2 Samuel 10-11

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[0:00] Good morning. Today we'll be continuing our study in 2 Samuel.! We've come as far as chapter 10.! As the screen boldly declares, we'll be covering two chapters today.

! David made with David, several commitments he made to him, and we've talked about how there's a dual fulfillment to those. Some of them are arguably fulfilled in his son Solomon, but ultimately they find their fulfillment in the son of David, Jesus Christ.
And then last time we looked at chapters 8 and 9, and we read about some quite significant battles that took place, and some victories for David and for Israel. And I think I showed you this map here, which I know is still just as small as it was last time. But what it shows you is that there was assault from all sides. So Jerusalem is there, you know where it is, just to the west of the Dead Sea, and there was attacks coming from every side. And through God's help, David was victorious. And this whole period that follows is sometimes you'll read it is described as the golden age of David's reign, where he is being victorious and he is following hard after his God. And this is the time when we have chapter 11, which is David and Bathsheba, which is noteworthy, and we'll come back to that.
Now, when we looked at chapter 8, which was, I said how it reads like a summary of many years, rather than just a consecutive set of battles. And then after chapter 8, we have chapter 9, where there's this interruption to say, I want to show kindness, chesed, to Saul's household, and he blesses Mephibosheth, and you'll remember the story. And today, as we continue in chapter 10, we resume the battle narrative, and then it's interrupted again for the story of Bathsheba.
If we had time, we would also cover chapter 12, because that then concludes the battle with Ammon that we're going to start, and the whole thing would tie off quite nicely, but our stomachs will not permit it. So, we will finish after chapter 11. I think we can just jump in. So, verse 1.
[2:42] 2 Samuel 10, verse 1. Now, it happened afterward that the king of the Ammonites died, and his son Hanun became king in his place. And then David said, I will show kindness to Hanun, the son of Nahash, just as his father showed kindness to me.

Now, look, the note that the text says it happened afterwards. So, it happened after the blessing on Mephibosheth, and if you cast your eye back to the beginning of chapter 8, you'll see that it begins with the word, then. Actually, Hebrew vav, but there is a sense of continuity, and I'm pointing that out because there are those who will say that the battles that we're going to read about are the same ones as in chapter 8. I think I might have even said last time that could be true. Having studied this, I've concluded that they are separate.
And I think, and this is one of the reasons why, is because it happened afterward. So, anyway, the king of the Ammonites has died. So, Ammon is up in the north. I think you'll see it on the map. Just... So, it's there over on the east. And so, it's not actually that far away. And what we read is that there has been some kind of kindness shown. Now, the Ammonites, as you may remember, are descended like the Moabites. They're descended from Lot, Abraham's nephew. So, there is a distant family relationship to Israel for the Ammonites. Deuteronomy 2, God is very clear that Israel was not to attack Ammon. God said to Moses that he had given them their land. And so, we learned that Nachash, the king, has died and his son Hanun is king in his place. And David wants to show kindness or chesed. And we've talked about that word before. And I think it's quite remarkable to read that Nachash has shown chesed to David. And I would love to know what it was, but nobody knows, unfortunately. But what it does do, I think, I think that what that word does do is it gives us a bit of a parallel with the last chapter where David is showing kindness to Mephibosheth.
And this is something that David wants to do. He wants to show kindness, the kindness of God, in fact. Now, the name Nachash is an intriguing name that means serpent, snake. And if you remember way, way back when we studied chapter 11 of 1 Samuel, then we read about Nachash the Ammonite, who was savage in his attack of Jabesh Gilead. And we saw how Saul came to their

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rescue.
And that was a key moment in Saul becoming established as a king. And so, the question that we ask ourselves then, is it the same Nachash? And the answer is, we don't know for sure.
[5:33] Well, my view is probably because I think if it were, well, I don't know. I think probably because the time allows, Nachash has just died, which would potentially imply that he's a little older, which would mean he's possibly the same generation as Saul, which would possibly make it the timing work. But we just don't know. And likely, similarly, we don't know what kindness he showed to David. But I think if it is the same Nachash, then what we have is an example of a cruel man, a wicked man, who sought to do evil and harm to Israel, who has repented in order to serve and bless David and Israel. And so, we have a small reminder then that God can transform wicked hearts. And we should never cease to pray that he would. Reading on in verse 2, continuing then.

