

Jedidiah

Call to Worship: Psalm 107:1-3

1st Scripture: Romans 9

2nd Scripture: 2 Samuel 12:24-25

Hymn #453- *O The Deep, Deep Love of Jesus*

Hymn Insert- *By Faith*

Hymn #2 (Supp)- *O How I Love Jesus*

Introduction:

David has faced the first severe consequence of his sin. His newborn son has died. And, we saw last time, that once he had found out that his child was dead, he got up, washed and anointed himself, changed his clothes, and he went into the house of the Lord, and worshiped. David had humbly received the chastening of the Lord.

It could be very easy for someone in David's position, to give up all hope at this point. It could be very easy to lose sight of the Gospel, and to think that you have, "sinned your way out of the grace of God." And that kind of grief could overwhelm the soul, to the point that you either take your own life, or simply never get out of bed. But, praise be unto God, that even in judgment, He remembers mercy. Though He might, at times, afflict His children with even severe forms of chastening, He never stops loving His children! Such is the glory of the sinner's position, in Christ! Indeed, David will face some very, very difficult times, up ahead, especially concerning the turmoil, which will often surround his family, but, nevertheless, God will send David gracious reminders, all along the way, ensuring David of His unending love for him. God will not give up on His chosen servant, in spite of his great sins. And one of the evidences of this reality, will be profoundly shown, in the short text, which we will be considering this morning.

I. Jedidiah

"Then David comforted Bathsheba his wife, and went in to her and lay with her. So she bore a son, and he called his name Solomon."

As would be expected, David comforts and consoles Bathsheba, after she had suffered the loss of her child. Indeed, we don't want to neglect to realize, of course, that the loss suffered because of their sin, greatly affected Bathsheba, as well as David. While David is the main focus of our study, and the primary focus of 2 Samuel, here, the Scriptures provide us with the warrant, to sympathize for Bathsheba as well, who was the mother; the one who birthed, their now deceased child. And David found it necessary, to not merely get absorbed in his own grief and

pain, but to consider the great suffering of his wife, who also was, at least partially, a victim of his own sinful lust. Without excusing the sin of Bathsheba here, she has lost both a husband and a child, because of David's sin. And so, David comforts and consoles her. Men, we ought to consider that the very things that pain us, can, at times, pain our wives doubly. And this should lead us to be extra sensitive toward them, especially aiding them in the lifting of their burdens, even while bearing our own. Let us be tender, gentle and sensitive toward our wives, in all respects, recognizing that they are the "weaker vessel," often carrying a weight of emotions, that are more easily laid aside by us.

David then goes in to his wife again, and once again, she is with child. She bears a son, who David names, "Solomon." The name, "Solomon," comes from the Hebrew term, "Shalom," which is that famous Jewish greeting, meaning, "Peace." "Shalom-on" or "Solomon," means "Peaceable." No doubt, David, who, along with Bathsheba, have experienced much grief, sorrow and unrest, as a result of their sin, had long desired a respite of peace. And Solomon, both, in the time of his birth, and in the reign, which he would inherit from David, very much, incorporated the idea of "peace"; not a self derived peace, but peace, as a gracious gift from God, in spite of David's sin. He was a God-sent; a timely means of comfort from God, following the utter pain and hardship, brought about, by the death of their first child. He was a picture of hope; indeed, a type of the coming Messiah, given to the world, which was suffering from its own corrupt and fallen nature.

You might recall that during one of the most corrupt and wicked times, in all of history, a child was born, and given the name, "Noah," which means "Rest." And his father gave him this name, with the prophetic hope, that God would use him to bring "rest" to the sin-laden world, where "every thought of mankind's heart was evil continually." Indeed, Jewish names were often jam packed with rich meaning, suited for the circumstances of the time, and such was the case with "Solomon."

But brethren, what makes this matter so profound, is not merely that Solomon was a sense of hope and rest and peace, in the middle of a Davidic disaster. It's what God does, that blows the doors off of the whole operation. It's God's interjection here, that once again, breaks into our mess of a world, with glorious beams of divine glory and hope! Notice what we are told here, brethren, in the second part of verse 24, and in verse 25:

"Now the Lord loved him, and He sent word by the hand of Nathan the prophet: So he called his name Jedidiah, because of the Lord."

