

2 Samuel 11 Commentary

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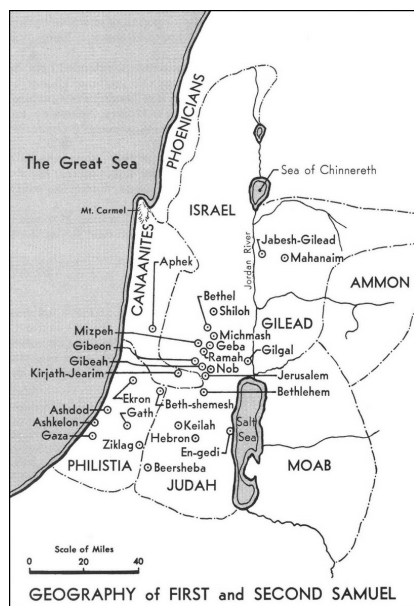
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Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
[2 Samuel Chart](#) from Charles Swindoll

TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES								
1107	1011				971	931	853	722 586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings	
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25
1Chr 10		1 Chr 11-19		1 Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36	

Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.



Map of David's Kingdom-[ESV Global](#)

Map of Cities in 2 Samuel

2 Samuel 11:1 Then it happened in the spring, at the time when kings go out to battle, that David sent Joab and his servants with him and all Israel, and they destroyed the sons of Ammon and besieged Rabbah. But David stayed at Jerusalem.

BGT 2 Samuel 11:1 καὶ γένητο πιστὴρ ψαντος τοῦ ναυτοῦ ἐς τὴν καιρὸν τῆς ἐξόδου τῶν βασιλέων καὶ πέστειλεν Δαυὶδ τὸν Ἰωάβ καὶ τοὺς παῖδας αὐτοῦ μετ' αὐτοῦ καὶ τὴν πᾶντα Ἰσραὴλ καὶ διέφθειραν τοὺς υἱοὺς Ἀμμων καὶ διεκθίσαν π. Ραββαθ καὶ Δαυὶδ κήθισεν ἐν Ἱερουσαλὴμ

LXE 2 Samuel 11:1 And it came to pass when the time of the year for kings going out to battle had come round, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbath: but David remained at Jerusalem.

KJV 2 Samuel 11:1 And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

NET 2 Samuel 11:1 In the spring of the year, at the time when kings normally conduct wars, David sent out Joab with his officers and the entire Israelite army. They defeated the Ammonites and besieged Rabbah. But David stayed behind in Jerusalem.

CSB 2 Samuel 11:1 In the spring when kings march out to war, David sent Joab with his officers and all Israel. They destroyed the Ammonites and besieged Rabbah, but David remained in Jerusalem.

ESV 2 Samuel 11:1 In the spring of the year, the time when kings go out to battle, David sent Joab, and his servants with him, and all Israel. And they ravaged the Ammonites and besieged Rabbah. But David remained at Jerusalem.

NIV 2 Samuel 11:1 In the spring, at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army. They destroyed the Ammonites and besieged Rabbah. But David remained in Jerusalem.

NLT 2 Samuel 11:1 In the spring of the year, when kings normally go out to war, David sent Joab and the Israelite army to fight the Ammonites. They destroyed the Ammonite army and laid siege to the city of Rabbah. However, David stayed behind in Jerusalem.

NRS 2 Samuel 11:1 In the spring of the year, the time when kings go out to battle, David sent Joab with his

officers and all Israel with him; they ravaged the Ammonites, and besieged Rabbah. But David remained at Jerusalem.

NJB 2 Samuel 11:1 At the turn of the year, at the time when kings go campaigning, David sent Joab and with him his guards and all Israel. They massacred the Ammonites and laid siege to Rabbah-of-the-Ammonites. David, however, remained in Jerusalem.

NAB 2 Samuel 11:1 At the turn of the year, when kings go out on campaign, David sent out Joab along with his officers and the army of Israel, and they ravaged the Ammonites and besieged Rabbah. David, however, remained in Jerusalem.

YLT 2 Samuel 11:1 And it cometh to pass, at the revolution of the year -- at the time of the going out of the messengers -- that David sendeth Joab, and his servants with him, and all Israel, and they destroy the Bene-Ammon, and lay siege against Rabbah. And David is dwelling in Jerusalem,

GWN 2 Samuel 11:1 In the spring, the time when kings go out to battle, David sent Joab, his mercenaries, and Israel's army to war. They destroyed the Ammonites and attacked Rabbah, while David stayed in Jerusalem.

BBE 2 Samuel 11:1 Now in the spring, at the time when kings go out to war, David sent Joab and his servants and all Israel with him; and they made waste the land of the children of Ammon, and took up their position before Rabbah, shutting it in. But David was still at Jerusalem.