So David sent some of his servants to console him about his father. But when David's servant came to him in the land of the Ammonites, the commanders of the Ammonites said to their lord, Hanun, do you think that David is honoring your father? Since he has sent you servants to console you, has David not sent his servants to you in order to explore the city, to spy it out and overthrow it. So Hanun took David's servants and shaved off half of their beards and cut off their robes in the middle as far as their buttocks and sent them away. When messengers informed David, he sent servants to meet them because the men were extremely humiliated. And the king said, stay in Jericho until your beards grow back and then you shall return. Wow. So David wanted to do something good. He wanted to do something right. He had good and honest and upright intentions. But Hanun perceives, or the men of Ammon certainly, they perceive a false intent, a wicked intent. And immediately then we have a reminder of the difficulty that we have when we try to judge people's motives. It is something that we need to do as best as we can, and yet it's very difficult to do accurately because we only look on the actions and God alone looks on the heart, as the scriptures say. And I really want to say that in the church we should be able to assume good intentions. You know, there's a verse in 1 Corinthians 13 where it says that love believes all things, but we can't because there are plenty of people in the world who are deceitful and there are plenty of people in the church who come into the church as wolves. And this is why we need things like safeguarding policies and we need good practice because we cannot perceive motives accurately. This is a reminder of an error that's made and all of the rest of the carnage it will read is because of this error. So anyway, a reminder. It's not easy. Actually, one scripture on this I did want to share. Jesus says this in Matthew 10 16 to his disciples. He said,
Behold, I'm sending you out a sheep in the midst of wolves, so be as wary as serpents and as innocent as doves. I'm like, great. That needs a lot of unpacking to really understand it. But it shows you the sense in which, on the one hand, we want to be as innocent as doves and believe all things and presume good, but we can't. We have to be as wary as Nahash's. So what do we read? We read that David's servants have this dishonor of having half of their beers shaved and half of their garments cut.
Now, the beers was a source of pride for ancient men, very highly valued, very much connected to their sense of masculinity. And so cutting it off was not just about making them look ridiculous. It was deeply, deeply humiliating, upsetting and shaming as the text draws out. And similarly, cutting off their garments is the same thing. It's not a long distance. Again, if you correctly point out where Ammon is, it's not that far. So it's entirely likely that they didn't bother to take a change of clothes. And so they may well have had to come back all the way very much ashamed. So David has them remain in Jericho, which is just over the river, just over the border. And it gives them a place of privacy to grow back and hopefully pop to Primark and buy some new clothes. Verse 6.
[10:24] So when the sons of Ammon saw that they had become repulsive to David, the sons of Ammon sent messengers and hired the Arameans of Beth Rehob and the Arameans of Zobah, 20,000 foot soldiers, and the king of Maacah with 1,000 men, and the men of Tob were 12,000 men. I do wonder what they expected to happen.

They seem surprised by the fact that they've become repulsive. Anyway, they go out in the hire of the Arameans. So as I pointed out, the Arameans are from the north. If memory serves, the Septuagint actually puts Syrians. That gives you an idea of where that is. Syrians. And Aramean is a label for several distinct groups of people living in that region. There was a man named Aram. He was a son of Shem, a son of Noah. So the name Aram goes way, way, way, way back. So they are of Shem, i.e. the Semitic people, but a very, very distant relationship. Now in the parallel passage,