Now brethren, before we open up a bit of the wonder in all of this, consider the basic facts, for a moment:

- 1) The Lord loved Solomon, this son of David and Bathsheba.
- 2) The Lord actually sent Nathan, the prophet; the same prophet, who had recently confronted David with his sin, to inform David about His love for the child.
- 3) As a matter of highlighting this reality, David also calls his son, Jedidiah, which means, "Beloved of the Lord," because of God's expressed love for Solomon, conveyed to David, by means of God's mouthpiece/prophet, Nathan.

Where in the world does this come from? Obviously, from far beyond the scope of this world. But how does this fit into the mix of all that has happened, and all that will continue to happen, as a result of David's grievous sin? How do we make sense of this? How is it even remotely possible, that God would very forwardly express his love, for any product of the love, expressed between David and Bathsheba? Where do we go with this? Very clearly, God is speaking through His Word here, and that, to all generations. Something about the Person and Character of God is put forth here; it is shouting aloud, at the top of divine lungs, and we don't want to simply breeze past it, and move on, into the next section! Brethren, I want to suggest to you, that God, is here displaying a banner of His glory before our eyes, and here is what I believe to be the multi-faceted message:

1) *At the very basic level*, God is presenting a picture of His unrelenting grace toward his wayward, but repentant children. David was cornered by an absolute mess, that he had made by his sin. He could not go back and change what he had done. The damage was irreversible. The consequences were set and immovable. But, in spite of David's great failure, a banner of mercy, is sent to him by God, declaring that even now, God's grace is far greater than David's sin. God can and will complete the work, which He has started with David. And here is one sign, "David's son, Solomon is loved by God!" He is Jedidiah! Even out of the grossly immoral union of David and Bathsheba, by the grace of God, one "beloved of God," can come! The first son died, bringing great turmoil and sorrow; but the second will live, as a symbol of peace and the love of God, even in the context of a seemingly inescapable chaos!

2) And then, brethren, at the deeper level, I believe that we see something here, that of course transcends David, giving hope to mankind, in general, and most specifically, those who would be found in the Lord Jesus Christ, the Savior, and the Messiah!

Could anything good, possibly come from the union of a fallen Adam and Eve? Is there any hope of restoration, in a world, plunged into chaos and sorrow? Indeed, with the first Adam came death, but there is a last Adam; there is a Solomon and a Jedidiah of God, to come, even through those loins, and He will bring peace, hope and eternal rest! One, Beloved by God, not merely as a reflection, but as the real and perfect substance, would come; the seed of the woman; the product of mankind's idolatrous adultery, as to the flesh; a Son of Adam by nature, a Child of Rahab, the harlot, a Son of David; even, The Lord Jesus Christ! He would bring peace and hope and rest, to a helplessly lost and fallen world! Indeed, brethren, God's gracious love for Solomon was a great picture of this reality, conveyed to a desperately distraught David, who was broken by his sin! "Even now, there is hope, David! Take heart, press on! There are consequences to come, but let this child, whom I love, provide you with strength, encouragement, and a vision unto the great and ultimate hope, to come in *My Son!* Your Redeemer can yet, right your wrongs, and make you blameless in My sight!

Brethren, ponder the amazing grace of God here! Is it not profound and most glorious? God meets David right where he is; David could not undo his actions; he made his bed, but God is able yet, to bless David, in his marriage to Bathsheba, which cannot be undone, at this point. Notice, He doesn't say, "David, divorce Bathsheba, since you have wrongly taken her from the outset. There are consequences for their actions, but he can still, yet, bless a "David and Bathsheba" union...in Christ! In fact, out of all of David's sons, the son of this union alone, is referred to as "Jedidiah," beloved of the Lord! Out of all of David's sons, this one will inherit the kingdom of God, and be granted a kingdom of peace! Out of all of David's sons, this one, will reflect Christ, in the extent and peace of his reign!

How many of you, perhaps, are stuck in the poor decisions that you have made in your past? Perhaps, you married an unbeliever? Perhaps, you got married for the wrong reasons? Perhaps, you have had an abortion, or even several abortions? Perhaps, you have blown great opportunities, for all of the wrong reasons, even sinful ones? Perhaps, you have already been divorced and you are remarried now? Perhaps, you have been involved with all manner of adulterous affairs, and sexual immorality? Perhaps, you have had children out of wedlock? Perhaps, you have failed miserably in the raising up of your children? Perhaps, you have thoroughly abused your body, with all manner of past, drug and alcohol addictions? Perhaps...fill in the blank, ten thousand different ways? Perhaps, in any, and even all of these things, for which you have repented before God, you have come to believe that the damage is

beyond repair, and that there remains no hope for you? Perhaps, you have some success in moving on at times, but the weight of past sins, just keeps coming back, and crushing you into an oblivion of despair? [III: John Bunyan's "Doubting Castle" from "Pilgrim's Progress"].

