

## Study #14

### 2 Samuel 11:1-27

#### Text:

- v. 1 In the spring, at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army. They destroyed the Ammonites and besieged Rabbah. But David remained in Jerusalem.
- v. 2 One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful
- v. 3 and David sent someone to find out about her. The man said, "Isn't this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?"
- v. 4 Then David sent messengers to get her. She came to him, and he slept with her. (She had purified herself from her uncleanness.) Then she went back home.
- v. 5 The woman conceived and sent word to David, saying, "I am pregnant."
- v. 6 So David sent this word to Joab: "Send me Uriah the Hittite." And Joab sent him to David.
- v. 7 When Uriah came to him, David asked him how Joab was, how the soldiers were and how the war was going.
- v. 8 Then David said to Uriah, "Go down to your house and wash your feet." So Uriah left the palace, and a gift was sent after him.
- v. 9 But Uriah slept at the entrance to the palace with all his master's servants and did not go down to his house.
- v. 10 When David was told, "Uriah did not go home," he asked him, "Haven't you just come from a distance? Why don't you go home?"
- v. 11 Uriah said to David, "The ark and Israel and Judah are staying in tents, and my master Joab and my lord's men are camped in the open fields. How can I go to my house to eat and drink and lie with my wife? As surely as you live, I will not do such a thing!"
- v. 12 Then David said to him, "Stay here one more day, and tomorrow I will send you back." So Uriah remained in Jerusalem that day and the next.
- v. 13 At David's invitation, he ate and drank with him, and David made him drunk. But in the evening Uriah went out to sleep on his mat among his master's servants; he did not go home.
- v. 14 In the morning David wrote a letter to Joab and sent it with Uriah.
- v. 15 In it he wrote, "Put Uriah in the front line where the fighting is fiercest. Then withdraw from him so he will be struck down and die."

- v. 16 So while Joab had the city under siege, he put Uriah at a place where he knew the strongest defenders were.
- v. 17 When the men of the city came out and fought against Joab, some of the men in David's army fell; moreover, Uriah the Hittite was dead.
- v. 18 Joab sent David a full account of the battle.
- v. 19 He instructed the messenger: "When you have finished giving the king this account of the battle,
- v. 20 the king's anger may flare up, and he may ask you, 'Why did you get so close to the city to fight? Didn't you know they would shoot arrows from the wall?
- v. 21 Who killed Abimelech son of Jerub-Besheth? Didn't a woman throw an upper milestone on him from the wall, so that he died in Thebez? Why did you get so close to the wall?' If he asks you this, then say to him, 'Also, your servant Uriah the Hittite is dead.'"
- v. 22 The messenger set out, and when he arrived he told David everything Joab had sent him to say.
- v. 23 The messenger said to David, "The men overpowered us and came out against us in the open, but we drove them back to the entrance to the city gate.
- v. 24 Then the archers shot arrows at your servants from the wall, and some of the king's men died. Moreover your servant Uriah the Hittite is dead."
- v. 25 David told the messenger, "Say this to Joab: 'Don't let this upset you; the sword devours one as well as another. Press the attack against the city and destroy it.' Say this to encourage Joab."
- v. 26 When Uriah's wife heard that her husband was dead, she mourned for him.
- v. 27 After the time of mourning was over, David had her brought to his house, and she became his wife and bore him a son. But the thing David had done displeased the Lord.

### Introduction:

Jim Rayburn III tells the story of his father, who was the founder of the Young Life, in the book Dance, Children, Dance, "God's adversary had thrown everything imaginable at Jim and Maxine from the moment of Jim's spiritual breakthrough: nervous breakdowns, ruptured appendix, attacks by the institutional church, lightning bolts, fires, increased migraine attacks, financial problems, drug problems and marital discord. Throughout the fifties, these battles raged on.

"A seemingly well-conceived and carefully planned movement was launched to remove Jim from power. Exactly who initiated it and where it began is known only to God and those involved. Strict secrecy was maintained until

the hour came to strike. Maxine observes, 'I have always felt that when a person is limping and needs help, there's only one response to the situation - - to provide whatever help you are able to do. Jim was obviously in need of love and support from his family and associates, and in this critical house of opportunity a movement was launched to remove him from everything he sacrificed so much to build. I was an eyewitness to the suffering this dear man went through. I had caused a lot of it over the years, and I honestly believe it would have been more humane had Jim been taken out and shot. I don't say that in a bitter or angry way, I just feel it would have been more honest, and it would have saved Jim years of untold suffering.'"

We have come to a major turning point in the life of our hero King David. The contrast between chapters 1-10 and 11-20 are as follows:

Chap. 1-10 Triumphs  
11-20 Troubles

Fame - - Shame  
Success - -Sorrow  
Rise - - Fall  
Advances - - Adversities  
Conquering - - Conquered

### Psalm 19:7-11

"The law of the Lord is perfect, restoring the soul. The testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true. They are righteous altogether. They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb. Moreover, by them thy servant is warned; In keeping them there is great reward."

Thus far in our series of studies in David, Part 2, we have witnessed:

1. The death of Saul and Jonathan in Episode #1. David leaves Ziklag in the land of the Philistines and goes to Hebron in the land of Judah, and at the age of 30 becomes king over the tribe of Judah in the south, his own tribe.
2. In the next episode we find Abner and IshBosheth forming a rival kingdom in the north over the other eleven tribes. This

leads to an intense civil war in which both Abner and IshBosheth are assassinated.

3. David is then at the age of 37(1/2) made king over all the land of Israel. He immediately establishes his capital in Jerusalem and is given the gift of the city of Tyre in the north. He successfully brings the ark of God back into the city of Jerusalem.

He had a deep desire to build a temple to house the ark for the living God but God said no, but that his son would do this project, so David has been using his time collecting materials for this project.

He has won a tremendous string of military battles:

### 2 Samuel 8:13

“And David became famous after he returned from striking down eighteen thousand Edomites in the Valley of Salt.”

(Treated just like one of the king's sons)

In our last episode together we saw David remembering the covenant of friendship that he had made with Jonathan and thus made provision for Mephibosheth, his handicapped son, to have an income from the real estate of Saul and to always be able to eat at the king's table. He also tried to show the same kindness to the new king of the Ammonites over the death of his father, but was reproached in the process. This led to war and another military victory for David.

As the scene of today's study opens, I believe David is probably 50 years old. I think David has faced midlife, and there are three things that now are beginning to become true:

1. He's realized all of his goals.
2. He's done "his thing."
3. He's physically beginning to slow down.

(Midlife is when the phone rings on a Saturday night and you hope it isn't for you!)

He's bored, and just like his son Solomon in Eccles. chap. 1:

“Life is meaningless, meaningless; utterly meaningless!”

It's like a giant merry-go-round and there's nothing new under the sun.

(Erma I have everything I had 25 yrs ago, it's just 4" lower.)

He has had his desires gratified and catered to for twenty years now, as he sat upon the throne.

(1. work      2. money      3. food      4. strength)

I think he also realizes that he only has twenty years left, and he's halfway to the finish line or the turning around time in the marathon of life.

(Death day is closer than his birthday!)

He has lived and done everything there is to do, and probably now is experiencing the loneliness of leadership.

(David experienced it and Solomon recorded it in the book of Ecclesiastes!! Lonely whine of the top dog!)

