

Uriah: A Type of Christ

2 Samuel 11:8 - 11

Nutshell: When David dropped the ball, God had a man on hand to prefigure Christ. That man was Uriah.

I. Context: David's adultery and coverup.

II. Text

2 Sam 11:8 And David said to Uriah, "Go down to your house and wash your feet." And Uriah went out of the king's house, and an allocation of goods from the king went out after 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** was apostate *man's* version of king. God previewed *His* version via **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
- D. David was anointed king over **Judah**, 2 Sam 2, then **Israel**, 5:1- 5. Trouble between the two begins in 2 Sam 2:12-32.
- E. 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;

first, ignoring God's instructions, leading to a death, then properly, with great joy

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.
- F. Hanun of Ammon incited war with David, but David's forces under Joab and Abishai won the day, 10:1-19.
- G. In 2 Sam 11, the battle with Ammon was resumed
 1. David stayed in Jerusalem, as he did in 10:7.
 2. There, at nightfall, from his roof, he saw beautiful Bathsheba washing herself, presumably in her courtyard
 3. He inquired concerning her. God gave him warnings to leave her alone. She was married to one of his chief military officers, daughter of another of them.
- H. David committed adultery with Bathsheba
 1. The chronicler used priestly language of Bathsheba, probably indicating that she, like David, had been holy and blameless up to this point
 2. Bathsheba conceived and sent word to David. He instinctively sought to cover his tracks.
 3. He fetched Uriah from the battlefield and blathered indistinctly with questions.

Kid-speak: Who was the lady David committed adultery with? Bathsheba. What was her husband's name? Uriah.

- I. We will eventually follow two different theological threads. Here's the outline for the first one.

Outline:

David Being Led Further Into Temptation

- I. Temptation's path uses our fullest resources, v 8
 - A. Intelligence
 - B. Intuition
 - C. Impulse
- II. Temptations path within us runs into roadblocks, v 9

- A. God is always at work to help us
- B. But temptation's snowball is potentially bigger than all obstacles
- C. Unless or until God decides to overwhelm them

III. Temptation's path can only see it one way, v 10

- A. We have a natural concentration of focus when defending our right
- B. This focus blurs real right

IV. Temptation's path in us can upgrade to superhighway, v 11

- A. If our pawns won't play our game, we will make them pay
- B. There are no ends to which self-justification might not go

J. 2 Sam 11:8, Having aimlessly questioned Uriah, David told him to go to his house and "wash his feet," meaning to relax from his war duties for the evening.

- 1. David sent a gift to Uriah's house, probably some standard 'deluxe package', showing favor from the king
- 2. David, of course, was hoping for only one outcome: Uriah's conjugal union with Bathsheba, so he'd think the child in her was his own

Kid-speak: What was David trying to trick Uriah into? Thinking that the baby in Bathsheba was Uriah's.

- 3. And now we see further into God's workings called "leading into temptation"
 - a. David had already made a series of decisive mistakes: send for Bathsheba, lay with her, send for Uriah to deflect blame
 - b. David blocked conscience's counsel at each stage

2 Sam 11:9 But Uriah lay down at the entrance of the king's house, with all the servants of his lord; and he did not go down to his house.

K. This may seem like a sidebar, but perhaps it is not: Uriah had just received two commands from the king: go down to his house; wash his feet. He disobeyed.

1. He probably had no direct fear of the king's anger, but he was willing to risk it nevertheless
 2. We say this to underline the fact that Bathsheba apparently had *not* resisted the king
- L. Uriah knew it wasn't right for him to have R & R while his men and comrades slept at the battlefield that night
1. He did what was right
 2. This simple loyalty was a great rebuke to David
 3. See God at work? He didn't have to pull any strings in Uriah- just let Uriah be Uriah. But a noose is catching around David's leg.

Kid-speak: David told Uriah to go home and spend the night with his wife, but did Uriah do it? No.

2 Sam 11:10 And they presented *this information* to David, saying, "Uriah did not go down to his house." And David said to Uriah, "Aren't you coming in from *the* road? Why have you not gone down to your house?"

