

A Renaming for Renewed Blessing

2 Samuel 12:24

Nutshell: The name God picks for Solomon is a sort of renaming of David, since both names have the root word for “adore.” By including that idea in naming Solomon Jedediah, God was reaffirming His love for David and hence for His people.

I. Context: David’s adultery and its consequences.

II. Text

2 Sam 12:24 And David comforted his wife Bathsheba. And he went in to her and lay with her. And she bore a son, and he called his name Sh'lomo. And Yahweh loved him.

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

Review

- A. The Book of Kingdoms, our 1 & 2 Sam + 1 & 2 Kings, is the story of Israel’s kings, beginning with the prophet Samuel, who anointed both of the first two kings, Saul and David
 1. Samuel warned Israel vs. having a king, 1 Sam 10:19, Hos 13:11
 2. **Saul** demonstrated *man’s* kind of rule. God previewed *His* version of king through **David**, 1 Sam 13:14
- ✿ B. 1 Kings 15:5 tells us that David kept God’s commands *except* in the Bathsheba incident. This dramatically shapes our approach to each incident in David’s life.
- C. The chronicler presents David as God’s chosen king, a *picture* of Messiah, but *not* the Messiah; a *reference point* for all subsequent kings of Judah, e.g., 2 Kings 14:3; 2 Chron 34:2
 1. David was anointed king over **Judah**, 2 Sam 2, then **Israel**, 5:1-5.
 2. Trouble between the two begins in 2 Sam 2:12-32.
- D. **DAVID’S WAITING BUSINESS AS KING***
 1. David finally vanquished Jebus (Jerusalem), 2 Sam 5:6-10, where he had taken Goliath’s head, 1 Sam 17:54

2. David retrieved the Ark from its ‘wanderings’, 6:1-19; tragically wrongly, 1 Chron 15:2; then rightly & joyfully
3. Now David wants to build a permanent form for the Tabernacle. His son Solomon will build Temple.
- ★ 4. God chose *Abraham* to bless all nations. Now He chose *David*’s line to bring forth the King of all nations
5. David fulfilled his oath to Jonathan through his son Mephibosheth, 9:1-13. *ALL OBLIGATIONS CAUGHT UP.
- E. The Ammonites incited war, but Israel won, 10:1-19.
 1. 2 Sam 11, battle with Ammon resumed.
 2. David stayed in Jerusalem, as he did in 10:7
 3. He committed adultery with Bathsheba and tried to cover her pregnancy. Unsuccessful, he had Uriah killed.
 4. He married Bathsheba. She gave birth.
 5. 2 Sam 12, David abominates the villain of Nathan’s story. Gotcha. “You are the man!”
 6. Now violence would stay in David’s house, v 10-11
 7. David confessed. God forgave Him, but the child, an occasion of enemy scorn, would be taken in death- *not* as a cohort of David’s sin, per Deut 24:16.
 8. David sought God with fasting and weeping for the child’s life for 7 days. The child died. David moved on.
 - a. David’s servants didn’t understand
 - b. David understood life, death, and their implications

Kid-speak: When David’s child died, David said he would go to the child, but the child wouldn’t come back to him. What did it mean that David would go to his child? It meant David would die one day too.

- F. 2 Sam 12:24-29, David will comfort Bathsheba. God will give them Solomon, “His peace.” God didn’t abandon David. He demonstrated this in Israel overthrowing Ammon.

Outline:

- I. God comforts Bathsheba, 12:24
 - A. They have Solomon
 - B. Yahweh loved Solomon
- II. God sent Nathan, naming the child Jedediah, “Adored by Jah,”

12:25

III. Joab takes the main artery of Ammon's capitol, encouraging David to finish the job along with all of Israel, 12:26-29

G. 2 Sam 12:24, "And David comforted his wife, Bathsheba"

1. At her last mention (v 15), Bathsheba was called "the wife of Uriah," though she was already remarried to David
 - a. That was a reminder that she had been a stolen wife
 - b. That status would never change, BUT
2. Now she is called David's wife
 - a. Though he had murdered to have her, the next best thing he could do *after the fact* was to marry her
 - b. Bathsheba options were worse if he hadn't married her
3. Her firstborn (we assume) child had died. She bore part of the blame. She must have been deeply grieved.
4. David did right again to comfort her
 - a. The time for self-pity ("We must refuse comfort since we did wrong") was past
 - b. The time for blaming was past

Kid-speak: It was David and Bathsheba's fault that their child died, but did they blame each other? No. God forgave them, so they forgave each other.