- B.C. 1035, An, Ex, Is, 456
- **Then it happened in the spring** -1Ki 20:22,26 2Ch 36:10 Ec 3:8
- **David sent:** 1Ch 20:1 Zec 14:3
- **Rabbah:** 2Sa 12:26 De 3:11 1Ch 20:1 Eze 21:20

Related Passages:

1 Chronicles 20:1-3 Then it happened in the spring, at the time when kings go out to battle, that Joab led out the army and ravaged the land of the sons of Ammon, and came and besieged Rabbah. **But David stayed at Jerusalem.** And Joab struck Rabbah and overthrew it. 2 David took the crown of their king from his head, and he found it to weigh a talent of gold, and there was a precious stone in it; and it was placed on David's head. And he brought out the spoil of the city, a very great amount. 3 He brought out the people who were in it, and cut them with saws and with sharp instruments and with axes. And thus David did to all the cities of the sons of Ammon. Then David and all the people returned to Jerusalem.

Hertsberg points out, "It is significant that Chronicles, which follows the text of Samuel chapter by chapter throughout, omits this incident almost certainly because of the serious blemish which it leaves on David's reputation.

Warren Wiersbe has an interesting introduction to this heavy chapter - The Bible honestly records the sins of God's people, but never in such a way that sin is made acceptable. Unlike many so-called "true-to-life" books today, the Bible states the facts and draws out the lessons, but allows nothing for the imagination to dwell on. There are some things "it is a shame to speak of" (Eph. 5:12+), and the events in this chapter must be studied with a Spirit-directed mind and heart, "considering ourselves, lest we also be tempted" (Gal. 6:1+). (Borrow [Wiersbe's Expository Outlines on the Old Testament](#))

Then it happened in the spring (cf Joseph - Ge 39:11-13 "now it happened") - Literally = "at the return of the year." Young's Literal has "at the revolution of the year." There would soon be a "revolution" in David's heart! The spring was the usual the time for military activities because the rainy season had just passed (1Ki 20:22,26; 1 Chr. 20:1). And remember since God is sovereign and in control of everything, including the events in time, nothing "just happens" by accident. This was a providential happening, one that would change the trajectory of David's life (see [diagram above](#)). Prior to this "happening" David's life and been marked primarily by TRIUMPH, but hereafter it would be marked often by TROUBLE.

[Uteley](#) on then it happened in the spring - The Jewish Study Bible, p. 636, offers the suggestion that the phrase means "a year after the war of chapter 10 took place."

At the time when kings go out to battle, that David sent Joab and his servants with him and all Israel, and they destroyed the sons of Ammon and besieged Rabbah - David's armies marched 40+ miles to the NE of Jerusalem, across the Jordan River, laid siege to [Rabbah](#) the capital city of the Ammonites. It was located at the same site as modern [Amman in Jordan](#). Recall that in 2Sa 10:14+ "When the sons of Ammon saw that the Arameans fled, they also fled before Abishai and entered the city." The

Ammonites had fled to the walled city of [Rabbah](#) but Joab laid siege to the city.

TECHNICAL NOTE on "kings" - [Uitley](#) writes "the NOUN "kings" is not in the Masoretic Text but the spelling of a similar term, "messengers." king – מַלְאֲכִים messenger – מַלְאֲכִי. Although the Masoretic Text has "messengers," the Masoretic scholars suggested it be read as "kings" (*Qere*). The Septuagint has "Kings." **NET NOTE** adds "Codex Leningrad (B19A), on which BHS (Biblica Hebraica Stuttgartensia) is based, has here "messengers" (מַלְאֲכִים, hammal'khim), probably as the result of contamination from the occurrence of that word in 2Sa 11:4. The present translation (NET Bible) follows most Hebrew Manuscripts and the ancient versions, which read "kings" (מַלְאֲכִים, hammela'kim)."

But - (Term of contrast) **But** is a **hinge word**, a small word that can open big doors and none would be bigger than this one for King David! In fact this is undoubtedly one of the most strategic **terms of contrast** in David's life. Remember that "**but**" marks a change of direction, an "about face" if you will, and this "**but**" (as alluded to above) would mark a change of direction that would affect the remainder of David's life.

Small moments can have momentous consequences!

The hinge word BUT in this context opened the door for David to a dusty, dirty road. **Henry Ward Beecher** said "If you are idle, you are on the road to ruin, and there are few stopping-places upon it. It is rather a precipice than a road."