#### Psalm 102:7

"I have become like a lonely bird on a housetop."

David needs some new challenge because he has accomplished six major goals in his life:

1. The kingdom
2. The capital city
3. A palace to live in
4. Extensive military victories
5. The ark is in the city of Jerusalem
6. He has collected all the materials necessary for Solomon to build the future temple.

So what else is there to do?

(Harder now to find things that will fill up 24 hours of the day!)

He is probably tired if fighting, and anyway, he's not as good as he used to be.

(Not as quick, fleet of foot. Eye and hand coordination is slowing down. Probably need glasses and don't hear so good!)

There are many in the administration who want him to start thinking about retirement. A lot of the leaders feel that he is far more valuable in the home office than out in the field. They keep telling him to be careful to take care of himself because if something happens to him, the kingdom will fall apart.

David is at the point when he is in desperate need of some new challenge. He's done all that he can with his music and probably feels the same way about his poetry.

(Every time he's around her it's like opening the freezer door! He gets a cold blast! Cold, critical and cranky! No one likes being around a bitter, resentful woman! No spiritual dimension, so beauty has been turned to ugliness)

He has felt an intense sense of loneliness since his childhood sweetheart Michal has been so bitter and cold toward him. Her sarcastic words at the bringing in of the ark has devastated him to the point that there is no communication between them any longer. I think David is really hurting emotionally here for someone or something to come into his life to brighten it up and give him a smile and a sense that there is still something left even though he's fifty years old. I think it's really important at this point to note that there is no prayer nor inquiring of the Lord about this need in David's life. In fact, David never inquired of the Lord about his love relationships. (If you could measure David's sex drive on a computer I am convinced that he would blow it up.)

I think it is important for us to realize that you cannot take away from a sanguine all of his activities without him practically going crazy. When you shut a sanguine down, he'll soon be climbing the walls and have everybody else joining him. He's always got to be doing something, and so this is really out of character for David to be in this kind of situation. (You cannot idle a sanguine! They are restless activists! Got to be doing something! Be still & know that I am God drive a sanguine up the wall! The height of stress is trying to live with a sanguine in retirement! 3 Flies in kitchen, cowboy- range, communist- behind the curtain, mother of 4 children- climbing the walls!)

Can you imagine the stress with the wives and children? I wonder if Psalm 55:6 does not apply to this situation:

“And I said, O that I had wings like a dove; I would fly away and be at rest.”

David has never been in this kind of situation before when he had time to sit down and reflect since his younger days as a shepherd. Then his reflections

were upon all of his goals and personal objectives and desires for life. And now it's a matter of taking inventory and looking back and contemplating the future that is left before him.

All of David's relationships have been distant and official. Everyone who comes to him seems to want something, so David has not had anybody close to him for some time.

(He is keeping everybody in the outer courts; no one comes into the holy of holies to really know him.)

In fact, ever since Jonathan's death, he's never really let anyone get in close again.

(Death of 1. Samuel      2. Saul      3. Jonathan)

(Never really close with his family- massacred by Moabites!)

(3 kinds of friends- 1. outer court      2. holy place      3. holy of holies)

How much David needs to remember the words of his own pen in Psalm 37

“Trust in the Lord and do good; dwell in the land and cultivate faithfulness; delight yourself in the Lord and He will give you the desires of your heart. Commit your way to the Lord; trust also in him, and he will do it, and he will bring forth your righteousness as the light, and your judgment as the noon day. Rest in the Lord and wait patiently for him. Fret not yourself because of him who prospers in his way, because of the man who carries out wicked schemes. Cease from anger and forsake wrath. Fret not yourself, it leads only to evildoing. For evildoers will be cut off, but those who wait for the Lord, they will inherit the land.”

It wouldn't surprise me at all if David picked up his harp and started to sing with John Denver:

### Some Days are Diamonds

“When you ask how I've been here without you,  
I like to say I've been fine, and I do,  
But we both know the truth is hard to come by,  
And if I told the truth, that's not quite true,  
Some days are diamonds; some days are stone.  
Sometimes the hard times won't leave me alone.  
Sometimes the cold wind blows a chill in my bones,  
Some days are diamonds; some days are stone.

Now the face that I see in my mirror more and more is a stranger to  
me

More and more I can see there's a danger in becoming what I never  
thought I'd be.

Some days are diamond; some days are stone.

Sometimes the hard times won't leave me alone.

Sometimes the cold wind blows a chill in my bones.

Some days are diamond; some days are stone."

### Galatians 5:7

"You were running well; who hindered you from obeying the truth?"

### Hebrews 12:1-4

"Therefore, since we have so great a crowd of witnesses surrounding us let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the Author and Perfector of faith, who for the joy set before him, endured the cross, despising the shame, and has sat at the right hand of the throne of God; for consider him who has endured such hostility by sinners against himself so that you may not grow weary and lose heart. You have not yet resisted to the point of shedding blood in your striving against sin."

### Galatians 6:9

"And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary."

We can certainly thank God that he has finished writing Scripture as we come to this chapter. There is no sin save that of Adam and Eve that has received more press. I think the thing that is critical for us to understand is that David is a man of God after chapter 11, too, because his sin is no greater than ours. Ours just aren't recorded for the world to see.

### 1 Cor. 10:12

"Therefore, let him who thinks he stands, take heed, lest he fall."

Between the words "stand" and "fall" is the warning "take heed."

As we launch into chapter 11, we've got to remember that David was a man of wonderful personal power and charm. There's no one found anywhere in



God's word who is so versatile. He's the shepherd boy, the court musician, the soldier, the true friend, the outcast captain, the king, the great general, the loving father, the poet, the sinner, the brokenhearted old man, but always the lover of God. He was strong and athletic, he leapt over a wall, outran a troop, killed a lion and a bear. He was a master in the use of a sling shot, how easily he killed Goliath with one stone right in the middle of his forehead. David has a handsome face that glowed with health. He had a warm heart that was tender toward men, and most importantly, toward God. He was a poet.

David's biographers have used different words to say the same thing about his fatal experience with Bathsheba. One calls it "the most distressing episode in David's life." Clarence McCartney calls it simply "a dark day." F. B. Meyer referred to it as "the sin of his life." Alan Redpath explains, "How are the mighty fallen." Perhaps G. Frederick Owen puts it best: "In his spiritually depleted state, the great hero fell by a glance, then set about the task of covering his tragic tracks." However we may describe it, the encounter with Bathsheba and subsequent acts of sin stand as a never-to-be-forgotten illustration that we all have feet of clay.

Redpath asks a real question when it comes to this particular passage of Scripture, "The real question for us all is: Are we prepared to face sin? Not to discuss someone else's sin but to face our own."

Can we pray with David in Psalm 139:23,24

"Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

Wiersby points out, "There are five characteristics of David at this time:

1. Self-confident
2. Disobedient because he is not at the job
3. Idle
4. Self-indulgent
5. Careless

The times of peace and prosperity seem to be more dangerous than trial and heartache.

Sow a thought; reap a habit.  
Sow a habit; reap a lifestyle.  
Sow a lifestyle; and reap a destiny.

