**Be Still…Peace is Possible/ Week 4 Notes/ God Redeems/2 Samuel 10-12, Psalm 32 and 51**

Up until now, we have watched David flourish under the faithfulness and power of God. But 2 Samuel 11-12 takes us into a different season for David. He is around 50 years old, and at this point, he is no longer the young warrior, but David is still God’s king with God’s promises written all over his future. However, from chapter 11 forward—for the rest of his life, David will struggle with sin, family, heartache, and deception. He will often seek God’s mercy, forgiveness, and redemption.

God demonstrates His love to people through grace and mercy. Grace is giving what we do not deserve. Mercy is withholding what we do deserve. Grace and mercy are two sides to the same coin, which is the love of God. Together with both mercy and grace, God is the Redeemer.

The word *redeem* is used 149 times in Scripture. In the New Testament the word means *to release by paying the full ransom, to buy back*. In the Old Testament the Hebrew word is ***goel.*** It is used 118 times, and it is always used in in the context of a helpless or hopeless situation. The word is translated *redeemer or kinsman redeemer.* In ancient Israel, there were times a person would become so poor they had to sell their land (which was an inheritance from God), or they might become so poor they had to sell themselves into slavery or as an indentured servant. The situation became impossible to escape. The person could not pay their own debt to release themselves from poverty, loss, or enslavement. It would require a third party to intervene on their behalf. The third party is the kinsman redeemer.

By Law the Kinsman Redeemer states the redeemer must be a blood relative who has the means to pay the full price of redemption, but the relative must also be willing to redeem. The entire book of Ruth is based on the Law of the Kinsman Redeemer. In the book of Ruth, Boaz is the redeemer. He is a picture of Christ who has paid the full price for our release from sin, buying us back and making us new. To me, redeem is one of the most beautiful words in all of Scripture. Redeemer seems to be God’s favorite description of Himself, especially in the book of Isaiah. Certainly, you and I as followers of Christ have been redeemed, but the Lord continues to redeem throughout our lives. He is always at work, stepping into our helpless situations, our grief, and our sorrow. He takes the ashes of everyday life, buys them back and makes something new for His glory.

David will experience God’s redemption, but we will have to read a lot of sadness and sin to see it clearly.

**Great Sin.** Chapter 10 is the backdrop for 2 Samuel 11:1. It is also the bookend for 2 Samuel 12. Therefore, it is good to know what is happening in chapter 10.

The Ammonites are related to Israel through Lot (Genesis 19:30-38), but they have long since departed from following God. However, David intends to show kindness to the new king of Ammon because his father has just died. Instead of receiving David’s good intentions, the king of Ammon disgraces David’s messengers, cutting off half of their beards and cutting off the bottom half of their clothing. David was not only angry, he took this degradation as act of war. David sent his military general, Joab to wipe out the Ammonites. Joab takes the army and Israel and his brother to fight. The Ammonites realized they had stirred up a hornet’s nest and hired the Syrians to fight with them. Joab and his brother show up with a powerful army and the Syrians run. The Ammonites see Syria run, so they run too, running to the walled city of Rabbah for protection. The rainy season is approaching so Joab returns to Jerusalem. When David hears there has been no decisive victory, he himself goes to wipe up the Syrians. David is victorious and the Syrians become servants of Israel. And then David comes back to Jerusalem to wait out the rainy winter season. But it seems in the dreariness of winter and the aftermath of war, winter itself settles into David’s soul.

When spring arrives, he sends Joab back to Rabbah to deal with the Ammonites. But David stays in Jerusalem.

The last sentence of 2 Samuel 11:1 is ominous. The writer is letting us know that something is amiss in the heart of David. Perhaps he is tired of war. Perhaps he is depressed. He is approximately 50 years by this time, so perhaps he is taking stock of his life and sensing his own mortality. Whatever the reason, David is not with his army and melancholy has set in. Whatever his state of mind, David is out of step with God. He has lost sight of God’s faithfulness in the past and God’s promise for the future.

Verse 2-5 are a progression of David’s sinful actions. He sees Bathsheba, he inquiries about her, he sends for her, and finally he lays with her. At any point in this progression, David could have stopped, confessed his sins, and averted the great consequences ahead.

The wording of the text does not imply anything violent like rape. Neither does it imply that Bathsheba was a seductress or had a full awareness of what was about to transpire. She is young and perhaps naïve, but somehow, she has captured the attention of the king. The Bible spares us the detail of their sin. We only know that a few weeks later she sends word to David telling him she is pregnant.

Bathsheba’s news is not informational. It is a desperate cry for help. Her husband is off to war. Everyone will know she has been unfaithful. The punishment for adultery is death by stoning. She is asking David to save her life. David on the other hand has gone back to life as king, shaking off the indiscretion as over and done. The news from Bathsheba jolts him out of complacency and he begins to formulate a plan of coverup. David sends a letter to Joab telling Joab to send Uriah back to Jerusalem. Joab obeys.

The small talk of 2 Samuel 11:6 is as alarming as it is deceptive. David is only baiting Uriah, giving him an opportunity to go home and spend time with his beautiful wife Bathsheba. David’s plan is foiled three times by the loyalty of Uriah. 2 Samuel 11:14 is cold and calculated. David sends another letter to Joab ordering the death of Uriah. He sends the letter by Uriah.