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which is 1 Chronicles 19, verses 6 and 7, we read that the Ammonites spent a thousand talents of silver hiring this huge number of chariots and horsemen in addition to the infantry. It had the rather unbelievable number of 32,000 chariots. And I was like, really? Really? But it's the same in the Septuagint. It's the same everywhere I checked it. Josephus agrees. So I'm like, that's a lot. That's a lot. That's what a thousand talents of silver buys you, I guess. Verse 7 of chapter 10, 2 Samuel then. So when David heard about this, he sent Joab and all the army, the warriors, and the sons of Ammon came out and lined up for battle at the entrance of the city, while the Arameans of Zobar and of Rehob and the men of Tob and Ma'aka were stationed by themselves in the field. So if I show you this. So David immediately dispatches his men. And I wanted to show you. So it's here. This is where it's all going down. The city called Rabbah. Rabbah's where it's happening. So the men of Arameans have come down from the north and they are assembling here for the battle. Joab and the army have come along from Jerusalem to the city. So that's where we are.
And Joab, we've talked about him before. We've noted that he is quite a brutal man, quite a vengeful man. And he walks into a trap. There is a battle on two fronts. There are these various kings of the Arameans in the field. And there are the men of Ammon who are in the city themselves. Verse 9.
So when Joab saw that the battle was set against him at the front and at the rear, he selected warriors from all the choice men of Israel and lined them up against the Arameans.
[13:28] But the remainder of the people he placed under the command of his brother Abishai. And he lined them up against the sons of Ammon. And he said, if the Arameans are too strong for me, then you shall help me. But if the sons of Ammon are too strong for you, then I will come and help you. Be strong.

Let's show ourselves courageous for the sake of our people and the cities of our God. And may the Lord do what is good in his sight. So there's the plan. The two brothers, and we've talked about them before, they agree a strategy to face this, the two fronts, with a plan to help each other out. And it's a scary scene. 32,000 chariots somehow. And I really liked that little exhortation to Abishai. I thought that the simplicity of it is really good. He simply says, our part, brother, is just to be strong and courageous. It isn't for us to win the battle. It is only to be strong and courageous. And we trust the Lord for the outcome. We just play our part. And that's a command that you'll see all throughout the scriptures. All throughout the Bible, you will see these reminders and these calls to be strong and courageous. Moses urged Israel with these words in Deuteronomy. God himself urges Joshua at the opening of his book, be strong and courageous. And trust me, Psalm 27, at the end, it says this in verse 14, wait for the Lord. Be strong. Let your heart take courage. And yes, wait for the Lord.
The sense is, we do need to be strong. We do need to show courage. We do need to stand firm. But we don't need to get the outcome. That is the Lord's business. And the church has the same exhortations too. Although our enemy is different. And so a quick reading here, if I may, from Ephesians 6.
It's the same exhortation. Verse 10, Finally be strong in the Lord and in the strength of his might. Put on the full armor of God, that you will be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the powers, against the rulers, against the forces of this darkness, against the spiritual forces of wickedness in the heavenly places. Therefore, take up the full armor of God so that you will be able to resist on the evil day. And having done everything to stand firm. You see, it's the same sense, the same exhortation. Paul's message is that our struggle is of a spiritual nature, not physical as Joab's was. But the message is the same.
And the armor of God is a great study that we don't have time to get into today. So let's get into verse 13. Let's continue. So Joab and the people who were with him advanced to the battle against the Arameans, and they fled from him. When the sons of Ammon saw that the Arameans had fled, they also fled from Abishai and entered the city. And then Joab returned from fighting against the sons of Ammon and came to Jerusalem. So the summary of the conflict is brief. Why did the Arameans flee?
[16:54] How long was the battle? We don't know a lot. Josephus, again, our historian friend from the first century, he wrote that though they made strong opposition for a while, Joab slew many of them and compelled the rest to betake themselves to flight. I love the English.

To betake themselves to flight. And again, the Arameans, if you remember, they're just hired muscle, right? They're just mercs. Their only motivator was getting paid. And I guess that doesn't

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happen if you're dead. So I think when they saw that they, at best, would have a big struggle with a lot of losses, they were like, forget this. And they run. And with the flight of their hired muscle, then the Ammonites also have to retreat back into the city. The city of Rabah is a heavily fortified city. Actually, I think it will take something like two years for Israel to break. But that's next time of study. And now, as we read on, the focus remains on the Arameans. So the Ammonites are back in their city and there they camp out. Verse 15.

