

Title: The Omniscience of God

Scripture: 2 Samuel 11

Series: The Promise of the Messianic Kingdom

1. Introduction:

- a. Today's passage of scripture comes during the war with the Ammonites mentioned in our last chapter.
 - i. However, the focus turns from Ammon's front lines to Jerusalem's royal bedroom.
- b. In this chapter, God the Holy Spirit focuses on David and places all responsibility for sin upon his shoulders. David is presented not as the hero we have come to love but as a fallen and lustful king. In today's passage, David is presented as a scheming liar and murderer. Our passage warns us about the devastating consequences of moral complacency and ambiguity.

2. Verses 1-5: The Fallen Servant: In the spring of the year, the time when kings go out to battle, David sent Joab, and his servants with him, and all Israel. And they ravaged the Ammonites and besieged Rabbah. But David remained at Jerusalem. (2) It happened, late one afternoon, when David arose from his couch and was walking on the roof of the king's house, that he saw from the roof a woman bathing; and the woman was very beautiful. (3) And David sent and inquired about the woman. And one said, "Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" (4) So David sent messengers and took her, and she came to him, and he lay with her. (Now she had been purifying herself from her uncleanness.) Then she

returned to her house. (5) And the woman conceived, and she sent and told David, “I am pregnant.”

- a. What a stark contrast between this David and the David that has gone before us throughout 1 and 2 Samuel.
 - i. We have seen David eager to show the kindness of God (***Chessed***) both to Israelites and even Ammonites when their king died. However, the David of our chapter has no kindness to show. He breaks God’s moral law without any regard for his reputation, kingdom, family, and God’s honor. He is an unrestrained sinner bearing no similitude to the holy king of before. Our passage is heartbreaking. It is always devastating when a man of God loses restraint and wrecks his testimony.
- b. The verbs in our passage tell the terrible tale. David **remained** in Jerusalem. He **saw** the beautiful woman, **sent** for her, **took** her, and **lay** with her.
 - i. David **remained** in Jerusalem:
 1. David was being spiritually lazy. Scripture is very clear that it was **the time when kings go out to battle, but David sent Joab, and his servants with him, and all Israel**. But David did not go. He decided to stay home and bypass his responsibilities.
 - a. Beloved, we find a valuable life lesson and one that we should commit to memory. Spiritual laziness will always lead to compromise and then to devastating sin.

- ii. He **saw** Bathsheba bathing:
 - 1. The problem arose when David refused to avert his eyes (**and the woman was very beautiful**). With lustful contemplation, he continued to leer at the young woman until his passions were inflamed.
 - 2. Jesus warns us that the eyes are the gateway to the soul.
 - a. **Luke 11:34-35** Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light, but when it is bad, your body is full of darkness. (35) Therefore be careful lest the light in you be darkness.
 - b. In other words, let us be very careful with what we allow our eyes to see. Let us learn to turn away from darkness.
- iii. He **sent** for her:
 - 1. He sent for her without her permission. An entitled David will take what he wants. These are the perks of authority.
 - 2. David will not be dissuaded even by his men who warn him. They inform the king that **this is Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite.**
- iv. He **took** her, and:
 - 1. David steals what is not his. He takes her by force or coercion. He has no love for his neighbor. David, at this point, and in abuse

of his power, is no better than a brute animal that must be satisfied.

v. He **lay** with her.

1. He humiliates her. She becomes a thing to satisfy a craving and nothing more. David takes more than her body; he takes her self-respect and decency.

c. There is no hint of caring, affection, or love, only lust. David does not call her by name or speak to her. At the end of the encounter, she is only ‘**the woman**,’ a thing to possess, use and discard.

i. Here is the king God chose; this is the man after God’s own heart, and it is shameful.

d. The warning in this text reaches far beyond King David and touches all professed servants of Christ. How suddenly and fatally any of us can fall!

i. As the old hymn, *Come Thou Fount of Every Blessing*, cautions, “Prone to wander, Lord, I feel it, Prone to leave the God I love.”

e. We must notice that David is the principal character. He is the one with authority. He is the one in charge. Let us not make the mistake of trying to deliver our hero by misplacing blame on someone else. It is David and David alone who sins against God.

i. **Psalm 51:4A** Against you, you only, have I sinned and done what is evil in your sight...