David stayed at Jerusalem - I like the nuance of the KJV rendering which says "David tarried still at Jerusalem." To [tarry](#) means to be late or tardy in beginning or doing anything. If you review the last section of the previous chapter in which there were several military battles, note that in the last battle with the Arameans we read "Now when it was told David, **he** gathered all Israel together and crossed the Jordan, and came to Helam. And the Arameans arrayed themselves **to meet David** and fought against **him**." (2Sa 10:17+) So clearly at that time David had personally led his forces, but this time it **just happened** that he stayed at Jerusalem which was very unusual, for David was expected to accompany his troops.

Idle hands are the devil's playground!

The devil finds work of idle hands!

-- [Cambridge Dictionary](#)

Chuck Swindoll writes that David is "like a seawall standing against a pounding sea of temptation. And the water is about to pour through his weakest points. His failure can be traced to three breaches- (1) **Polygamy and Lust** - David make have been following the cultural norm for monarchs in his day, but by accumulating wives and concubines, he was violating God's higher standard. In Dt 17:17+ God said that Israel's king should not "multiply wives for himself, lest his heart turn away."..**As his harem grew, so did his lust. The more a person indulges the sexual appetite, the more it increases** (ED: WOE! MEN YOU MAY WANT TO READ THAT SENTENCE AGAIN!) For David, this meant that even a houseful of women was not enough to keep his eyes from wandering. (2) **Vulnerability** - David's military prowess had expanded his scope of power from the Euphrates River to the Red Sea. No enemy could stand against his mighty hand (ED: WITH ONE EXCEPTION - THE ENEMY WITHIN! OUR FALLEN FLESH - cf 1Pe 2:11+, Ro 6:12-13+), for "the LORD helped David wherever he went." (2Sa 8:6, 14+). [Vassal](#) kings brought him tribute, with money and honor flowing in like a river of gold. Success, however, can be deceptively dangerous, particularly when we credit ourselves for it and get a swollen head. Never are we more vulnerable to the temptations of pride, self-indulgence, and unaccountability (ED: JONATHAN, HIS KINDRED SPIRIT WAS DEAD - 1Sa 18:3+) than when we have it all, and David was no exception. (3) **Indulgence** - When his troops marched off to war, David did not share the hardships of battle with them but remained at Jerusalem (2Sa 11:1).....While most kings were fighting alongside their men in battle, David cushioned himself in his palace, savoring the sweet wine of success. **Susceptibility to lust, vulnerability to pride, and idleness. A dangerous combination--one that primed David for disaster.**" (Bolding added - Borrow [David - Man of A Passion, Man of Destiny](#)).

Satan finds some mischief still for idle hands to do.

- Isaac Watts

If you are idle, be not solitary,

if you are solitary, be not idle.

-- Samuel Johnson

Warren Wiersbe - Chronologists calculate that David **was about fifty years old at this time**. (ED: AND HAD BEEN THE KING FOR ABOUT 20 YEARS - IS THIS A "MIDDLE AGED" CRISIS?). It's true that David had been advised by his leaders not to engage actively in warfare (2 Sam. 21:15–17), but he could have been with his troops to help develop the strategy and give moral leadership. Whatever the cause, good or bad, that kept David in Jerusalem, this much is true: "Satan finds some mischief still for idle hands to do."2 Idleness isn't just the absence of activity, for all of us need regular rest; idleness is also activity to no purpose. When David was finished with his afternoon nap, he should have immediately moved into some kingdom duty that would

have occupied his mind and body, or, if he wanted to take a walk, he should have invited someone to walk with him. “If you are idle, be not solitary,” wrote Samuel Johnson; “if you are solitary, be not idle.” When David laid aside his armor, he took the first step toward moral defeat, and the same principle applies to believers today (Eph. 6:10-18+). Without the **helmet of salvation** (Eph 6:17+), we don't think like saved people; and without the **breastplate of righteousness** (Eph 6:14+), we have nothing to protect the heart. Lacking the **girdle of truth** (Eph 6:14+), we easily believe lies (“*We can get away with this!*”), and without the **sword of the Word** (Eph 6:17+) and the **shield of faith** (Eph 6:16+), we are helpless before the Enemy (ED: ALL THREE ENEMIES! the [world](#), the [flesh](#) and the [devil](#)). Without prayer we have no power (Eph 6:18+). As for the shoes of peace, David walked in the midst of battles for the rest of his life. **He was safer on the battlefield than on the battlement of his house!** ([Bible Exposition Commentary - Old Testament](#))

Gene Getz points out, “Though David was certainly subject to the same routine mistakes all human beings make, for 20 years (AS KING OF UNITED ISRAEL) he had lived a Godly life, relatively free from serious mistakes such as he had made in the past. As king of Israel he had brought security and safety to his people. At no time in history had Israel demonstrated so well, to the outside world, their commitment to God and to each other. This dynamic, in Israel, was definitely a reflection of David's leadership. It was following this significant period of success in his brilliant career as king of Israel, demonstrating wisdom, justice, and righteousness, that David committed the most unwise, unjust and unrighteous act of his life.” (Borrow [David: God's Man in Faith and Failure](#))