Maclaren points out, “This saint of nearly fifty years of age, bound to God by ties which he rapturously felt and acknowledged, whose words have been the very breath of devotion for every devout heart, forgets his longings after righteousness, flings away the joys of communion, darkens his soul, ends his prosperity, brings down upon his head for all his remaining years a cataract of calamities, and makes his name and his religion a target for the barbed sarcasms of each succeeding generation of scoffers.”

Epp points out, “David was no longer a young man. He was fifty years of age and had been king for some twenty years. He has passed through deep trials and testings but it is possible that the good years as king of Israel had caused him to forget some of the lessons he had learned. He fell, and how deep he fell!”

(Probably some gray stands of hair sprinkling through his hair, beard and side burns. No Grecian formula had to go with the distinguished look.)

Luis Palau points out, “Today is no different from the days of Saul and David. People are confronted by choices. Life hinges on decisions forged in the heat of crisis. Some lives break loose from the moorings of mediocrity and sail new seas for the honor of Christ. Other lives bog down on sandbars and never make it out of the harbor.”

### 1 Samuel 18:14-16

“And David was prospering in all his ways, for the Lord was with him. When Saul saw that he was prospering greatly, he dreaded him, but all Israel and Judah loved David, and he went out and came in before them.”

John Davis points out, “The greatest victories are sometimes annulled by foolish mistakes. David’s unparalleled success had made it possible for him to enjoy all the comforts of royal life. No longer did he need to be in the field of combat since capable leadership was provided by Joab, and there were no more immediate serious threats to the kingdom. It was in these circumstances that David’s greatest failure occurred. It was tragic in this manner. However, it is well known that Satan is most effective in his approaches when the believer is comfortable and successful.”

Krummacher says, “We mourn over the sudden fall of the man who was the crown and clear shining pole star of his people, and to whom with greater justice and in a yet more sorrowful sense, may be given back the words which he himself once pronounced on the death of Abner, who fell pierced by the

swords of Joab and Abishai. ‘Know ye not that there is a prince and a great man fallen this day in Israel?’”

Hertsberg points out, “It is significant that Chronicles, which follows the text of Samuel chapter by chapter throughout, omits this incident almost certainly because of the serious blemish which it leaves on David’s reputation. On the other hand, its presence not only shows how the ancient texts have no tendency to whitewash but stresses that God’s cause is advanced not through blameless persons but by God himself, despite the sinfulness of his best people.”

Allan Redpath points out, “Let us consider for a moment the relationship of this part of David’s life to our own times. What saps the vitality of this country today? What undermines our national strength of character? What is the real menace to the power of the United States? What brings shame upon the Christian church? What causes more heartbreak and sorrow than anything else in the world? It is the same sin of which David was guilty. Casualty statistics from accidents in the air and on the highway are insignificant compared with the casualties of broken homes and ruined lines, and this is not confined to ungodly circles. If ever you pray for men in positions of Christian leadership, you are praying for those who are the special targets of the attack of the devil.”

chap. 11:v. 1

In the spring, at the time when kings go off to war, David sent Joab out with the king’s men and the whole Israelite army. They destroyed the Ammonites and besieged Rabbah. But David remained in Jerusalem.

It was the time of the year when kings went forth to war. In those days the nations had an open season on each other like we do today on birds and animals. David sent Joab and his servants and all Israel but David stayed at Jerusalem. We immediately ask the question: How come? Because up till now David was very active and personally involved in the warfare against the enemies of Israel. There are several answers:

1. He was 50 years old.
2. He had really been busy.
3. He was a good leader.
4. No one would deny that David had earned the right to relax.
5. For the first time he is getting a chance to enjoy his fancy new palace in Jerusalem.

The armies marched 43 miles northeast of Jerusalem, across the Jordan River, to the land of the Ammonites and besieged Rabbah, probably their capital city.

The armies won in the field, but David lost at home.

If we ask David to explain his downfall, I imagine the first thing he would note was that if he had not been out fighting the battle of the Lord, he would not have fallen under this temptation. Ephesians 6 tells us “to put on the whole armor of God.” This speaks of battle. The Christian is constantly in a battle. Some of us are not taking part in any battle for the Lord - - oh we may be fighting, but we are fighting our own battles or trying to fight the battles of the Lord the wrong way. We fight people and personalities rather than recognizing that this is a spiritual warfare that goes deeper than that.

Many of us say that we don't have time to fight battles. We prefer to use our time for entertainment and relaxation.

David was relaxing when he should have been on the alert. He preferred the luxury of the palace to the hardships of the battlefield. Many of us prefer the luxury of material security and seek that as the first thing to be gained in life instead of putting the will of God first. David took off his armor. He was without protection.

1. So his first mistake was staying home from the war.

David has a chink in his armor.

## 2 Samuel 5:13

“After he left Hebron, David took more concubines and wives in Jerusalem and more sons and daughters were born to him.”

## Deut. 17:17

“Neither shall he multiply wives for himself, lest his heart turn away, nor shall he greatly increase silver and gold for himself.”

David's harem continued to grow, but his passion was not abated. He has money and power and fame and everything else, and his pride seems to demonstrate a “so what” attitude. Only one little sin won't hurt.

David has this beautiful new home, and it must have had an elegant bedroom with its own private hot tub, water bed, and everything else that was needed for life of luxurious living.

David calls in the press and networks to make his announcement of retirement from active military duty, and that Joab and the forces are going to be going into the field of battle while he remains in Jerusalem.

(Met with great enthusiasm on the part of the people!)

To David he feels like he's earned a little R & R because of all the hardships of the last 34 years; he has been living in tents for a long time.

Winter asks the question, "Where was Rabbah? Rabbah was the chief city of Ammon. It lay twenty miles east of the Jordan and was east by north of Jericho."

#### 1 Peter 5:8,9

"Be of sober spirit, be on the alert. Your adversary the devil prowls about like a roaring lion, seeking someone to devour. But resist him firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world."

#### Matt. 26:41

"Keep watching and praying that you may not enter into temptation. The spirit is willing but the flesh is weak."

#### Colossians 4:2

"Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving."

#### Proverbs 4:23

"Watch over your heart with all diligence, for from it flow the springs of life."

Theodore Epp points out, "David's first answer would be of this nature: Had I been out fighting the battles of the Lord, I would not have fallen under this temptation, but I was not out there fighting. Instead, I was failing God when I should have been directing my troops. David had taken off his armor; consequently, he without protection. In Psalms 91 we can learn, 'He that

dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.' The whole psalm speaks of a battle, and the Lord is His people's armor."

2. As a second thing that led to his downfall, David would point to SLOTHFULNESS in attending to his affairs. The idle mind is the devil's workshop.

David, the great conqueror of Goliath, was conquered by his own desires.

(This battle too was the battle of the Lord but David forgot to take him with him!!)

### Nehemiah 6:3

"So I sent messengers to them saying, 'I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?'"

### Ezekiel 16:49

"Behold, this was the guilt of your sister Sodom. She and her daughters had arrogance, abundant food, and careless ease. But she did not help the poor and the needy."

3. In the third place, if David were to tell us what led to his downfall, he would say, I would have to blame MY EYES.

### 1 John 2:16

"For all that is in the world, the lust of the flesh and the lust of the eyes, and the boastful pride of life is not from the Father but is from the world."

### James 1:14,15

"But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and sin when it is accomplished, it brings forth death."

### Psalms 119:37

"Turn away my eyes from looking at vanity, and revive me in Thy ways."