3. Verses 6-13: When one falls, others will stand: So David sent word to Joab, “Send me Uriah the Hittite.” And Joab sent Uriah to David. (7) When Uriah came to him, David asked how Joab was doing and how the people were doing

and how the war was going. (8) Then David said to Uriah, “Go down to your house and wash your feet.” And Uriah went out of the king's house, and there followed him a present from the king. (9) But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house. (10) When they told David, “Uriah did not go down to his house,” David said to Uriah, “Have you not come from a journey? Why did you not go down to your house?” (11) Uriah said to David, “The ark and Israel and Judah dwell in booths, and my lord Joab and the servants of my lord are camping in the open field. Shall I then go to my house, to eat and to drink and to lie with my wife? As you live, and as your soul lives, I will not do this thing.” (12) Then David said to Uriah, “Remain here today also, and tomorrow I will send you back.” So Uriah remained in Jerusalem that day and the next. (13) And David invited him, and he ate in his presence and drank, so that he made him drunk. And in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house.

a. David's secret cannot remain a secret. This supposed one night of indiscretion cannot be forgotten so easily. Although not mentioned by name, God, in His providence, will not let David live this lie. **The woman** sends a message, “**I am pregnant.**”

- i. **Luke 8:17** For nothing is hidden that will not be made manifest, nor is anything secret that will not be known and come to light.
- ii. Everyone would surely know that the child was a child of adultery because Bathsheba's husband was away at war. What would Bathsheba say

when she was compelled to identify the man with whom she committed? What would happen to the kingdom when it became known that their king had awfully abused his power? David becomes greatly afraid that his sin will be exposed.

- b. But David thinks he is in control of the situation.
 - i. The verbs here also tell us more.
 1. David **sends** for Uriah, **asks** for an update on the war, **commands** Uriah to go home, and **lavishes** a gift on Uriah.
 2. Certainly, Uriah will be with his wife, and the child could be made out to be Uriah's son.
 3. Look with what ease David adds to his sins, even more sins. There is a lesson here. To try to cover sin with more sin never works. The situation only becomes worse! The sin only destroys more of our lives. David is about to see the reality of this truth.
- c. David can try to manipulate the situation but cannot control Uriah's integrity.
 - i. Uriah decides to sleep among the servants, and David cannot understand why.
 - ii. Uriah's answer reveals the depth of the sin of David. **The ark and Israel and Judah dwell in booths, and my lord Joab and the servants of my lord are camping in the open field. Shall I then go to my house, to eat and to drink and to lie with my wife? As you live, and as your soul lives, I will not do this thing.**

1. Uriah, a converted Hittite, was more honorable than the Jewish King.
 - a. He says, “It is not right that I enjoy the comforts of home when the servants of the Lord are fighting for the sake of Israel.”
 2. Beloved, how beautifully holy are Uriah’s words? How utterly convicting they must have been to the heart of the wayward king!
- d. But David, afraid of the consequences of his actions, is intent on hiding his sin instead of confessing it. Often the tendency for men is to do the exact same thing.
- e. David’s second attempt is recorded for us. He commands Uriah to stay. David’s plan included making Uriah drunk. Surely a drunk man would compromise his integrity. However, we learn that a drunk Uriah is a better man than a sober David.
- i. David thinks that he is still in control. He put Uriah under the influence but not under his influence.
 - ii. Uriah staggers to bed down in the servants’ room. By God’s grace, David has failed!
 1. The web of sin leads us into an ever-encompassing pit of darkness, but the God of light will not allow his children to stay there. No matter how much it hurts to come to the light, God will force us into it.
 - a. **1 John 1:5-6** This is the message we have heard from him and proclaim to you, that God is light, and in him is no

darkness at all. (6) If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth.

4. Verses 14-25: The Truth About Human Nature: In the morning David wrote a letter to Joab and sent it by the hand of Uriah. (15) In the letter he wrote, “Set Uriah in the forefront of the hardest fighting, and then draw back from him, that he may be struck down, and die.” (16) And as Joab was besieging the city, he assigned Uriah to the place where he knew there were valiant men. (17) And the men of the city came out and fought with Joab, and some of the servants of David among the people fell. Uriah the Hittite also died. (18) Then Joab sent and told David all the news about the fighting. (19) And he instructed the messenger, “When you have finished telling all the news about the fighting to the king, (20) then, if the king's anger rises, and if he says to you, ‘Why did you go so near the city to fight? Did you not know that they would shoot from the wall? (21) Who killed Abimelech the son of Jerubbesheth? Did not a woman cast an upper millstone on him from the wall, so that he died at Thebez? Why did you go so near the wall?’ then you shall say, ‘Your servant Uriah the Hittite is dead also.’” (22) So the messenger went and came and told David all that Joab had sent him to tell. (23) The messenger said to David, “The men gained an advantage over us and came out against us in the field, but we drove them back to the entrance of the gate. (24) Then the archers shot at your servants from the wall. Some of the king's servants are dead, and your servant Uriah the

Hittite is dead also.” (25) David said to the messenger, “Thus shall you say to Joab, ‘Do not let this matter displease you, for the sword devours now one and now another. Strengthen your attack against the city and overthrow it.’ And encourage him.”

a. David still believes he is in control. He is still pushing forth the narrative. He will not be hindered from hiding his sin. He sees no providence of God in the acts or words of Uriah. David disregards the warning of Cain.

i. **Genesis 4:7** If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it.”