Walton - Military campaigns, while seldom officially declared, came predictably in the ancient Near East with the end of the winter rains. A period of several months was then available during the spring season, prior to the harvest, when every able-bodied man was needed to work in the fields. Many of the Assyrian and Babylonian royal annals include the notation that a military campaign began in either the first month (Nisannu) or the second month (Aiaru) of the year (the period from March-May). ([IVP Background Commentary](#))

Warren Wiersbe - You start on the path to sin when you neglect duty. David was in **more danger in Jerusalem** than with his army on the battlefield. He laid aside his armor (Eph. 6:10ff.+), allowed his eyes to wander, and lust took over (James 1:14–15+). (Borrow [With the Word](#))

John Davis adds, “The greatest victories are sometimes annulled by foolish mistakes. David's unparalleled success had made it possible for him to enjoy all the comforts of royal life. No longer did he need to be in the field of combat since capable leadership was provided by Joab, and there were no more immediate serious threats to the kingdom. It was in these circumstances that David's greatest failure occurred. It was tragic in this manner. However, it is well known that Satan is most effective in his approaches when the believer is comfortable and successful.”

Warren Wiersbe - It is easy to see how David got into this sin: (1) he was self-confident, after enjoying victories and prosperity; (2) he was disobedient, staying home when he should have been on the battlefield; (3) he was idle, lying in bed in the evening; (4) he was self-indulgent, giving freedom to his desires when he should have been disciplining himself; and (5) he was careless, allowing his eyes to wander and yielding to the “lust of the flesh and the lust of the eyes” (1 John 2:16). The Christian soldier must never lay aside the armor (Eph. 6:10ff). (Borrow [Wiersbe's Expository Outlines on the Old Testament](#))

EXCERPT FROM SCREWTAPE LETTERS

In his classic book [The Screwtape Letters \(read\)](#), **C S Lewis** has a section that speaks to David's achilles heel (and to all of us, both men and women)...Screwtape writes the following to his disciple demons...

The long, dull monotonous years of middle-aged prosperity (**ED: DAVID'S DOWNFALL!**) or middle-aged adversity are excellent campaigning weather. You see, it is so hard for these creatures to persevere. The routine of adversity, the gradual decay of youthful loves and youthful hopes, the quiet despair (hardly felt as pain) of ever overcoming the chronic temptations with which we have again and again defeated them, the drabness which we create in their lives and the inarticulate resentment with which we teach them to respond to it — all this provides admirable opportunities of wearing out a soul by attrition. If, on the other hand, the middle years prove prosperous, our position is even stronger. Prosperity knits a man to the World. He feels that he is “finding his place in it”, while really it is finding its place in him. His increasing reputation, his widening circle of acquaintances, his sense of importance, the growing pressure of absorbing and agreeable work, build up in him a sense of being really at home in earth which is just what we want. You will notice that the young are generally less unwilling to die than the middle-aged and the old. The truth is that the Enemy, having oddly destined these mere animals to life in His own eternal world, has guarded them pretty effectively from the danger of feeling at home anywhere else. That is why we must often wish long life to our patients; seventy years is not a day too much for the difficult task of unravelling their souls from Heaven and building up a firm attachment to the earth. While they are young we find

them always shooting off at a tangent. Even if we contrive to keep them ignorant of explicit religion, the incalculable winds of fantasy and music and poetry — the mere face of a girl, the song of a bird, or the sight of a horizon — are always blowing our whole structure away. They will not apply themselves steadily to worldly advancement, prudent connections, and the policy of safety first. So inveterate is their appetite for Heaven that our best method, at this stage, of attaching them to earth is to make them believe that earth can be turned into Heaven at some future date by politics or eugenics or “science” or psychology, or what not. Real worldliness is a work of time — assisted, of course, by pride, for we teach them to describe the creeping death as good sense or Maturity or Experience. Experience, in the peculiar sense we teach them to give it, is, by the bye, a most useful word. A great human philosopher nearly let our secret out when he said that where Virtue is concerned “Experience is the mother of illusion”; but thanks to a change in Fashion, and also, of course, to the Historical Point of View, we have largely rendered his book innocuous. How valuable time is to us may be gauged by the fact that the Enemy allows us so little of it. The majority of the human race dies in infancy; of the survivors, a good many die in youth. It is obvious that to Him human birth is important chiefly as the qualification for human death, and death solely as the gate to that other kind of life. We are allowed to work only on a selected minority of the race, for what humans call a ‘normal life’ is the exception. Apparently He wants some — but only a very few — of the human animals with which He is peopling Heaven to have had the experience of resisting us through an earthly life of sixty or seventy years. Well, there is our opportunity. The smaller it is, the better we must use it. Whatever you do, keep your patient as safe as you possibly can, Your affectionate uncle Screwtape