- M. David's staff knew where Uriah should be, since they'd taken (or started to take) the gift to Uriah's house
1. So they told David about Uriah's staying near the palace
 2. Apparently, David sent for Uriah to ask him why he didn't go home (or David might have asked Uriah via messenger)
 3. David doesn't go with, "I gave you an order, soldier." He acknowledges Uriah's implicit right to turn down a benefit for the right reason.
 4. Anyway, the noose tightens. David has to fish or cut bait.

2 Sam 11:11 And Uriah said to David, "The ark, and Israel, and Judah dwell in huts, and my lord Joab and my lord's servants are camping on the face of the field. And I, shall I go into my house to eat and to drink and to lie with my wife? Your life and the life of your soul!- I will not do this thing."

N. Particulars of the verse

1. This is the first time we see that taking the Ark into battle was a justifiable practice. How common, we don't know.
 - a. Last time we saw the Ark go out, it was wicked Hophni and Phineas taking it, 1 Sam 4:4. We wondered if they

- were out of line. Now we can say: strictly speaking, no.
- b. Though the Ark is not in its native element. It's still separated from the Tabernacle. Maybe that gave them some flexibility in the Ark's movement.
2. Uriah is thinking of the Ark along with soldiers of Israel and Judah, all in tents. He's thinking of his commander Joab and his ranking officers sleeping on the ground.
 - a. With that in mind, he can't break ranks with them for no good reason
 - b. Instead, he will deprive himself of home's comforts just as they do. Solidarity.

Kid-speak: Why didn't Uriah go home to spend the night in his own house? Since the rest of the army men didn't get to go home that night, he wasn't going to either.

O. At this point, we begin tracking two different theological threads in the narrative

1. David being led into temptation
2. Uriah as a type of Christ

P. Track 1: David being led into temptation

- ◆ 1. When we open the door to enter sin's house, we always miscalculate the return journey
 - a. Of course, many will say they're not even *in* sin's house. That is the gravest miscalculation.
 - b. But for most (Christian's especially), our conscience is warning us not to go in
 - c. In answer, we say, "I'll just go one step in."
 - d. After that, we say, "Well, just one *further* step."
- ★ e. Being led into temptation by God is mostly just God letting sin do its own deceitful work
 - i. We chose sin. Sin is deceitful. We chose to be deceived.
 - ii. We deceived *ourselves*, including thinking we could just go one step in, then jump right back out when we were ready.
- f. We go one step into sin's door. We turn around, thinking it's one step back out. Oh, it's ten steps! How did I miss that?!
 - i. Oh my, it's also *stairs* going *up*!
 - ii. Oh no! The stairs are *slippery*! I'm walking but

losing ground!

2. That was David (or anyone led into temptation)
 - a. I'll just *ask* about the pretty lady
 - b. I'll just *send* for her. No harm in that.
 - c. I'll just *express* my affection for her. She can say no if she wants.
 - (i. Note that at every step (including David's initial attraction), God is asking, "Ready to line up with Me?"
 - ii. We grow more and more deaf to His question with every further step into sin!)
 - d. Oh my, she's pregnant. [Panic and denial- I'm still in control]
 - i. I'll just cover it up with her husband's help
 - ii. Next (v 12 ff)- I'll just get rid of him
3. The wise man tells himself at sin's door, "I won't get away with it."
 - a. "God will make sure I own my bad choice."
 - b. "It can't turn out well. It's not worth it."

Kid-speak: Once we sin, what happens? It gets harder and harder to get out of the sin and its trouble! That's called "being led into temptation." That's what we ask God *not* to lead us into. We're asking Him to show us a sin *before* it can trap us.