When the Arameans saw that they had been defeated by Israel, they assembled together and Hadadiza sent word and brought out the Arameans who were beyond the Euphrates River. I know your new American will just say, river? It is the Euphrates River. And they came to Helam and Shobach, the commander of the army of Hadadiza, led them. Now, when it was reported to David, he gathered all Israel together and crossed the Jordan and came to Halam. And the Arameans lined up against David and fought with him. But the Arameans fled from David and David killed 700 charioteers of the Arameans and 40,000 horsemen and struck Shobach, the commander of the army, and he died there. When all the kings, servants of Hadadiza, saw that they had been defeated by Israel, they made peace with Israel and served them.

And so the Arameans were afraid to help the sons of Ammon anymore. So they fled from Joab initially, and then they decide to try a counterattack with a more numerous army. And Hadadiza seeks help from the other Arameans. As I said, they're kind of like separate people groups who are connected, which is why the text said how there are kings who are serving Hadadiza. There were different groups.

[19:30] And they all come together and they assemble at Halam, which is shown there on the map. I don't know, I think the white dot on that map means the location isn't known with any certainty, but it gives you an idea of where it is. Now, oh, and David came out. David came out to face them. So the army was so great that David himself decided to come out for the battle. Now, this is the part that aligns quite well with 2 Samuel 8, verses 3 to 6. And you might do a bit of a side-by-side reading and come to your own conclusions as to whether they are referring to the same event or not. What we have in 2 Samuel 8, to what we read last time, was Hadadiza the king seeking to restore power at the river Euphrates.

So it does sound kind of similar, right? He's seeking to restore his power. He's just been kicked. And he's trying to restore his power. It does kind of fit. And he's helped in chapter 8 with Arameans from further away. And then both of the events seem to end with quite a sense of finality. Chapter 8 has David setting up garrisons and bringing them into some form of subjugation. And here, again, we read in chapter 10, Aram made peace and served Israel.

So there is alignment, and I can see how people get there. But for me, well, there are things that don't align. And I'll let you read for yourself and see if you agree. But for me, it's as simple as this. The writer of Samuel saw them as separate events. The writer of Chronicles saw them as separate events. Just Josephus the historian saw them as separate events. And I think that's quite strong in my mind.

[21:24] So I take them as separate events. And what it probably means is, bearing in mind that they were able to, both of them had quite big armies, I think they probably would have been quite separated in time. After this, after this battle, the Arameans are subdued for many years.

They are not prominent again until 1 Kings 11. I think it's when King Ahab is reigning. So a long, long time before the Arameans come back to the fore. Well, and thus ends chapter 10. And we jump straight into chapter 11 then. David and Bathsheba. Verse 1. Then it happened in the spring, at the time when the kings go out to battle, David sent Joab and his servants with him and all Israel, and they brought destruction on the sons of Ammon and besieged Rabbah. But David stayed in Jerusalem.

So we know the context now. We can see why he's going to Rabbah. It's a strong city. And David is still aggrieved, it would seem, by what happened to his men. And so he's continuing this campaign. And so, and in this context, we have the sorry tale of David's sin. Now, I want to note one thing. If you are reading the parallel passage in 1 Chronicles, then you will find that Bathsheba, this account is completely missing. It's completely missing. We have a very, very close parallel.

And then the narrative just basically skips, without skipping a beat, it goes straight on to what we would read and we will read in chapter 12, verse 26 and following, which is the defeat of Rabbah and Ammon. And you think, how could such an egregious sin be erased from the record? How could, anyone's record of sin be made as if it had never happened?

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[23:25] Well, we will read Psalm 51 next time and we will have the answer. But in short, it is that he confessed and he repented and God cleansed him from his sin. And I think that 1 Chronicles stands as a powerful witness to that cleansing. And it's the same promise that is made to everybody alive today. If we will confess our sins, if we will repent, even if they're as awful as these ones are about to read, then Jesus Christ stands ready to wipe the debt and make us clean. Make us clean.