### Matt. 5:27-29

“You have heard that it was said, You shall not commit adultery. But I say to you that everyone who looks on a woman to lust for her has committed adultery with her already in his heart. And if your right eye makes you stumble, tear it out and throw it from you, for it is better for you that one of the parts of your body perish than for your whole body to be thrown into hell.”

Dr. Paul Jorden points out, “We might immediately connect the mid-life syndrome with David being in Jerusalem and in bed.”

Macintosh points out, “We are not to behold him, led captive in the chains of natural desire. Such, alas, is man. A poor, halting, stumbling creature needing, at every moment, the fullest exercise of Divine Grace and Forbearance.”

The moment a man absences himself from his post of duty, or retires from the place of conflict, he renders himself weak. He has taken off the harness and will undoubtedly be pierced by the arrow of the enemy.

When pride sells the heart and lust dims the eye, who shall attempt to draw a limit to human depravity? Who shall define the fearful lengths to which even a David can go when out of communion?

Fleury says, “And then David, who had been raised from obscurity to head the tribes of Israel and the extirpation of idolatry and of the enemies of the Lord, sent forth his captains and his hosts to the field, but tarried himself at home in the enervating luxuries of the palace and in the perilous indulgence of indolence. He is reclining in the sensuality of affluent idleness. Indolence and sensuality worked out their regular and invariable affect upon the erring monarch.”

Laney points out, “David was at home in Jerusalem. He found himself with time on his hands and soon got involved in moral problems. Beware of having lots of free time available and no constructive plan as to how to use it. In such a situation the mind often wanders and that gives Satan a strategic opportunity to introduce tempting thoughts and situations.”

### Amos – Chapter 6

“Woe to those who are at ease in Zion. Those who recline on beds of ivory and sprawl on their couches, and eat lambs from the flock, and calves from the midst of the stall. Who improvise to the sound of the

harp, and like David have composed songs for themselves. Who drink wine from sacrificial bowls while they anoint themselves with the finest of oils.

#### John 9:4

“I must work the work of Him that sent me while it is day, for the night is coming when no man can work.”

Davis point out, “Satan chose this moment to bring upon the King of Israel, a temptation that was to cause him deep humiliation and disgrace. David tragically forgot that there was an enemy greater than men. Feeling himself strong and secure against his earthly enemies, intoxicated by his prosperity and success while receiving the plaudits of men, Israel’s honored hero and saint was throw off his guard. Imperceptibly, the inner defenses of his soul had weakened until he yielded to a temptation that transformed him into a shameless sinner.”

Getz points out, “Though David was certainly subject to the same routine mistakes all human beings make, for twenty years he had lived a Godly life, relatively free from serious mistakes such as he had made in the past. As king of Israel he had brought security and safety to his people. At no time in history had Israel demonstrated so well, to the outside world, their commitment to God and to each other. This dynamic, in Israel, was definitely a reflection of David’s leadership. It was following this significant period of success in his brilliant career as king of Israel, demonstrating wisdom, justice, and righteousness, that David committed the most unwise, unjust and unrighteous act of his life.”

Vos points out, “When the army went off to the Ammonite war, David remained in Jerusalem. This was not necessarily a dereliction of duty, as sometimes is charged, because kings did not always lead their forces into war. In fact, the time came when it deemed unwise for David to accompany the troops because his personal safety was too important to the state 2 Samuel 18:3. Moreover, the autocratic kings of the ancient near East had so much administrative detail to attend to at home that they could not always handle both military and domestic affairs adequately. But while David was in Jerusalem, he got into trouble.”

- v. 2 One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful.

(Following all the soaps, Dynasty Dallas!)



David, one evening, had been reading and watching television for awhile and got up and went on the rood to get some fresh air. As he walked around on the roof of the palace that Hiram, king of Tyre, had made for him, from the roof, he saw with his eyes, a woman who was bathing and very beautiful.

(She forgot to pull the shade before she crawled into the tub!)

David kept looking because she was bathing and beautiful.

(Woe! David really liked what he saw! Better than TV.)

### Job 31:1

“I have made a covenant with my eyes; how then could I gaze at a virgin.”

When evening came, David arose from his bed. He must have been there on the bed all afternoon and, as he was watching television or sleeping, he either awakened or there wasn't anything good on the tube, so, on the roof, he takes a stroll to look over the city.

(Should have put on his running gear and gone for some exercise.)

He was in a slothful, lazy, and bored mood. Idleness was one of the things that led to the sins of the final downfall of Sodom and Gomorrah.

David then saw this very beautiful woman. When the Bible says very, it really means VERY. She was gorgeous.

It is said of Abigail, in 1 Samuel 25:3, that, “she was intelligent and beautiful in appearance.”

Bathsheba, evidently was the best of all. She was VERY beautiful.

This affair with Bathsheba was the climax of twenty years of looseness with regard to warnings of God concerning kings in this situation. He has eighteen named wives and twenty-one named kids.

As his harem grew, his passion increased instead if decreasing.

Instead of turning his eyes away from her, David stared and saw that she was VERY beautiful. Men are sexually aroused by sight, whereas women are aroused by touch.

Dietrich Bonhoeffer, a German Lutheran Theologian, who loved the Lord Jesus, was hanged by the Nazis on April 9, 1945, when he was 39. He wrote a work on TEMPTATION and this is what he says.

“In our members there is a slumbering inclination towards desire which is both sudden and fierce. With irresistible power, desire seizes mastery over the flesh. All at once, a secret, smoldering fire is kindled. The flesh burns and is in flames. It makes no difference whether it is sexual desire, or ambition, or vanity, or desire for revenge, or love of fame and power, or greed for money, or finally, that strange desire for the beauty of the world of nature. Joy in God is extinguished in us and we seek all our joy in the creature. At this moment God is quite unreal to us. He loses all reality and only desire for the creature is real. The only reality is the devil. Satan does not, here, fill us with hatred of God, but with forgetfulness of God, and now his falsehood is added to this proof of strength. Lust, thus aroused, envelopes the mind and will of man in deepest darkness. The powers of clear discrimination and of decision are taken from us. The questions present themselves:

Is what the flesh desires really sin in this case?

Is it really not permitted to me? Yes.

Expect of me, now, here, in my particular situation, to appease desire?

The tempter puts me in a privileged position as he tried to put the hungry Son of God in a privileged position. I boast of my privilege against God. It is here that everything within me rises up against the Word of God.

Luther says, “You can’t stop the birds from flying over your head, but you can stop them from making nests in your hair.

Young points out, “David was at home in the palace, in the afternoon took a nap. He got up, stretched and yawned, and walked out onto the balcony and he surveyed his city, the capitol city. As he looked, he saw a breathtakingly beautiful woman. In the Hebrew you do not see this particular descriptive phrase very often. Evidently, she looked Venus DeMilo, Helen of Troy, and Cleopatra, with the countenance of the Mona Lisa. In our modern vernacular, she was a 10, at least.”

(Perfection of womanhood!!)

Some have tried to blame Bathsheba by asking, “Why was she taking a bath on a balcony in the afternoon?” Bathsheba was not guilty, because that was

the time eastern women took their baths. All the men were out in the fields, either at war, or protecting the city. The people would catch rainwater in cisterns on the flat roofs. While the water was warm from the afternoon sun, the women bathed. It was a natural thing, because there were no men around, all except for David, the king, God's man.