Being loyal to David, Joab orchestrates Uriah’s death on the battlefield. The orchestrated assassination of Uriah also takes the lives of other soldiers. Upon hearing the news, David’s response to Joab is hard-hearted (2 Samuel 11:25).

Bathsheba mourns the death of her husband. She mourns the sorrow of sin. But after the lawful time of mourning, David brings pregnant Bathsheba to the palace, and she becomes the eighth wife of David.

**Great Consequences.** Sin always brings sorrow. James 1:14-15 reminds us that sin has a hook in it, and that hook will bring death. God sends Nathan the prophet to confront David with his sin. Using an allegory, Nathan gets the point across that David has greatly sinned against God. Without excuses, David confesses he is a sinner (12:13). Even though the Lord forgives David and spares David from immediate death, David will suffer great consequences for his sin. The sword will never leave David’s house as long as David lives, his relative (companion) will violate David’s wives, and furthermore the child born to Bathsheba will die.

This is difficult passage to read. Here are 6 truths about consequences. Some of these principles are hard to grasp, partly because we have softened our view of sin and mistaken God’s great love for tolerance.

1. We can choose our sin, but we cannot choose our consequences.
2. In the economy of God, consequences are a natural outgrowth of the sin. The sowing and reaping principle is all through Scripture. Hosea 8:7, Job 4:8, Galatians 6:7-8. God does not assign random consequences to sin. Consequences are sin specific.
3. God is not complacent about sin in the lives of His children. He will discipline His children (Hebrews 12:5-11). Discipline is not always punitive, rather it is correction, getting the child back on track. God’s greatest desire for His children is obedience. He wants us to **want** to obey him. The greatest purpose of obedience is freedom. Freedom from sin. Freedom from guilt. Freedom to live fully in the blessings of His love.
4. Consequences are not automatically reversed or erased after we repent and receive God’s forgiveness. Consequences may linger even after we are cleansed. **HOWEVER, not every bad or difficult thing that happens to us is a consequence of personal sin.**
5. If we ask the wrong question, we will get the wrong answer. 2 Samuel 12 is hard to read especially when the child of Bathsheba’s dies. But if we come to a difficult passage with an accusatory tone toward God, we will walk away with the wrong conclusions about God. God is always holy, just, and righteous so there is not a speck of wrongdoing in Him. He is always wise and good even if we do not understand or see the good in events. We do not get to evaluate God. We trust Him. Warren Wiersbe wrote about 2 Samuel 12 and said, “*There are no easy answers to settle our minds, but there are plenty of dependable promises to heal our hearts. Faith is nurtured on promises, not explanations.”*
6. There is HOPE! God is always working even in the consequences of sin. He is the Redeemer, reaching into our messy lives, buying back the ashes we often created for ourselves, and making them new for His glory.

David writes **Psalm 51** in the aftermath of Nathan’s confrontation. the Psalm is raw with emotion and repentance.

**Our Great God Who Redeems.** The death of David and Bathsheba’s child is heartbreaking. While David seems to face it, I can’t imagine the response of Bathsheba. He husband murdered. Her life unraveled. Her reputation ruined, and her firstborn child dead. In the entire account of David and Bathsheba, God never confronts her with her sin. God lays the responsibility squarely on the shoulders of David. Bathsheba, however, experiences immense grief and sorrow. In her sorrow the Bible says *David comforted his wife.* 2 SAMUEL 12:24 is the first time she is called David’s wife. God’s redemption is about to break through. Bathsheba bears another child, and this child is named Solomon. “*And the Lord loved him*” tells us the Redeemer is moving. Solomon is called Jedidiah by Nathan the prophet. The name means, *beloved of the Lord.*

Please notice. God does not restore everything that is has been lost to sin. But He redeems, buying back and making new. This was a new beginning for Bathsheba. She would waste no time investing in her son. Of all David’s children, Solomon had been chosen to be the next king and build the temple. Additionally, Bathsheba has more children with David than any of his other wives, By the end of her life she is recognized as woman of great influence in David’s kingdom as well as Solomon’s.

God is working in David’s life as well. 2 Samuel 12 ends where 1 Samuel 11 began. Joab is still at the city of Rabbah, besieging the city (it has been more than a year). David joins him in the battle and God gives the victory to David (2 Samuel 12:29). Yes, the consequences of David’s sin will roll out for the rest of his life, but God will always be the Redeemer—working all things for His glory and according to His plan.

In closing I pray you will consider God’s great mercy and grace in your own life. I pray you will see His redemption as you trust Him and live in obedience. The book of Isaiah was written while Judah was in captivity, centuries after David’s death. They are captives because God is disciplining them for their flagrant unbelief and disobedience His discipline would last 70 YEARS. Yet God refers to Himself as their Redeemer. In fact, it seems to be His favorite description of Himself. Isaiah 43:18-19 reminds us that Christ is our Redeemer as well. Even in the consequences of sin we are not to continue looking back and digging up forgiven sin. God is doing a new work. He is redeeming.

“*Do not call to mind the former things or ponder things of the past. Behold, I am doing something new. Now it will spring forth. Will you not see it? I will make a roadway in the wilderness, rivers in the desert.”*

**Psalm 32** is about God’s forgiveness. David is writing about his sinful choices in 2 Samuel 11-12. Psalm 32 however was probably written much later than Psalm 51. It is not as raw, and it has a strong element of praise and thanksgiving for God’s forgiveness and redemption. Compare for yourselves Psalm 51 and 32.