertaining or contemplating some sin of some kind, hear what the Spirit is saying, now's the time to repent before this whole thing begins to snowball to your own demise, not too mention how it's going to impact the lives around you.

Think of what Joab's feeling as he reads this letter while he's looking at Uriah, "David sure sings the sweet Psalm's with the best of them, but now that there's some dirty work to be done he's wanting me to do it." And his integrity is already beginning to crumble.

Vs16-21

Jerubbesheth is more commonly known as who? Gideon, and this shows us that Israel was familiar with their history here as he's referring to the time of the judges and the basic thrust is that the military men would be shown this as an example of a bad military move. You don't approach high walls, or towers because there are archers and people that can inflict radical damage upon you and you can do little to nothing in return. And so the point here is that Joab did something strategically unacceptable, the right thing to do (obviously this is pre-mortar fire or laser guided missiles) when you have someone trapped in a walled city or tower is wait them out because eventually they'll come out and fight or starve to death. But what you don't do is rush the walls, or the tower, which is what Joab had them do. And so he says, "When David begins to get riled up about this, tell him Uriah the Hittite is dead as well." The messenger probably thought, "Ok, that's weird, but maybe he just wants him to know about his friend or something."

Vs22-24

You see how David's sin is permeating? How many lives are being destroyed because of his sin? And unfortunately this is only the beginning, the bible says it just takes a little leaven to leaven the whole lump, and that's the way sin is, it doesn't have to be some heinous thing to destroy a lot of lives. This was set in motion years ago with David's inability to crucify his flesh in one area, and from there it's escalated, and permeated to this point.

Vs25

"Hey, you win some, you lose some, these things happen in wartime." David just takes an apathetic, sort of lethargic attitude towards the whole thing. Not really upset that men's lives have been lost, and some of his elite forces have been destroyed, why? Because he believes it's served his personal agenda, he's sort of relieved because now he can initiate the ultimate cover up.

Vs 26-27

Hey, now David's the hero right? "Look how the king's heart goes out to this poor widow who's lost her husband in the battle." This whole thing is just twisted and perverted, and I'm sure Bathsheba's mourning was legit for her husband but it was sort of mitigated, or alleviated by the fact that she's now gone from being potentially executed to being the queen of the nation. But notice, this is the 1st time that the Lord is mentioned in this ch and what's the commentary concerning it? "The thing that David had done displeased the Lord." And don't you know that when your ways displease the Lord (if you're His child) He's going to deal with you? And that's exactly what God's going to do, He's going to deal with David, chasten him that He might repent and that's always the desired end. God desires that we would turn from our wicked ways and live, that we would repent of our sin and turn to Him. It's been said if you try to cover your sin, God will expose it. If you expose it before God, God will cover it. And God's going to expose this whole thing next time.