So verse 7 in Psalm 51, David said, Purify me with hyssop and I will be clean. Cleanse me and I will be whiter than snow. See, David knows it is for God. It's only God who can cleanse him. And God indeed does.
And I think another really good example of this concept that I love is Hebrews 11, where you've got the hall of faith and you've got all these men whom the writer holds up as pillars of faith.
And you're thinking, Samson? Jacob? And it's the same thing. They have been declared righteous. They've been made as if they have never sinned by faith in Jesus Christ. And only their deeds of faith remain. And I think it's awesome. And I love it. So springtime is a sensible time to go to battle. Or so I'm told. Agriculturally speaking, the crops are growing and the need for workers in the field is not so great. The rains are starting to dry up. And so it is, there are young men with time available to serve in the army. And many commentators will highlight for you how David is being at ease in the palace while Israel is out fighting. And they will assert that David is already in the wrong by being at home and at ease. And I can see how people get there. I will say that even the New American Standard translates, puts in the word, but David stayed in Jerusalem, it's just a Hebrew vav. Mostly that's translated as and. There's no sense in the text, I don't think, that we are supposed to see this as a slight, or David really should have been on the field. Actually, plenty of, David sent Joab to
[25:54] Rabbi in the first place, right? He is king, not just an army general. He has an army general. So personally, I don't see anything particularly wrong with David being at home. I can see how people get there. You know, we will see a contrast in Uriah and his attitude, but I get all that. But in context, I don't see it personally. A king cannot spend all his time away from his city and his people. But anyway, my opinion. Verse two.

Now, at evening time, David got up 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 servants and inquired about the woman. And someone said, Is this not Bathsheba, the daughter of Eliam, the wife of Uriah, the Hittite?
And then David sent messengers and had her brought. And when she came to him, he slept with her. And when she had purified herself from her uncleanness, she returned to her house.
Well, so David is sleepless. David decides to take a walk on the roof of his house. And when we see roofs, here's a little bit of an artist's impression of roofs.
All of the roofs were flat. They were all designed for people to walk on. And actually, in the law, it speaks about how when you build your house, you must build a parapet around it for safety reasons.
[27:25] You know, God is pro-health and safety. And because people did, this was a common thing.

So don't think, you know, a vaulted roof and someone walking. No, no, no. This is a normal thing to do. And he sees Bathsheba. And in this picture, we can see this artist imagines that she was there in the courtyard of her home.
You know, there are those who, I think, confuse the lyrics of Leonard Cohen's song with scripture. He did not see her bathing on the roof. He was on the roof and he saw her.
Actually, we don't know where she was. Josephus, in his records, says that she was bathing in her house. And the thing is, David, this is sort of a view of Jerusalem.
And David's palace is up here. And so he has this view of the whole city. So any one of these windows he can see in, he can see courtyards. He is uniquely able to see his whole city.
[28:34] So I don't think that Bathsheba had any reason to think that she might be seen, contrary to some people's views.

And I don't think that she was doing anything to make herself visible. I think that she was being discreet. She was doing it at night to minimize the risk of being seen. She is a victim.
She is a victim. And actually, one detail in our text that highlights that for us is how it says that she purifies herself after David raping her.

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Let's call it what it is. That is Leviticus 15, 18, where it says, after sexual intercourse, both the man and the woman need to bathe in water and then they remain unclean until evening.
So why then do we read that Bathsheba did it? Why is David conspicuously missing? Because she was guiltless and he was guilty. It will take more than bathing in water for David to be cleansed from this.
[29:40] One thing I haven't noted, Uriah the Hittite, her husband, Hittite, son of Heth, he's not a Jew. He is not Jewish. He is a resident alien. Of him we know that he was one of David's strongest men.