Alan Carr's pithy introduction to 2 Samuel 11 - When you think of the life of David, one of two events probably come to your mind. You either remember the time young David slew Goliath; or you remember when David committed adultery with Bathsheba. Both events were monumental moments in the life of David. In the first, David revealed the fact of his **humility**. In the second, David revealed the fact of his **humanity**. In the first, David proved that he was a **man of faith**. In the second, David proved that he was a **man of flesh**. When David met a giant named Goliath, we are privileged to witness **his greatest victory**. When David met Bathsheba, we are forced to watch **his greatest defeat**. **Up until this moment, David had never lost a battle**. Every time he stepped onto a field of combat, David won the battle and walked off the field a victor. **However, when David entered the arena of combat within his own heart, he was soundly defeated by a giant far more powerful than Goliath could have ever hoped to have been.** ([The Giant that Slew David](#))

Dave Roper has a devotional that relates to David's "comfortable" situation in these opening verses...**Pressing On**

If I do not experience something far worse than I yet have done, I shall say the trouble is all in getting started. —Mrs. George (Tamsen E.) Donner, member of the ill-fated Donner party, 1971 in a letter dated June 16, 1846

Every age has its perils, but the greatest peril may be in thinking that the trouble “is all in getting started.” Sometimes the greatest hazards lie ahead.

Noah, Moses, Gideon, Samuel, David, Solomon, Uzziah, and a host of biblical people fell into failure near the end of their days. As the apostle Paul reminds us, “If you think you are standing firm, be careful that you don’t fall!” (1Co 10:12+)

“The long, dull, monotonous years of middle-aged prosperity or middle-aged adversity are excellent campaigning weather for the devil,” C. S. Lewis wrote. ([The Screwtape Letters](#))

And the devil’s finest stratagem is sloth, “that great, sprawling, slug-a-bed sin,” as Dorothy Sayers termed it.

Sloth is a spiritual indifference or apathy that has many causes but may grow out of the belief that we’ve arrived and have no more ground to gain. Or, that we have little left to give.

“Apathy causes one to fall into a deep sleep,” the Wise Man said, and then added, “that soul will go hungry.”²⁰⁰

Ah, there it is: a spiritual torpor that starves our souls. Slow down, we say to ourselves; you’ve given much. Isn’t it time to refrain from further sacrifice? Spare yourself. Why go on reading, studying, pursuing God. Stop this strenuous following after.

No! I say. That is not true. We can never stop growing toward God. Holiness is a dynamic thing, a matter of motion. There is no static balance in the spiritual life. We’re either moving toward God or away from Him.

St. Gregory put it simply: “When the soul does not direct its efforts to higher things . . . it stoops to concern itself with low desires.”²⁰¹ When we fail to direct our passions toward heavenly things, we fall into ungodly desires. Bitter animosities demean us; irritability, petulance, impatience, and loss of temper degrade our souls.

So we must never let up, for our adversary does not. He is working every moment to plague and blight our final years. **We**

must pursue God and His righteousness with hearty energy to the end of our days. This was Paul's driving compulsion: "To know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death." (Php 3:10+) It must be ours as well.

To know Jesus, to experience more of his life-giving power, to patiently bear our portion of His humiliation and suffering, to become like Him in self-sacrificing love—this is the work that must keep us busy to the end of our days.

We'll not "achieve" the righteousness we seek in this life—that awaits heaven—but you and I must "press on to take hold of that for which Christ Jesus took hold of [us]." (Php 3:12+)

So, we must pursue the Lord and His righteousness (Mt 6:33+) with all our heart, soul, and mind (Mk 12:29-30+)—with a fierce, unyielding resolve for as many days as He may give us (Ps 90:12). We must spend time in His presence and choose to do His will. Thus He will fill us with His Spirit and deliver us from the perils that lie ahead.

But he who would be born again indeed,
Must wake his soul unnumbered times a day,
And urge himself to life with holy greed. . .
Submit and ready to the making will,
Athirst and empty, for God's breath to fill.
—George MacDonald

197 Kenneth L. Holmes, Covered wagon women : diaries & letters from the western trails, 1840-1890 (University of Nebraska Press, 1995). This letter was written when the party was 200 miles from Fort Laramie, on the way to California.