Do you see, that wherever you are, even amongst perhaps, temporal consequences that afflict you, there is this glorious banner of hope, given you in Christ! Yes, God can meet you right where you are, with the pieces right where they are, and His unrelenting grace, can move you forward, in Christ! Do you see that here, brethren! Though you are a product of Adam and Eve, you are Jedidiah! There is no corner, in which you have painted yourself, out of which, God is unable to carry you, and make you useful, as you are, unto His glory! His grace meets you right where you are! His Jedidiah; His very real Son, who has borne your sin, on your behalf, meets you with a banner of peace, and rest, and grace, which He has purchased for you, by His shed blood! Do you see that, brethren!

Now, this does not give us warrant to continue on in sin, or to dare be presumptuous [This is by no means, a motivation for moving forward into sin], but to those of you, who desire grace and forgiveness; for those of you, who are repentant, His grace is there for the taking! And you have every right, in Christ, to get up, and to go forward, serving God with the full assurance and confidence, that your labors in Christ, will not be in vain! He will sanctify your labors; He will wash them in His blood, and present them as sweet smelling aroma, sacrifices, unto God! That, my brethren, is the glory of this text! Remember, God actually sends Nathan, the same voice of conviction, to encourage, to comfort, and to inform David that his newborn son, through Bathsheba, is beloved of God! Jedidiah!

3) Finally, brethren, at a third level, we find here a profound revelation of the mysterious reality of elective grace. Beyond the level of pictures, types and shadows, what was it about Solomon, that led God to love *him*? Why was the infant, Solomon, beloved of the Lord? Is there any good in this particular child, outside of the reach of God's active grace, that would compel our eternal and holy God, to love him, in a way, in which He does not love every child?

Does it have anything to do with, that which God would anticipate in the upcoming life of Solomon? I would say not. Indeed, while Solomon exercised particular graces, which God had freely installed in him, he also exercised vices, which would accord with his sinful nature in Adam. Is not Solomon, the one, who though God spoke to him directly on two occasions; who although God had blessed him with an abundance of wisdom and wealth, more than any other king in history...is he not the one, who would marry 700 wives and 300 concubines, including

many foreign women, who would later turn his heart away from the living God, to worship, serve, and honor idols? Indeed, God knows all things in advance; He declares the future, in the present, and that being the case, Solomon's own particular virtues, would not be the motivation behind God's love for him, would it?

No, the great wonder bound up in God's love for Solomon; in His particular grace and favor toward Noah, in His choosing to love Jacob and hate Esau, even before they were born, or had done anything right or wrong; indeed, brethren, in His incomprehensible love and grace toward us, who have been brought to Christ, having had our eyes opened by the Spirit...the great wonder in all of these things, lies completely in the divine prerogative. The mysteries of God's actions, toward a heap of defiled, sinful and ungodly mankind, are laid up, within the Person and Character of God Himself! Simply put, we are Israel and not Pharaoh, entirely because God has mercy on whomever He chooses to have mercy, and He is gracious to whomever He chooses to be gracious. Indeed, those who are in Christ, are the glorious beneficiaries of a bigger and broader plan, which drives toward the ultimate end of exalting the riches of God's grace, in Christ!

Here's the short-form, brethren: This creation, this life, this wonder, this existence...much to the unrealized disappointment of deceived, proud, lost sinners, is all about God, His glory, and His Christ! And in His incomprehensible plan of redemption, He is resurrecting a formerly dead people, out of the ruins of utter defilement and condemnation, so as to set them up as trophies of His grace. And all of heaven; and every living creature, in the end, will worship the God, who can, not only create by speaking; but the holy God, who can pull unholy, naturally condemned, lost and defiled sinners out of their ungodly, condemned state of enmity, only to bring them into close, precious, sincere fellowship with God! He makes them His children! He justly brings them under the shadow of His smile! He makes them Jedidiah, beloved of God, in their union with the Beloved Christ!

AMEN!!!