Dr. Paul Jorden says, "David saw Bathsheba, and you know about David. If there had been sexual Olympics at that time, he would have won the gold medal. His sexual appetite was never going to be satisfied, no matter how many women he had. There is little possibility that he knew Bathsheba well enough to love her. In other words, what we are talking about here is just plain lust. In our society, SEX and LUST and LOVE are often confused. A doctor friend of mine told me that one of his patients announced to him that she was IN LOVE with him. He took care of the situation with tact humor. He looked at her and said 'Obviously, this is not love, because to know me is to love me, and you don't know me.' Many, in our society, think that casual sex is fun and exciting, but this is not God's way for the people. He designed for a man and a woman to enjoy sexual love and fulfillment within the commitment of marriage."

Luis Palau points out, "In the same way, nobody gets fat overnight. It's one pizza after another, one ice cream cone after another, and you hardly notice it until one of your children comes up and pokes you in the stomach, and says, 'Daddy, you've got a big belly.' That's why each one of us needs to watch all these areas in our lives. We need to care for the spirit, memorize scripture, attend worship services, spend time praising God, go to Bible studies, and maybe attend a Bible School. Do it all. We need to care for the soul. Keep the intellect clear. Go as high as we can. Write, read, have the best brain in the world, keep the emotions in balance, put the will under control of the Holy Spirit, for we need to keep our body under subjection too. That's where David faltered. He continually gave in to his bodily passions. When he found himself facing the Bathsheba temptation he caved in all at once, with no hesitation. There was no inner resolve to resist. There was no inner voice to object. David's undisciplined body shouted louder than his soul or spirit, so David listened; so David fell.

Laney points out, "Walking on the roof of his house during a sleepless night, David spotted a beautiful woman bathing below. Was Bathsheba guilty of immodesty? Oriental homes had an enclosed courtyard that was considered part of the house. Bathsheba, bathing by lamplight, would not be considered immodest in consideration of the fact that she was in her own house, but she was probably indiscreet. She, undoubtedly, knew that the interior of her courtyard could be seen from the roof of David's house, situated at a higher elevation on Mt. Zion. In the darkness of the night perhaps David saw more

with his imagination than he did with his eye. Both were guilty - - Bathsheba for indiscretion and David for fantasizing a relationship with another man's wife. There were three steps in the process of David's sin.

1. He saw.
2. He inquired.
3. He yielded to temptation.

Ackroyd points out, "After the afternoon rest, during the hottest part of the day, the evening was the time for a cool breeze, especially on the roof top. A woman bathing indicates that the washing was a purification rite after menstruation.

v. 3 and David sent someone to find out about her. The man said, "Isn't this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?"

After David saw the woman he then, by an act of his will, sent someone to find out who she was. The answer is threefold:

1. She is Bathsheba.
2. She is the daughter of Eliam.
3. She is the wife of Uriah, the Hittite.

Winter raises the questions, "Who was Uriah? This man's name means 'Jehovah is my light.' Uriah was a great foreign warrior in the service of David. He was a man of fixed purpose. Through the narrative we can well imagine that he exhibited great loyalty to his fellow soldiers on the field of battle, as well as off. As a Hittite, he was a descendant of Heth, a descendant of Canaan."

Who was Bathsheba? Bathsheba is called Bath-shua in 1 Chronicles 3:5. She is introduced as the daughter of Eliam, or Ammiel. According to 2 Samuel 23:34, Eliam was the son of Ahithophel the Gilonite. Ahithophel entered into Absalom's revolt against David and became his counselor in 2 Samuel 17:1. If he were the grandfather of Bathsheba, he may have had a subtle hatred for David on account of his associations with Bathsheba. This animosity may explain why he aided Absalom in his rebellion. Bathsheba was already married. She was the wife of Uriah the Hittite, one of David's valiant soldiers.

v. 4 Then David sent messengers to get her. She came to him, and he slept with her. (She had purified herself from her uncleanness.) Then she went back home.

David drew up a little formal invitation to dinner by candlelight on the roof for two, and sent word to Bathsheba that he would consider it a real pleasure and privilege to have her as his guest for dinner.

When the messenger arrived with the invitation to the door Bathsheba, she was just finishing the combing of her hair and quickly slipped into an evening gown and went to be with David for dinner.

David was mesmerized by her magnificent beauty and also was deeply and incredibly touched by the common ground they had of so many interests.

(Talked military-Music-Poetry-Kingdom)

Time just seemed to fly by as they discussed so many interesting common goals and objectives for life.

After dinner and a glass of wine, David picked up the harp and chose to entertain with several of his songs.

(Graduated Jerusalem A&M, and in the corp all four years.)

(She was lonely just like David! All Uriah could think about was the next military conflict. He was never home. Military maneuvers, weaponry practice, scouting parties, spy mission. The military consumed him. The only time he kissed her was when A&M scored a touchdown!)

(One thing she wanted was a child. Just had her cycle that reminded her again she was unfulfilled!!)

Bathsheba looked at her watch and said, "Oh, I must be going," and David reached out to touch her arm to say, "No, no, please stay, and let's continue to visit."

(He started to sing: "But baby it's cold outside!!)

Bathsheba relaxed temporarily but David did not release his hold on her hand.

Before the gray dawning of a new day arrived, David and Bathsheba had drunk the cup of love to the full.

(They had savored every drop! He was the epitome of manhood! Everything her heart had been longing for and been denied up until now!)

How she hated to go back home and how David hated for her to leave.

(She was the best of all! Better than Michal, Ahineau, Abigail or any of the others. She stood as something special.)  
(It was only with a promise that they could be together again.)

This woman was all the things that Michal never became to him. She met him on every level of interest and conversation. Their perspective of life blended into a beautiful oneness.

I believe David finally met someone who touched him very deeply in his heart of hearts. So many of his other relationships are just surface relationships but Bathsheba was different.

(Danced on the stage of David's emotions.)

Paul Jorden points out, "Bathsheba was with David for some weeks. It is probable that David grew to love Bathsheba during these weeks because in years following there seems to have been a real devotion to her. We can well imagine that she was the one who taught their son Solomon about the meaning of love which he so beautifully expresses in the Song of Solomon. Also, David seems to have been a better father to Solomon than to his other sons. There is scriptural evidence that David spent more time with him sharing his wisdom and knowledge of God. In the Book of Proverbs Solomon mentioned things that he had learned from his father. When David was on his deathbed, he was eager to honor the vow that he had made to Bathsheba that their son was to be the king."

Karszen points out, "History does give insight into Bathsheba's character, and she was far from being innocent. Her situation could be compared to that of Joseph's who courageously said, 'How could I do such a wicked thing and sin against God?' She was missing the love, the courage, and the self-control God is willing to give a person, and of which Joseph was an example. The thoughtfulness with which Abigail had earlier approached David when he had been about to forget himself and kill innocent people was painfully absent in Bathsheba. Bathsheba's absence of God-given perception equaled to her sin of adultery caused her sins."

Davis points out, "There are three key verbs which describe the process by which David was led into adultery:

According to verse 2 he SAW a woman washing herself.

The next step was INQUIRY, by which he discovered not only the name of the woman, but also the fact that she was married to Uriah the Hittite.