198 1 Corinthians 10:12

199 C. S. Lewis, [The Screwtape Letters](#)

200 Proverbs 19:15 (my translation). The Hebrew noun 'atzlah, usually translated "laziness" suggests apathy and inertia.

201 St. Gregory, Pastoral Care (Paulist Press), 134.

202 Philippians 3:10

203 Philippians 3:12, emphasis added. Paul's verb, which is translated here "press on," means "to run after, to chase after, to pursue with intensity"—the same word he used to describe his relentless, uncompromising pursuit of the church: "I persecuted the followers of this Way to their death, arresting both men and women and throwing them into prison" (Acts 22:4+, emphasis added).

204 George MacDonald, [The Diary of an Old soul](#) May 21. MacDonald is not suggesting that we must work to be saved, but that our salvation may become indeed new life and deliverance from sin (**ED**: See/memorize Php 2:12+ but be sure and read/memorize Php 2:13NLT+!).

Beware of idleness. Satan sows most of his seed in fallow ground. -- Thomas Watson

The great God never sealed any warrants for idleness. - Thomas Watson

The devil tempts all men; but idle men tempt the devil - F.B.Meyer

An idle man is the devil's tennis ball - John Trapp

Some temptations come to the industrious, but all temptations attack the idle. - C. H. Spurgeon

It is an abomination to let the grass grow up to your knees and do nothing towards making it into hay. God never sent a man into the world to be idle. - C. H. Spurgeon

An idle man does none good, and himself most harm. - William Gurnall

The man who does things makes many mistakes, but he never makes the biggest mistake of all—doing nothing. - Benjamin Franklin

Idle Christians are not tempted of the devil so much as they tempt the devil to tempt them. - C. H. Spurgeon

Salvation is a helmet, not a nightcap. - Vance Havner

Idleness is the devil's workshop. - Vance Havner

The field left idle returns to weeds and thorns. - Vance Havner

Idleness tempts God instead of trusting him. - Matthew Henry

To do nothing is nothing less than to do some harm. - Chrysostom

It is better to wear out than to rust out. - Richard Cumberland

Lose an hour in the morning and you will be looking for it the rest of the day. - Philip Chesterfield

A lazy Christian will always lack four things: comfort, content, confidence and assurance. - Thomas Brooks

A lazy spirit is always a losing spirit. - Thomas Brooks

An idle life and a holy heart is a contradiction. - Thomas Brooks

Idleness is the very source of sin. - Thomas Brooks

We must not seek rest or ease in a world where he whom we love had none. - Horatius Bonar

"A time to be careful is when one reaches his goals." In other words, vulnerability accompanies achievement. - Chuck Swindoll

"It's not a wrong for a bird to fly over your head, just don't let it build a nest in your hair" - Martin Luther

F B Meyer - 2 Samuel 11:1 David tarried still at Jerusalem.

Ah! fatal dalliance in the arms of sensual ease! It led to David's undoing. It was the time of the year when kings generally went forth to the fight; and in earlier days David would never have thought of leaving to Joab or others the strain and stress of conflict when there were hard knocks to give and take. Indeed, on more than one occasion his followers had remonstrated against his exposing the Light of Israel to the risks of the battlefield. But now he sends Joab and his mighty men to fight against Ammon, while he tarries securely at Jerusalem. In this fatal lethargy he betrays the deterioration of his soul. Already the walls were broken down, and entrance into the citadel was easy. We are not surprised to learn that as he sauntered lazily on his palace roof in the sultry afternoon he was swept away before the rush of sudden passion, and took the poor man's ewe lamb to satisfy the vagrant, hungry impulse which suddenly came to him.

Beware of hours of ease! Rest is necessary; times of recruiting and renewal must come to us all; nature positively demands recreation; but there must be no neglect of known duty, no handing over to others of what we might and could do ourselves, no tarrying behind the march of the troops when we should go forth with them to the battle. Watch and pray, that ye enter not into temptation. Be most on guard when not actively engaged against the enemy. One unlocked gate may admit the foe to the citadel of the life, and rob you of peace for all after-days. The luxury of the plains of Capua was more fatal to the soldiers of Hannibal than the passage of the Alps.

G Campbell Morgan's note on the parallel passage in 1 Chr 20.1 "David tarried at Jerusalem"

That is the only reference made in this book to the greatest sin and failure in the history of David The insertion of the full story, as given in 2 Samuel 11:1-24, would not have served the purpose of the writer of this book, but we ought not to allow ourselves to forget the warning it affords. The story in Samuel is introduced by exactly the same statement concerning the tarrying of David at Jerusalem at the times when kings go out to battle. **That was the first stage in that swift passage of shameful sin. There is nothing more full of subtle danger in the life of any servant of God than that he should remain inactive when the enterprises of God demand that he be out on the fields of conflict. How many have found the peace of ease to be that of deadly peril, when the demands of the Divine service were calling for strenuous endeavour!** There is a very old adage, and very simple, at which perhaps we are inclined to smile; but it is well to remember it not only in childhood, but to the end of the pathway. It declares that: **Satan finds some mischief still For idle hands to do.** If I ought to be at Rabbah with the army, and am tarrying at home in ease, then almost certainly some Bathsheba will present herself, by whom I may be utterly undone. And that is not to blame Bathsheba. She also sinned, and shared the wrong of David; but neither would have been involved had he been in his true place on the field of battle. (Borrow [Life applications from every chapter of the Bible](#))