1 Chronicles 11 lists him by name among the mightiest men of the armies. So a valued man, probably someone who's been with David for a long, long time, which does prompt us to ask how David didn't know his wife, but who knows.
Verse 5. Verse 5 of chapter 11. But the woman conceived. So she sent word and informed David and said, I am pregnant.
So any hopes that David had of getting away with this are dashed. The pregnancy means that what he has done cannot be hidden.
Let's see what happens. Verse 6. Then David sent word to Joab and said, Send me Uriah the Hittite. So Joab sent Uriah to David. When Uriah came to him, David asked about Joab's well-being and that of the people and the condition of the war.
[30:54] Then David said to Uriah, Go down to your house and wash your feet. So Uriah left the king's house and a gift from the king was sent after him. So again, Joab of course is outside Rabah, the city under siege, and he needs his best men there, of whom Uriah is one.

Go home and wash your feet. This is an idiom for spend time at home. I think it's broadly equivalent to our go home and put your feet up. It's that kind of thing.
Go home, take some rest. And David sends a gift of some kind, you know, making him feel at ease, have a nice meal, maybe spend some time with your wife, you know, nudge.
But, verse 9, 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 informed David, saying, Uriah did not go down to his house. David said to Uriah, Did you not come from a journey? Why did you not go down to your house? And Uriah said to David, The ark, and Israel, and Judah are staying in temporary shelters, and my lord Joab and the servants of my lord are camping in the open field.
[32:09] Should I then go to my house to eat and drink and to sleep with my wife? Buy your life and the life of your soul. I will not do this thing. So Uriah refuses.

And he didn't say no to the king when the king made the offer. He simply chooses to remain with the servants. Uriah says, The ark and Israel and Judah are staying in temporary shelters.
So he sees it as duty. It's like honor and duty. I'm on duty, like the rest of the army. This isn't time for me to go and put my feet up, king. And yes, I do see the potential for a subtle dig at David. Maybe David should have been there. Now, but the ark, the ark is in temporary shelters. Now, there are some commentators who suggest and assert that the ark is with the army, just like it was in 1 Samuel 4.
And they assert that based on Uriah's comment here. But we've talked about the ark and we've talked about how David moved it from where it was to Jerusalem.
[33:22] That was chapter 6. And we saw David misstep with that and the impact on Uzzah and all of that. So I do not buy for a minute that David has allowed the ark to go out and to battle.

That makes no sense. The temporary accommodation, the temporary shelters, the booths that he's referring to, there is a temporary tent for it in Jerusalem.
And similarly, Israel and Judah, the army, are staying in temporary shelters. Simple as that. And as Uriah goes on to say, it is my lord Joab and the servants of my lord that are camping in the open field, not the ark.
So the point is, he's on duty, the army, and even God himself, do not currently have rest. So why should I? And he swears emphatically, by your life and your soul's life, I will not do this.
And you can imagine David getting frustrated. And he's frustrated because Uriah is a good and honorable man. And I think there's so much irony there.
[34:29] David wants a slack man in this particular case. He wants a man who lacks honor. Because David is bent on doing evil, he is frustrated by good men in his court.

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Wow. It's a thing to ponder, isn't it? Verse 12. Then David said to Uriah, stay here today also and tomorrow I will let you go back.
So Uriah remained in Jerusalem that day and the day after. Now David summoned Uriah and he ate and drank in his presence and he made Uriah drunk. And in the evening, Uriah went out to lie on his bed with his lord's servants and he still did not go down to his house.
So David is unable to manipulate Uriah even when applying him with strong drink. Verse 14. So in the morning, David wrote a letter to Joab and sent it by the hand of Uriah.
He had written in the letter the following, Station Uriah on the front line of the fiercest battle and pull back from him so that he may be struck and killed. So it was, as Joab kept watch on the city, that he stationed Uriah at the place where he knew there were valiant men and 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.
[35:53] And the horrible bitter irony of David having Uriah take his own death warrant, signed and sealed with David's seal and his faithful man not breaking the seal.