The third step recorded in verse 4, was his PARTICIPATION in sin.

Looking back to the Garden of Eden, once again we can see similar sequence described. In Genesis 3:6 we are told that 'Eve saw that the tree was good for food and she desired to have a portion.' Finally, 'she took the fruit.' The same sequence is also attested in the story of AKIN, recorded in Joshua 7. Akin, we are told, saw various objects in the destroyed city of Jericho. He found them very attractive, and then coveted them, and then took them (Joshua 7:21). One is reminded of the admonition of James: "Then when lust has conceived it brings forth sin."

Getz points out, "David took advantage of God's grace once too often and suffered terrible consequences. When David was about to kill innocent shepherds because of Nabal's personal rejection, God stopped him through Abigail. Again, when David was about to enter a battle with the Philistine army against Israel, God delivered him from the predicament he had created for himself. Again, God stopped him from a serious action which would have thwarted God's will for his life. But there comes a time in man's life when he must bear the responsibility for his own actions. When David decided to commit adultery with Bathsheba, God did not stand in his way. He had taken advantage of God's grace one time too often."

Vos points out, "There is no indication that Bathsheba resisted David, and in fact, she seems to have been a very ambitious woman. She came to dominate him to a degree, and soon secured from him the promise that her son Solomon would take precedence over the other children in the harem and would become the next king."

Robert Foster said, "Humpty Dumpty sat on a wall, Humpty Dumpty had a great fall.... Halfway up the mountain of life 'Humpty Dumpty David' tripped and fell. It was his darkest hour at the age of 50. He blew it with a momentary satisfaction of physical desire. Humpty Dumpty and David were not pushed. But how could he have done that with his neighbor's wife Bathsheba? I am stunned that one of God's greatest men would not only pull this off but then try to cover up with murder and deceit. Stunned, but not surprised, for there go I except for the help and grace of God. This was not a blowout for David but a slow leak over at least 20 years. The sensuous lifestyle is always a guarantee for sowing to the wind and reaping the whirlwind. Another lesson to be learned: The entire kettle of fish took place when David was in the wrong place, doing the wrong thing: nothing. David was relaxing when he should have been on the alert of the military. He was walking in his garden when he should have been marching with his soldiers. He preferred the luxury of the palace to the hardships of the battlefield. David had taken off his armor. David had become soft and morally flabby

through affluence. The warm poetic temperament of the king especially exposed him to the temptation of this sort. But the self-restrained habits of his life would have prevailed had there not been some slackening of the loin, some failure to trim the lamp. The skids like taking candy from a baby. The declension of spiritual rigor ruined a reputation built up by years of disciplined exercise.”

David must have rationalized that he had a right to spend an evening with Bathsheba. This kind of thinking happens easily to men who are in the habit of being successful. David had money, he had power, he had lots of free time, and he had eyes that ogled for the gal living next door.

v. 5 The woman conceived and sent word to David, saying, “I am pregnant.”

I am reminded of the fellow who said to his sweetheart, “Say those three little words that will send me out of this world,” hoping she would say, “I love you.” Her response was, “Go hang yourself.”

I am sure David had some of those vary same feelings when he received the message three words length, “I am pregnant.”

Young points out, “Time passed, and one day a messenger took David a noter, the note that will make strong men tremble, that will turn the most astute masculine man alive to butter, that will make ice water flow in his veins, and at the same time, bring sweat to his brow. The note read, ‘I am pregnant, Bathsheba.’”

v. 6 So David sent this word to Joab: “Send me Uriah the Hittite.” And Joab sent him to David.

Now David is going to try to cover the sin:

#### Proverbs 28:13

“He who conceals his transgressions will not prosper, but he who confesses and forsakes them, will find compassion.”

David is hoping that he can bring Uriah back from the battlefield 43 miles away and have him spend a few nights with Bathsheba at home and everything will be okay.

v. 7 When Uriah came to him, David asked him how Joab was, how the soldiers were and how the war was going.



Here David covers up the real purpose of his mission in bringing Uriah home by asking him three questions:

1. How was Joab.
2. How the soldiers were.
3. How the war was going.

I have a feeling that Uriah must have known that something was up because the usual procedure would not be to bring home support personnel for a report like this.

Fletcher points out, "In contrast, Uriah at this time was faithfully discharging his duty. He was one of David's mighty men, and although he was a Canaanite by race, he adopted a Jewish name meaning 'Yahweh is light' or 'Yahweh is my light.' He adopted the Jewish covenant God and his revealed religion."

v. 8 Then David said to Uriah, "Go down to your house and wash your feet." So Uriah left the palace, and a gift from the king was sent after him.

This is the first of David's three plans in the passage.

After giving the report, David says to Uriah, "Go on down to your house and wash your feet," and take a little time to rest and relax and be with your wife. "So Uriah left the palace, and with the command of the king also comes a gift from the king that was sent after him.

v. 9 But Uriah slept at the entrance to the palace with all his master's servants and did not go down to his house.

Uriah's discipline and devotion to the country far exceeded that of the king on this occasion.

He slept at the entrance to the palace with all his master's servants and did not go down to his house to be with Bathsheba.

v. 10 When David was told, "Uriah did not go home," he asked him, "Haven't you just come from a distance? Why didn't you go home?"

The next morning David is told that his first plan did not work in that Uriah didn't go home. And so he asks Uriah two questions:

1. "Haven't you just come from a distance?" In other words, haven't you been away from home quite some time?
  2. "Why didn't you go home?"
- v. 11 Uriah said to David, "The ark and Israel and Judah are staying in tents, and my master Joab and my lord's men are camped in the open fields. How could I go to my house to eat and drink and lie with my wife? As surely as you live, I will not do such a thing!"

Uriah outlines the fact that all the others are in tents in the open field, and how could he be an exception? The ark, Israel, Judah, his master Joab, and the lord's men are all in the open fields.

Question: "How could I go to my house to eat and drink and lie with my wife? As surely as you live, I will not do such a thing!"

This must have been a very convicting question to David because he did it while they were out in the open field giving of themselves in warfare for the sake of the country.

There's an interesting contrast here between David's lack of discipline and Uriah's discipline.

### 2 Timothy 2:3,4

"Suffer hardship with me as a good soldier of Christ Jesus. No soldier in active service entangles himself in the affairs of everyday life so that he may please the one who enlisted him as a soldier."

Karlssen points out, "Uriah's words contain an expressive triad of booth, field, and house, which stand in abrupt contrast to the palace connected with David."

Pink points out, "What a rebuke was this! The Lord and his people in the open fields, engaging the foes of Israel; David at home in his palace enjoying his ease and indulging the desires of nature. How those noble words of Uriah should have melted David's heart. How they should have smitten his conscience for having yielded so vilely to his sinful passions and for so grievously wronging in his absence such a loyal subject."

Since Plan 1 had failed, David now implements Plan 2.

- v. 12 The David said to him, “Stay here one more day, and tomorrow I will send you back.” So Uriah remained in Jerusalem that day and the next.

Since he would not go down to the house like David had asked him, he wants him to stay another day and then he’s going to send him back.

- v. 13 At David’s invitation, he ate and drank with him, and David made him drunk. But in the evening Uriah went out to sleep on his mat among his master’s servants; he did not go home.