QUESTION - [Who was Joab in the Bible?](#)

ANSWER - Joab was a son of Zeruiah, King David's sister (1 Chronicles 2:13-17) and was therefore one of David's nephews. Joab's brothers were two of David's brave warriors, Abishai and Asahel. Joab was positioned as commander of David's armies because of his victory over the Jebusites, resulting in the possession of the city of Jerusalem. It was through this victory that Jerusalem became "the city of David" (1 Chronicles 11:4-9).

Joab fought and won many battles for the king, but his personal lack of self-control was problematic. In a war against the forces of

Ish-Bosheth, Joab's brother Asahel was killed by [Abner](#), the commander of Ish-Bosheth's armies. Joab was furious and pursued Abner to kill him, but Abner escaped (2 Samuel 2:12–32). Later, after Abner swore allegiance to David, Joab's fuse blew, and his desire to avenge his brother's blood drove him to deceive and murder Abner (verses 26–27). This action deeply grieved David, but the king felt unable to bring justice against the mighty Joab (verse 39). Instead, David pronounced a curse over Joab and his future descendants: "May his blood fall on the head of Joab and on his whole family! May Joab's family never be without someone who has a running sore or leprosy or who leans on a crutch or who falls by the sword or who lacks food" (verse 29).

As the commander of David's armies, Joab was provided many victories by God, but Joab caused much grief to the king and to Israel. His anger and perhaps the power of his position drove him to poor decisions at times. In addition to his murder of Abner, Joab killed his own cousin, [Amasa](#)—and his betrayal was Judas-style, accompanied by a kiss: "Joab said to Amasa, 'How are you, my brother?' Then Joab took Amasa by the beard with his right hand to kiss him. Amasa was not on his guard against the dagger in Joab's hand, and Joab plunged it into his belly, and his intestines spilled out on the ground. Without being stabbed again, Amasa died" (2 Samuel 20:9–10). Joab disobeyed King David's command to spare [Absalom's life](#), himself striking Absalom with three javelins (2 Samuel 18). David mourned the death of his son Absalom, a response that was sternly reprimanded by Joab (2 Samuel 19:1–8). It was also Joab who, in accordance with David's command, placed Uriah the Hittite at the front of the battle to be killed, so that David could feel justified in marrying [Uriah's widow](#) (2 Samuel 11).

Joab, for all his faults, was obviously a capable man of war and valiant on the battlefield. And he ought to be given credit for his loyalty to David for almost four decades. Joab also counseled David when David sinfully desired to take a census; if David had heeded Joab's advice, he could have spared his nation the plague that befell Israel (2 Samuel 24).

When David was on his deathbed, Joab conspired with [Adonijah](#) to install Adonijah as the next king, instead of Solomon (1 Kings 1). This action, plus Joab's other rash decisions, vengeful murders, and inability to take certain important orders, finally drove David over the edge. David commanded Solomon to ensure Joab's execution, an act that was carried out by Benaniah as Joab was clinging to the [horns of the altar](#) in hopes of finding clemency (1 Kings 2:5–6, 28–34). [GotQuestions.org](#)

2 Samuel 11:2 Now when evening came David arose from his bed and walked around on the roof of the king's house, and from the roof he saw a woman bathing; and the woman was very beautiful in appearance.

BGT 2 Samuel 11:2 καὶ γένοιτο πρὸς σπράν καὶ ἐν τῇ Δαυὶδ πύλῃ κοίτης αὐτοῦ καὶ περιεπτεῖ πρὸς τὸ ὄμας τοῦ οἴκου τοῦ βασιλῆως καὶ εἶδεν γυναῖκα καλουμένην πρὸς τὸ ὄμας καὶ γυνὴ καλὴ τὴν ὄψιν

LXE 2 Samuel 11:2 And it came to pass toward evening, that David arose off his couch, and walked on the roof of the king's house, and saw from the roof a woman bathing; and the woman was very beautiful to look upon.

KJV 2 Samuel 11:2 And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

NET 2 Samuel 11:2 One evening David got up from his bed and walked around on the roof of his palace. From the roof he saw a woman bathing. Now this woman was very attractive.