H. "And he went in to her and lay with her"

1. Not to imply that laying with her was *the* means of comfort, but not excluding it either.
 - a. We assume the normal period of ceremonial uncleanness after childbirth, as described in Lev 12
 - b. About a month for a male birth
 2. "And he lay with her" is the phrase from 11:4. There it was introduced by "and she came to him, and he lay with her"
 - a. Our chronicler intends the observant reader to make the connection
 - b. The first time, "he took her" begins the whole phrase; however, this indicated no coercion in the copulation. He had made advances; she had accepted.
 3. Now they are married. Conjugal duties are carried out as part of healing from multiple wounds.
- I. "And she bore a son, and he called his name Sh'lomo"
1. David named the son "His peace." From *shalom*.

- a. David obviously feels that God had brought the situation to as peaceful an end as he could have hoped for
 - b. Also in the name is his wish for peace
 - c. Could he be hoping to mitigate the violence God foretold for his house? v 10-11. Nothing wrong with that. If there's violence, let it be as limited as possible.
2. Compared to 11:5, this time we don't have "and she conceived"
 - a. There, conception was the crux of uncovering hidden evil
 - b. Here, with no evil, we simply assume the conception and move straight to the birth

Kid-speak: David and Bathsheba had another child named Sh'lomo. Can you say that? It means "His peace." Whose peace do you think that's talking about? God's, because God brought peace back to them. Does God bring peace to His people, even though we sinned against Him? Yes.

J. "And Yahweh loved him"

1. Wow. Just take that in. More evidence that Exod 20:5 is a *limitation* on the evil affects of sin. David's sin didn't somehow 'rub off' on Solomon automatically.
 - a. How many humans are willing to snub, openly or subtly, a baby born in undesirable circumstances?
 - b. But God just loves the lad
2. But doesn't God love everybody?
 - a. Well, no. "I loved Jacob and hated Esau," Rom 9:13
 - b. "But everybody God loves, He loves the same!" Mm, no again. Why would we even want that? Jn 21:20.
3. God even loves some whom He does not save
 - a. The rich, young ruler, Mk 10:21
 - b. Sounds like it's the same as for any of us! Some people are just lovely, meaning easy to love.
 - c. But *we* love on our bases (whatever they are); *God* on His. They aren't necessarily disparate.
 - d. OR are we seeing *Jesus' human soul's* response to the man, not God's in general?
 - i. Jesus' human soul could never *contradict* His Divine self
 - ii. But they could run on *separate tracks*: sleepiness vs.

never being weary, etc.

Kid-speak: Did God have a special love for Solomon? Yes, right from the start! God had given Solomon a lovely soul.

4. AND more evidence that God interacts with children before they can talk (and reason?)
 - a. Solomon had a lovely soul from the get-go
 - b. And he evidenced the same loveliness most of his life, 1 Kings 3:5
 - c. But the world wore him down, and he donned ugliness in his old age, worshiping his foreign wives' idols,
5. Did God love Solomon the same when he apostatized?
Consider Hos 9:15.
 - a. "I thought love was unconditional."
 - b. As far as the commitment to do good- yes. But the love relationship can be virtually squeezed off by our closing ourselves into hateful deeds.

2 Sam 12:25 and He sent by the hand of Nathan the prophet, and he called his name Jedidiah, on account of Yahweh.

- K. Yahweh loved the child, so Yahweh sent a message through Nathan to name the child Yeyeeduhyah, "adored by Yah"
 1. "He sent" is God sending the message by Nathan
 2. "He called" could be God naming the child or Nathan or David naming him at God's direction. Not much difference.
- L. God had condemned David through Nathan. Now He comforted him through the same.
 1. God has a message of doom for mankind because of our sin
 2. The *same God* has a message of reconciliation through Christ
- M. Think of God's love for the newborn Christ
 1. 'God calls *our name* "Christian" on account of Christ'
 2. God's 'normal' adoration of us in Christ far exceeds the best human adoration we've ever experienced, Rev 1:5; Eph 2:4; Gal 2:20; Rom 8:37; Jn 15:9; 13:1

Kid-speak: God had His own name for Solomon: Jedediah. That mean "Adored by Yah (Yahweh)." What does "adored"

mean? It means that God's heart was warm towards the child.

N. This is the first and last appearance of the word "Jedidiah"

1. Everywhere else, he's "Solomon"
 - a. Jedidiah's name is directly related to David's! *dod*.
 - b. God was, in effect, reaffirming His assessment of David's root *loveliness* (acquired over time)
 - c. Why not called Jedidiah elsewhere? God was describing the child. That's essentially what a name does (ideally)
 - d. Sometimes, a deeper description is best left known and *unspoken*
2. Could this be a name from God for you?
 - a. Could it *turn into* a name from God for you?
 - b. Could it begin, then *stop* describing you? Rev 2:4
 - c. We know it is a general name for all Christians. See M.2.
 - d. Should we longs to be specially loved?