1. By the power of God, the Holy Spirit, we must rule over sin. We must take it captive by the work of the cross. Christ has defeated sin for us; let us not give it new life in us.

2. Regrettably, David will not listen.

ii. David has Uriah carry his own death warrant under the royal seal. David writes the letter and gives it to Uriah to deliver to Joab. Joab complies with the corrupt orders of the king.

iii. By the end of the passage, David has murdered his faithful servant Uriah and other military personnel.

1. He is entirely unfazed by his sin. We read, **“Thus shall you say to Joab, ‘Do not let this matter displease you, for the sword devours now one and now another.’”**

2. Beloved, sin hardens us to its impact. We become callous, unloving, and unfeeling!
- iv. This is David, the king in covenant with God. The man after God's heart takes the sword after God's own people. The Covenant king himself ruled with oppression and heartlessness. At this point, he is no better than King Saul, who persecuted the man of God with murderous intent.
 1. Could you ever be in such a position?
Could you ever lose your way this much?
 - a. The truth of the matter is that each of us is capable! We will fail God terribly if we do not abide in God the Holy Spirit. We are utterly fragile. Our strength must be in the Lord. David forgot these truths, and therefore, David failed his God. May it never be for you and me to do the same.
 - b. Here is the truth of the matter. The Kingdom of God will not be safe nor perfect until it is in the hands of King Jesus. Only the reign of Christ will be perfectly just. No matter how much a man might resemble Jesus, no man is Jesus. There is only one perfect king and savior.
 - i. Our passage warns us against David's indulgences but also bids us pray. We are to pray for the establishment of the eternal and incorruptible Kingdom of God and of His Son. We are to pray for our coming deliverance.

1. **Matthew 6:10** Your kingdom come, your will be done, on earth as it is in heaven.

5. Verses 26-27: God's Omniscience: When the wife of Uriah heard that Uriah her husband was dead, she lamented over her husband. (27) And when the mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the LORD.

a. The wife of Uriah receives the letter of notification and condolence from the army and begins with the usual mourning rituals.

i. When the mourning period is over, David sends for Bathsheba again. She is brought into the royal house as David's wife, where she bears the child. The people have been lied to. The people see the king as the man who took the pregnant widow of a royal friend and now will raise the child as his own. In the eyes of the people, David is a hero and godly king.

ii. At least nine months had passed. No one was the wiser. David seemingly was successful in hiding his sin. It took great effort, but finally, the sin chain prevailed over the truth.

b. Well, almost. Here, we come to the first mention of God in this chapter, and it sends chills down our backs. The last sentence in the chapter tells us how God felt about David's sin. **But the thing that David had done displeased the LORD.** There it is! Don't miss it! The omniscient God is also the most holy

God. He always knows our unknown sins. We cannot hide it. God will not let us! Praise God for this truth!

- i. **Proverbs 5:21** For a man's ways are before the eyes of the LORD, and he ponders all his paths.
 - ii. **Proverbs 15:3** The eyes of the LORD are in every place, keeping watch on the evil and the good.
 - iii. **Hebrews 4:13** And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.
- c. God is never fooled. This is the ultimate lesson of our chapter.
- i. Remember, the writer of our chapter relates this whole sordid story of lust and sex and deceit and murder without passing a moral judgment. He details every step of the story as if God was nowhere involved.
 1. Davids was in control. The silence about God in this chapter is shattered with the last line. It is as if David can sin without any interference until he runs right into the judgment of God—**David's actions were evil in the sight of God**, which is the judgment that truly matters.
 2. The silence of God does not indicate the absence of God. Because evil seems to prevail does not mean that God is not offended by it. Our story insists on clarity; God may be silent, but he is not sightless. David may have Bathsheba's flesh and even Uriah's blood, but he must face God's eyes.

d. This is the God we serve. He is Holy, sovereign, and omniscient.

- i. **1 Peter 1:14-16** As obedient children, do not be conformed to the passions of your former ignorance, (15) but as he who called you is holy, you also be holy in all your conduct, (16) since it is written, “You shall be holy, for I am holy.”

6. Benediction:

- a. **Psalms 51:17** The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

Public Reading of Scripture Psalm 51