Of course not. He's faithfully delivering it. And it's not only Uriah who died that day. Other people among David's army also fell. And the sin of David has severe repercussions for the army, for many families.
And this sin will be forgiven and it will be made judicially speaking as if it had never happened. It will be wiped away but the consequences will live on.
And the consequences will remain for many generations. But that is next time study. Verse 18.
Then Joab sent a messenger and reported to David all the events of the war.
He ordered the messenger saying, When you have finished telling all the events of the war to the king, then it shall be that if the king's wrath rises and he says to you, Why did you move against the city to fight? Did you not know that they would shoot you from the wall?
[37:03] Who struck Abimelech the son of Derebosheth? Did not a woman throw up a millstone on him from the wall so that he died at Thebes? Why did you move against the wall? Then you shall say, Your servant Uriah the Hittite also died.

And I find that little exchange interesting because Joab seems to anticipate David getting annoyed and that David is going to come up with these historical examples.
You can read that story there that he alludes to in Judges 9. Abimelech is the son of Gideon, a.k.a. Jerubabel, a.k.a. Jerubosheth. We've talked about Baal and Bosheth being interchangeable before. But in that story they blunder too close to the wall and a woman throws a millstone down on his head. Tactical mistake, don't get too close.
And Joab seems to anticipate David getting angry and asking these questions but well, as we'll see that conversation never even happens. Verse 22. So the messenger departed and came and reported to David everything that Joab had sent him to tell.
[38:12] And the messenger said to David, The men prevailed against us and came out against us in the field but we pressed them as far as the entrance to the gate.

Also the archers shot at your servants from the wall so some of the king's servants died and your servant Uriah the Hittite also died. Then David said to the messenger, This is what you shall say to Joab.
Do not let this thing displease you for the sword devours one as well as the other. Fight with determination against the city and overthrow it and thereby encourage him. So David doesn't get angry at the news because he got what he wanted.
The death of Uriah. Verse 26. So when Uriah's wife heard that her husband Uriah was dead she mourned for her husband.
When the time of mourning was over David sent servants and had her brought 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.
[39:21] A son is born and we will read what happens to him next time. And that last sentence is sort of how we ominously leave off our narrative. And in conclusion I've got a few points of application that I want to help us apply this because it's hard reading.

It's hard reading. These events really highlight that David has power to do what he pleases. And Bathsheba is not noted as having any opinion or any ability to prevent anything that happens including the marriage.

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David if you've been keeping track already has at least seven wives. In fact actually it's significantly more than that. He had seven before he came to Jerusalem.
And in chapter five it says that he took more wives and concubines while there. So he has many wives and he wants one more. And what's also unclear is whether Bathsheba discovered that David had conspired.
to ensure her husband's death. She as we will discover is an intelligent woman actually. She will become quite powerful politically speaking in the future.
[40:39] She will be the one who is able to shape events so that her son Solomon will become king. And of course her son Solomon will be the wisest man ever.

So I find it hard to believe that she doesn't know or that she misses the obvious coincidence of Uriah's death at this very time. What can she do?
She has no power. What we have is David wielding his God-given power and authority for evil and selfish gain. It's awful. It's hard to read and it's just a hard thing because men in power in the church do wield power all the time.
Awful. So notice the following things as we close. The occasion for sin. This sin does not happen in a difficult time for David.
It's not a time when he's under stress or pressure. It's the golden age of his reign. He's having victory on every side. He has secured the land. He has secured the city.
[41:46] He has a strong army, a strong military leader in Joab and his brother Abishai. The ark of God is with him in the city. And that is when he succumbs to temptation.

And I would suggest to you that it was quite a sudden temptation. I don't think he went out on the roof to see who he can check out. I think he went out there to get some air and his attention was arrested and he gave in to sudden temptation.
temptation. We need to keep watching ourselves. It doesn't matter how long we've been Christians. It doesn't matter how well we know the Bible. It doesn't matter how much we're using our gifts in service.
We need to keep watching ourselves. When Paul was speaking in 1 Corinthians 10, and now he writes this from verse 11, he writes this speaking of the Exodus generation, but I think there's application for us today.
He says, now, these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.
[42:59] Therefore, let the one who thinks he stands watch out that he does not fall. No temptation has overtaken you except something common to mankind, and God is faithful.

