

In his commentary on this chapter of 2 Samuel, Dr. Rossier notes that there are four types of Christians, each with a corresponding Old Testament type.

Abraham is an example of the believer who starts his walk well, bears it faithfully and consistently (with the possible exception of the disturbing episode of Sarah and Pharaoh), and reaches the end uncompromised. It is a blessing when Christians do likewise.

Other believers have a poor start, perhaps because of old habits and friends, but gain strength and grow close to the Lord by the end of their journey. Jacob follows this arc; rather deceitful and calculating when young but ending with a vision of God's glory.

All too often we see a third type of Christians who start out with zeal and strength but end in moral shipwreck. They are pictured by Lot, Gideon, and most notably, Solomon.

But in David we see the believer who interrupts his communion with God by a spectacular failure, then is reconciled again.

Questions for study and discussion:

1. How do minor missteps lead to David's great sin? What is the lesson for us?
2. How do Uriah's actions cast shame on David's? How is this specifically true in verse 11?

David's behavior in this chapter is shocking to any system of ethics. He commits adultery, deception, and murder, all with deliberation and intent. The graves of his victims mark his grievous path – Uriah, the men slain with him in battle, and David's innocent baby.

But the sins of this chapter lead to the confession of Psalm 51. What an example it gives of humility, repentance, and dependence on God's grace. We know that when we confess our sins, God is faithful and just to forgive us. We also know that no record remains in Book of Life, as if we had never sinned.

But is that also true for this life? As we look at the balance of David's life, we should ask what lingering consequences result from his sin with Bathsheba. Does our confession of sin produce instant reconciliation? Do we simply pick up where we left off before sin with all of our blessings intact? Something to think about.

Notes

11:3 Both Bathsheba's father Eliam and her husband Uriah are among David's mighty men (2 Samuel 23:34, 1 Chronicles 11:41).

3. Why might the Lord have allowed Bathsheba to become pregnant?

4. How do David's attempts to hide his transgression lead to even greater crimes?

5. Why does Joab give the instructions in verse 18-21 to his messenger?

6. Does Bathsheba know that David has arranged Uriah's death?

7. Why might David be in spiritual danger at the start of this episode?