David gave Uriah an invitation to dinner similar to that which he had given to Bathsheba on the earlier occasion, I’m sure, and his purpose was to get Uriah drunk so that he would yield to his physical desires and go home to be with his wife.

He, however, did not respond to this but went to sleep on his mat among his master’s servants.

Jorden points out, “David asked Uriah to remain in Jerusalem for the next day, and that following evening David invited him for dinner. He gave him so much wine that Uriah became drunk. David assumed that when Uriah was not in full control of his senses, he would surely go home, but he did not, giving support to the suggestion that Uriah was a better man drunk than David was sober.”

Since the first two plans did not work, now David puts into operation the final plan.

- v. 14 In the morning David wrote a letter to Joab and sent it with Uriah.

- v. 15 In it he wrote, “Put Uriah in the front line where the fighting is the fiercest. Then withdraw from him so he will be struck down and die.”

Now the adultery is going to turn to murder in order to cover the adultery.

This really chills your blood, doesn’t it? He sent his death warrant by his own hand; and imagine Joab’s reaction to all this. Joab probably found some evil humor in all this because he was a murderer himself. He probably said, Oh ho! So this psalm-singing king who pretends to be so pious can kill a man treacherously as well as some other people. He made a great to-do when I killed Abner, but it seems to me that to put a good man like Uriah in a place of danger and then desert him is so as to give him no chance for his life is

about as contemptible as to stab a man under the fifth rib for killing a brother. Besides, I don't pretend to be such a saint as my uncle David.

What were Joab's thoughts? Perhaps my master, a writer of psalms to God, and murder notes with the same pen?

Matthew Henry says it well, "That innocent, valiant, and gallant man, who is ready to die for his prince's honor, must die by his prince's hand"

Fletcher points out, "For in unbridled lust he committed adultery, but to add to the crime which he had committed with the wife of his lieutenant who was absent in his wars, fighting for his standards, for David to have sent orders that her husband was to be placed in the forefront of the battle and then left to be killed, and thus make him the victim to the king's sinful infatuation for his wife, was murder from one of the basest motivates that could inhabit the human heart."

Jorden points out, "David knew exactly what he was doing. Joab was well aware, as was Bathsheba, of what was happening, just as we are when we intend to do wrong. The most important factor is that God is fully aware of what we are doing. He knows the motives of ours hearts. Ah, we may be able to cover up our sins in the sight of other people, but we cannot avoid the all-seeing eyes of God. David's great sin of adultery was compounded by premeditated murder. The consequences of this sin become very apparent as David's life unfolds."

Laney points out, "The strategy of David as here related is not altogether unlike that of Jezebel in her bringing Naboth to his death (1 Kings 21). It is murder concealed in what is designed to look like a normal sequence of events."

Krummacher says, "He sent back the artless warrior to Rabbah to Joab, the commander-in-chief of his army, with a letter which under the name of Uriah's letter, has become notorious throughout the world. It was written with the same pen with which the sweet psalmist had written the psalms."

The children of the king are filled with shame and bowed down, but deepest is the shame and sorrow of the pious faithful Abigail, who saw what was her highest glory and her pride brought to naught by one blow, and the wall of her own chamber heard her sorrow. The king himself comes forward. No, he is no longer himself as we have hitherto known him. We miss in him the wonted unrestrainedness and firmness of step in which his conscience, free from reproach, formerly reflected itself. His friendliness, formerly so natural to him, now betrays itself as affected and restrained. His look, once so open

and clear, had become unsteady. So also have become his demeanor and his language. His inborn dignity is broken. He is like a man who anxiously labors to hold together the threads of his honor which are parting from each other, that he might not appear altogether uncovered.

v. 16 So while Joab had the city under siege, he put Uriah at a place where he knew the strongest defenders were.

The result of the letter was to comply with the wishes of David by putting Uriah at a place where he knew the strongest defenders were going to be, or the place of maximum danger.

Winter raises the question, "Why did Joab comply? Joab was an unscrupulous soldier, but completely loyal to David. Joab was David's nephew, and therefore inclined to do his uncle's bidding. Even had David not been king, Joab himself had killed Abner without just cause, and he was not above murdering in order to achieve the ends he had in mind. Joab therefore took careful note of the city and of the battle. He assigned Uriah to a place where he knew the most capable soldiers of the Ammonites were defending their town."

v. 17 When the men of the city came out and fought against Joab, some of the men in David's army fell; moreover, Uriah the Hittite was dead.

Just as Joab had planned, and as David had requested, Uriah died as the Ammonites came out of the city to do battle with them.

v. 18 Joab sent David a full account of the battle.

v. 19 He instructed the messenger: "When you have finished giving the king this account of the battle.

v. 20 the king's anger may flare up, and he may ask you, 'Why did you get so close to the city to fight? Didn't you know they would shoot arrows from the wall?

v. 21 Who killed Abimelech son of Jerub-Besheth? Didn't a woman throw an upper milestone on him from the wall, so that he died in Thebez? Why did you get so close to the wall?' If he asks you this, then say to him, 'Also, your servant Uriah the Hittite is dead.'

David's anger can flare up, and he can ask all five of these questions, but there's just one answer to all the questions, and that is, "Your servant Uriah the Hittite is dead."

The DASTARDLY DEED has been accomplished. Now Uriah is gone.

- v. 22 The messenger set out, and when he arrived he told David everything Joab had sent him to say.
- v. 23 The messenger said to David, “The men overpowered us and came out against us in the open, but we drove them back to the entrance to the city gate.
- v. 24 Then the archers shot arrows at your servants from the wall, and some of the king’s men died. Moreover, your servant Uriah the Hittite is dead.”
- v. 25 David told the messenger, “Say this to Joab: ‘Don’t let this upset you; the sword devours one as well as another. Press the attack against the city and destroy it.’ Say this to encourage Joab.”

How different this is of the mourning that David partakes of in the death of Saul, Jonathan, and the armies of the Lord against the Philistines way back in chap. 1. How differently it is from his mourning over the death of Abner a little later.

It’s almost like David has been hardened here, and he says, “That’s the breaks! The sword devours one as well as it does the other. You’ve got to forget his death and press the attack against the city and destroy it.”

(1 Tim. 4:2- “Seared in their own conscience as with a branding iron!”)

- v. 26 When Uriah’s wife heard that her husband was dead, she mourned for him.
- v. 27 After the time of mourning was over, David had her brought to his house, and she became his wife and bore him a son. But the thing David had done displeased the Lord.

#### Psalm 19:14

“Let the words of my mouth and the meditation of my heart be acceptable in the sight, O Lord, my Rock and my Redeemer.”

#### Hebrews 4:13

“All things are naked and open unto the eyes of him with whom we have to do.”

Jorden points out, “David and Bathsheba sinned most seriously, and yet there can be no doubt that God blessed their marriage. To them he gave the son who would be king. To them he gave a lasting love, something that David apparently had not found with his other wives. And this offers hope today for people who have compounded error upon error, sin upon sin in their mixed-up lives. God can take us where we are and lead us. If our intention from now on is to serve God, he will honor that intention.”

Karszen points out, “The story of David and Bathsheba has become a monument that tells of the faithfulness of God. It stands as an encouragement for every human being who, like David and Bathsheba, have confessed their sins and learned to live by grace. Bathsheba illustrates that a woman needs to maintain a clear perspective on the holiness of God. She must think ahead about the ruinous results of sin and refuse to put a man in a tempting situation. Otherwise she could easily become a curse instead of a blessing. Bathsheba knew what was right but she did not do it. That was her greatest sin.”