He will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.
You see, well, I think it speaks for itself. Let David be an example. He had a way to resist temptation. It was to do this, and walk away.
It was as easy as that. So that's the first thing. Just two more quickly. The second one is, he tries his best to keep his sin hidden.
Ever done that? Nodding heads in the room. Of course we have, because when we sin, we are ashamed, and we want to hide it. Now, in David's case, there's a pregnancy.
[43:57] God allowed a pregnancy which brought it to the fore, and actually, it led to David sinning more to try and hide it. It's like when you tell a lie, and then you have to tell more lies to cover the first lie, and then you have to tell more lies to cover those lies, and before you know it, you don't even know what's true anymore.

Sin leads to sin. It's a sobering reminder. And I wanted to, I think what our text does is it reminds us that the very last thing we read, the thing David had done was evil in the sight of God.
Luke 12, verse 2, Jesus says this, there is nothing covered up that will not be revealed, and hidden that will not be known.
Accordingly, whatever you have said in the dark will be heard in the light, and whatever you have whispered in the inner rooms will be proclaimed on the housetops.
There is no hiding sin, so there's no point trying. Either our sins are brought into light, and they are confessed, and they are dealt with, and we move on, or they remain, and they cause damage and harm.

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[45:13] And lastly, I want to end with this, the gospel hope that we've already touched on. We do not need to hide our sin, because there is a way to be cleansed.

And this is a big topic, obviously, for next week, so I don't want to say too much, but I can't resist reading this wonderful text from 1 John 1, reading from verse 5.
This is the message we have heard from him, and announced to you, that God is light, and in him there is no darkness at all. If we say that we have fellowship with him, and yet walk in darkness, we lie and do not practice the truth.
But if we walk in the light, as he himself is in the light, we have fellowship with one another, and the blood of Jesus, his son, cleanses us from all sin. If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.
If we confess our sins, he is faithful and righteous, so that he will forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.
[46:27] There may be some in this room today who do not have the hope of salvation in Jesus Christ. If that is the case, then on the strength of what we read today and on the strength of the word, I plead with you to receive Jesus Christ.

Confess your sins to him, confess your sins, and receive that forgiveness. There is no other hope. Everything that you have done will be revealed one day. It will be revealed.
It's written down in books, and those books are going to be opened at the end. And the only way to have that handwriting removed is through Jesus Christ. Christ. And for those of us here who do know Christ, who have been forgiven, then for us it is more about fellowship.
Our sin and our attempt to cover it up, to try and maintain and save face and cover, it doesn't work. It doesn't work. And we are called, we are urged by John the Apostle to confess our sins and receive that ongoing cleansing. He takes away our sins so that we need not fear to come to him with the record of our sin.
[47:45] We should confess our sins to him and to one another and receive cleansing. Father, we thank you, Lord, that you have made the way. We thank you, Lord God, that even sins as egregious as David's, there is a way for us to be cleansed in Jesus Christ.

We thank you for the blood that was shed. We thank you, Lord God, that the infinite Son of God gave his infinite life to pay the infinite debt.
There was nothing else that was able to pay it and yet he was willing to come. We praise you, Lord. We thank you for that example. Lord, I ask and I pray in Jesus' name that you would help us to keep watch.
Lord, as again we'll talk about next time, we need to watch out for one another as well. And I thank you, Lord, for Nathan the prophet who was brave to come and face David. And may we likewise look out for one another even as we watch out for ourselves.
Lord, let us be a fellowship who are not ashamed to confess our sins. Let us be a fellowship who constantly receive the blessing of renewed relationship with you every time.
[49:03] Bless you, Lord. Hallelujah. We pray in Jesus' name. Amen. Amen. God bless you guys.

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