2 Sam 12:26 And Joab fought against Rabbah of the sons of Ammon, and he captured the royal city.

O. Significantly, Israel was not overturned by David's fall. We return to the moment in time before David's adultery, 11:1.

1. This would be about two years later, then
2. As God promised, He didn't take Israel out of David's hand as He had done with Saul, 2 Sam 7:15, though he deserved it

P. This was a great city

1. The "royal [kingly] city" would have been a distinct part of the total land mass, fortified and walled separately
2. This was where the king's residence was

Q. Joab continues to distinguish himself, as he had done at Jebus, despite his terrible decision with Abner

2 Sam 12:27 And Joab sent messengers to David and said, "I have fought against Rabbah, and I have captured the city of waters."

R. Instead of calling it by its royal name, he called it by its more strategic description, the fortification protecting the city's water source

1. This told David that the major portion of the city was doomed to conquest

2. This is a good picture of what Christ has done
 - a. He has 'cut Satan off at the knees'. Satan's doom is sure.
 - b. But Satan will fight furiously going down, as he has done for 2,000 yrs.

Kid-speak: When Jesus died on the cross, He *beat* Satan, but He's not going to *kill* Satan until later. How can we beat Satan? Our sin has to die with Jesus on the cross. We need to ask Him for that.

2 Sam 12:28 And now gather the rest of the people, and encamp against the city, and take it; that I myself not take the city, and my name be called over it.

- S. Joab was not threatening to name the city after himself. He was simply saying that if he overthrew it, it would be his reputation (name) that was remembered and enhanced in connection with it.
- T. Joab sees the opportunity for all Israel to participate in this victory
 1. Our general pacificism (Matt 5:39, social, not judicial or military) doesn't mean refusing to ride at Jesus' side', Rev 19
 2. Jesus has enemies. Those enemies come against us. *Our* deliverance includes *their* destruction, 2 Thess 1:7-8

2 Sam 12:29 And David gathered all the people and went to Rabbah, and he fought against it, and he took it.

- U. All singulars. Did David do it alone? No, but the people acted in his name and at his direction.
 1. On the other hand, Jesus did win His victory alone. Then He **shares** it with us.
 2. But we are full sharers in all the good of it. Even co-inheritors, Rom 8:17
 3. And our victories, too, are in His name
- V. Jesus will subdue all enemies until there are none. The last one? Death, 1 Cor 15:26
 1. **In** His people, the enemy Christ subdues is our Old Man,
 2. But, like the waterworks takeover, it brings an EXTENDED STRUGGLE

Kid-speak: Jesus has an enemy that's still *in us!* What's it called? Sin. Sin tries to tell us what to do, but do we have to do it? Not if we believe in what Jesus did on the cross.

IV. For the Walking Wounded (1 Thess 5:14, "Uphold the strengthless")
God restores His peace to us, so don't give up.

V. Conviction (2 Tim 4:2, "Convince, rebuke"): **What have I done wrong?**
How have I lost righteousness?

Do I take comfort in God's tender mercies?

VI. Correction/ Realignment (2 Tim 4:2, "Exhort/encourage"):
How will I correct my error? How will I regain uprightness?

I will express deep gratitude for God's mercies towards me.

VII. Schooling in Righteousness: **How do I take this on the road ?**

Jesus, thank You for setting Your name on me, for You are THE beloved, and in You, I am loved. May I share Your *loveliness* more and more.

Wrap-up: God's renewed expression of love for David in the name "Jedediah" was followed by His blessing on Israel's campaign of self-defense.

Similarly, we are wrapped up in the Father's love for His Son. Similarly, we conquer in and through Him; firstly, subjecting enemies by the Truth, 2 Cor 10:4-5; but, more importantly, receiving **sanctification** through our trials- Rom 8:37. "... all these [negative] things" of 8:35.

But what can possibly uphold us through such a gauntlet? Rom 8:37, His love.

God loved Solomon in a special way. We asked earlier if we should long for a similar 'favorite' status. 1 Kings 3:3, Solomon loved God back, yet he eventually walked like those who don't love God. **IT IS BETTER** to understand Christ's love *for us*. In doing this, we can dwell deeper and deeper in it.

From another angle: "If you love me, keep My commands," Jn 14:15. To be specially loved, let us be especially obedient.