- Q. Uriah as God's tool for leading David into temptation
 1. Uriah's resolve to do right was God's main tool in thwarting David's coverup.
 2. God always has a "Uriah"- a person, thing, or circumstance that blocks our escape plan
 - a. And whenever we force past the blockade, we're only deepening the harm being done to us and others
 - b. The only way back is confession and forsaking of the evil, Prov 28:13. At some point, we're gonna take our lumps.
 3. David was convicted by Uriah's rightness. Like Cain, David had to get rid of this 'Abel'.
 - a. But Uriah's rightness was there for David to emulate!
 - b. Just as David had acquiesced to Abigail's rightness in 1 Sam 25

R. Theological Track 2: Uriah as a type of Christ

1. In 1 & 2 Sam, David is the main type of Christ: a man uniquely aligned with God, 1 Sam 13:14

- a. In 1 Sam 25, we saw David's first wobble. There, Abigail became the clearer type of Christ.
 - i. She laid her life on the line for the unjust (Nabal)
 - ii. She also preserved David's blamelessness, 1 Sam 25:30-31
 - b. However, David's intent to kill Nabal was at least partly justified, since God Himself ended up killing Nabal, 1 Sam 25:38
 - c. Abigail had said to David, "Yahweh is alive and your soul lives" to press her point, 1 Sam 25:26. Now Uriah presses his point similarly, "Your life and the life of your soul!"
 - i. He puts the whole thing on David
 - ii. He says, in effect, "I'm bound by *you*, my king, to do right." Also, "As surely as you live, I won't betray my comrades."
2. Unlike Abigail, Uriah is the *sole* picture of Christ here. Though David has departed from God's path, God does not leave Himself without a witness of Messiah.

Uriah's 11-Fold Picture of Christ

- a. Uriah's name means "flame/brightness/light of Yah"
 - i. *Ur*- same as in Urim
 - ii. Root *Oer*- "Light," a picture of Christ, Gen 1; Isa 9:2; 10:17; 49:6; 60:1; Jn 1:7-8
- b. Uriah was originally a foreigner: a "Hittite"
 - i. As Christ was not natively human
 - ii. But came among us to be the best of us
- c. Uriah enters and leaves the stage a blameless man
- d. Uriah married a consecrated bride ("Daughter of an oath"), as Christ has, Rev 19:7-8
- e. Uriah was a noteworthy soldier. So Christ, Rev 19; Isa 59:17.
- f. Uriah clasped solidarity with his brothers. Christ too, Heb 2:11-14.
- g. Uriah refused to alter from the course of his battle, as Christ in His temptations (Devil and Garden esp.)
- h. Uriah will die for his integrity, as will Christ
- i. Uriah will die at the hands of a betrayer, as Christ
- j. Uriah will die like Abel, his blood a testimony (of which Christ's blood is greater, Heb 12:24)
- k. Uriah will die as a 'replacement' for the sin of his murderer

3. When we see pictures of Christ in OT figures, it gives us greater appreciation for our Lord

Kid-speak: A lot of things about Uriah remind us of whom? Jesus! So we call Uriah a “type” of Christ.

- S. When Christ told the story of Himself in the OT, Lk 24:27, 44. He surely could have included Uriah.
- IV. For the Walking Wounded (1 Thess 5:14, “Uphold the strengthless”) When all your legs are taken out from under you, you can still suffer for righteousness, as Uriah did.
- V. Conviction (2 Tim 4:2, “Convince, rebuke”): **What have I done wrong? How have I lost righteousness?**
How attuned am I to the “being led into temptation” dynamic? In general? In my own soul?
- VI. Correction/ Realignment (2 Tim 4:2, “Exhort/encourage”):
How will I correct my error? How will I regain uprightness?
Hear, my soul! Sin cannot free me, but only bind me.
- VII. Schooling in Righteousness: **How will I avoid the error and follow Christ?**
Lord, I’m going one direction or the other: being led into temptation or being delivered from evil. Let me fully consciously choose the latter.

Wrap-up: All Uriah had to do was walk uprightly to invite suffering, 1 Pet 2:21-23. It’s hard enough to walk uprightly. The weight is greater when we have to suffer for it.

But even suffering in blamelessness does not take away our sin. Christ’s suffering had to include all our disloyalty as well, taking it in Himself. (Uriah needed this too.)

Christ’s death is what enables our true righteousness, 1 Pet 2:24. As long as our security is in Him, 1 Pet 2:25, we will walk uprightly.