Gehrke says, “But now, at the very end, the narrator makes his important point, bringing in a short punch line - - the Lord’s evaluation of all of this. Up to this point, there had been no such reference to the Lord, and it had almost seemed that the man whom the Lord had singled out to be the founder of the enduring dynasty would get by with his unbridled lust and his murder of a loyal officer. But now we hear the divine verdict, that the thing that David had done displeased the Lord. What the Lord’s displeasure will mean becomes clear in the continuation of the story in the next chapter.”

Getz raises the question, “What about you? God also deals with us on the basis of our present heart-attitudes. The fact that we have warm, sensitive hearts toward God now is no guarantee that we will be that kind of parson ten, twenty, or thirty years from now. And the fact that God is using us now to achieve his purposes because of our spiritual lifestyle and commitment to him is no guarantee he will use us in the future. If we, like David, eventually ignore God’s will, we too will have to pay the natural consequences.”

David’s great failures always followed a period of great success and popularity. There were three such cycles in David’s life:

1. The first began with his great victory over Goliath, leading to unparalleled popularity. The theme song in Israel was that “Saul had slain his thousands, and David his ten thousands.” For a period of time, all David did turned out right. He was prospering in all his ways, for the Lord was with him. But all of this ended with a period of

great failure a David attempted to escape Saul's attacks on his life with his own schemes.

2. The second period of success involved his unusual graciousness toward Saul when he had two unique opportunities to take the king's life. With all patience and nobleness, he rose above the temptation and demonstrated great love for his enemy. Though his testimony was limited to his own band of men, he had experienced and unusual spiritual victory. But again this mountain-peak experience resulted in a period of great failure, as he traveled into the land of the Philistines seeking refuge.

3. The third period of success was the longest in his life, approximately twenty years. Though not without mistakes, David lived a well-ordered and God-fearing life. As the king of Israel, he ruled his people with wisdom and righteousness. His popularity was not only prevalent among his own people, but also among most of the nations that surrounded Israel, and it was at this time that he committed his greatest sins: adultery and murder, which introduced a period of stress and anxiety that plagued him the rest of his life. Though he experienced forgiveness from God, trouble knocked at his door until the day he died.

David's failures were always related to the fact that he failed to consult with God concerning his will. Conversely, his restoration was always correlated with renewed communication with God. Each time David acknowledged his sin and truly repented God forgave and restored him to fellowship with himself. Thus his gravestone could legitimately have carried this epitaph:

"Here lies David, a man after God's heart (often but not always)."

Lewis Smedes in his book Forgive and Forget says, "There was only one remedy, he said, only one for the hurt of a wounded heart. Fouke would need the miracle of the magic eyes. He would need eyes that could look back to the beginning of his hurt and see his Hilda, not as a wife who betrayed him, but as a weak woman who needed him. Only a new way of looking at things through the magic eyes could heal the hurt flowing from the wounds of yesterday."

Pink points out, "In conclusion let us point out some of the solemn lessons which we learned from this sad incident:

1. Beware of the beginnings of sin. Who would imagine that taking his ease when he should have been at the post of duty on the battlefield had led to adultery and ended in murder.



2. See how refusal to put one serious wrong right; preferring concealment to confession gives Satan the great advantage over us to lead us into yet worse evil.
3. Learn therefrom that there is no security in years and that no past communion with God will safeguard us against temptations when we are careless in the present.
4. How fickle is poor human nature. David's heart smote him when he cut off Saul's skirt, yet later he deliberately planned murder of Uriah.
5. Mark what fearful lengths pride will go to in order to maintain a reputation before men.
6. Behold how callous the heart will become once the strivings of conscience are discarded.
7. Though we may succeed in escaping the wrath of our fellows, sin always meets with the displeasure of the Lord.

Getz makes the following observations:

1. No Christian should rely on past success as a security from failure in the future.
2. Beware of idleness and boredom.
3. The king of rationalization that David engaged in happens easily to people who are in the habit of being successful.
4. Beware of developing a sensuous lifestyle.
5. Beware that temptation does not turn into sin.
6. Do not try to cover up or hide sin.
7. Acknowledge sin immediately, especially to God.
8. Do not take advantage of God's grace.
9. Remember that the greater our responsibility, the greater our accountability.

10. No matter what your sin is and its consequences, confess it and do what is right.

John Herkus says, “If we ask how a religious man could commit David’s crimes, does not our own conscience tell us that our religion has not kept us from falling into sin? But now and again some passion, some worldly affection has obscured our faith and hidden God from us? Possibilities of transgressions as heinous as those of his belong to us all.”

### Conclusion

What are some of the lessons that we can learn from this passage of Scripture?

- Lesson #1: The idle mind is the devil’s workshop.
- Lesson #2: David would have avoided his problem if he were with his men.
- Lesson #3: Guard the eye gate because the devil uses it to distract us.
- Lesson #5: Uriah was a better man drunk than David was sober.
- Lesson #6: David makes the mistake of trying to make things happen rather than waiting for them to happen.
- Lesson #7: God was watching the whole sordid affair and was displeased.

One would wonder why David did not treat the situation with Bathsheba and Uriah like he treated the circumstances with Nabal and Abigail.

She too was beautiful and a very intelligent woman. With the death of Nabal, David was able to then take Abigail as his wife because the door had been opened for him to do so.

I really think that because God brought such a blessing out of all of this in the birth of Solomon, and also because of the need that David had for someone to be close to him who really could love him and understand him, that the Lord, in his time, would have given David Bathsheba, and it would not have involved all of the horrible things that had to transpire because David was trying to make something happen prematurely.

There are a number of psalms that it would be good for us to meditate on at this time:

### Psalm 6:6-9

“I am weary with my singing. Every night I make my bed swim. I dissolve my couch with my tears. My eye has wasted away with grief. It has become old because of all my adversaries. Depart from me, all you who do iniquity, for the Lord has heard the voice of my weeping. The Lord has heard my supplication. The Lord receives my prayer.”

### Psalm 7:12

“If a man does not repent, he will sharpen his sword. He has bent his bow, and made it ready.”

### Psalm 51:5,6

“Behold, I was brought forth in iniquity, and in sin my mother conceived me. Behold, thou dost desire truth in the innermost being, and in the hidden part thou wilt make me know wisdom.”

### Psalm 51:17

“The sacrifice of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.”

### Psalm 66:18

“If I regard wickedness in my heart, the Lord will not hear.”

### Psalm 69:1-3

“Save me, O God, for the waters have come up to my soul. I have sunk in deep mire and there is no foothold. I have come into deeps waters and a flood overflows me. I am weary with my crying; my throat is parched, my eyes fail while I wait for my God.”

### Psalm 32:3,4

“When I kept silent about my sin, my body wasted away, through my groaning all day long. For day and night thy hand was heavy upon me. My vitality was drained away, as with the fever heat of summer.”

David was affected during this period of silence physically, as well as spiritually and emotionally. Spiritually, he could feel God's hand heavy upon

him; and emotionally, his vitality was drained away, as with the fever heat of summer.

1 John 1:9

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”