CSB 2 Samuel 11:2 One evening David got up from his bed and strolled around on the roof of the palace. From the roof he saw a woman bathing-- a very beautiful woman.

ESV 2 Samuel 11:2 It happened, late one afternoon, when David arose from his couch and was walking on the roof of the king's house, that he saw from the roof a woman bathing; and the woman was very beautiful.

NIV 2 Samuel 11:2 One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful,

NLT 2 Samuel 11:2 Late one afternoon, after his midday rest, David got out of bed and was walking on the roof of the palace. As he looked out over the city, he noticed a woman of unusual beauty taking a bath.

NRS 2 Samuel 11:2 It happened, late one afternoon, when David rose from his couch and was walking about on the roof of the king's house, that he saw from the roof a woman bathing; the woman was very beautiful.

NJB 2 Samuel 11:2 It happened towards evening when David had got up from resting and was strolling on the palace roof, that from the roof he saw a woman bathing; the woman was very beautiful.

NAB 2 Samuel 11:2 One evening David rose from his siesta and strolled about on the roof of the palace. From

the roof he saw a woman bathing, who was very beautiful.

YLT 2 Samuel 11:2 and it cometh to pass, at evening-time, that David riseth from off his couch, and walketh up and down on the roof of the king's house, and seeth from the roof a woman bathing, and the woman is of very good appearance,

GWN 2 Samuel 11:2 Now, when evening came, David got up from his bed and walked around on the roof of the royal palace. From the roof he saw a woman bathing, and she was very pretty.

BBE 2 Samuel 11:2 Now one evening, David got up from his bed, and while he was walking on the roof of the king's house, he saw from there a woman bathing; and the woman was very beautiful.

- **arose** from: 2Sa 4:5,7 Pr 19:15 24:33,34 Mt 26:40,41 1Th 5:6,7 1Pe 4:7
- **the roof of:** De 22:8 Jer 19:13 Mt 10:27 Ac 10:9
- **he saw:** Ge 3:6 6:2 34:2 Job 31:1 Ps 119:37 Mt 5:28 1Jn 2:16
- **very beautiful:** Ge 39:6 Pr 6:25 31:30

Related Passages:

Matthew 26:41+ "**Keep watching** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) and **praying** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) that you may not enter into temptation; the spirit is willing, but the flesh is weak."

1 Peter 5:8-9+ **Be of sober spirit** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)), **be on the alert** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)). Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. 9 But **resist** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.

Proverbs 4:23+ "**Watch** over your heart with all diligence, for (term of explanation) from it flow the springs of life."

Matthew 5:27-28+ "You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY'; but I say to you that **everyone who looks** (present tense - continually) **at a woman with lust for her** has already committed adultery with her **in his heart** (LIKE DAVID IN VERSE 2!).

1 John 2:16+ For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

Psalms 119:37+ (**A GREAT PRAYER TO PRAY**) Turn away my eyes from looking at vanity, And revive me in Your ways.

1 Timothy 2:9+ Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments,

JUST ONE LOOK IS ALL IT TOOK!

Now when evening came David arose from his bed and walked around on the roof of the king's house- David was in bed when he should have been in battle!

Guzik - The Hebrew verb form of **walked** suggests that David paced back and forth on the roof. He couldn't sleep and was uneasy – uneasy because he wasn't where God wanted him to be. David's many wives did not satisfy his lust. This was because you can't satisfy lusts of the flesh. They are primarily rebellious assertions of self. It wasn't so much that David wanted Bathsheba, it was that he would not be satisfied with what God gave him.. The principle would be illustrated in an exaggerated way in the life of Solomon, David's son. Solomon had 700 wives and 300 concubines. David and Solomon show us that if one woman isn't enough, 1000 women aren't enough.

And from the roof he saw a woman bathing; and the woman was very beautiful in appearance- Probably more accurately "Late one afternoon, after his midday rest," as the NLT paraphrases it. Notice the verbs (**arose...walked around...saw**) **Alan Carr** entitles this chapter "The Giant that Slew David!" (funny but sad!) **Chuck Swindoll** entitles it "[The Case of the Open Window Shade](#)." In the middle east the roofs were (are) flat and it was common for folks to walk on them to escape the heat. The problem is that David is the king, so clearly his roof is one of the higher roofs in Jerusalem which would have allowed him to look down on roofs

and yards of homes next to the palace. **Saw a woman** from the context indicates that this was not just a glance but a gaze, so that David had already committed adultery with her in his heart! (Mt 5:28+) David's temptation began with his eyes, just like Eve's temptation. David forgot (or perhaps he had not yet written Ps 101:1 = "A Psalm of David") specifically the declaration of Psalm 101:3+ that "I will set no worthless ([beliyyaal](#) - name used of Satan in 2Co 6:15+) thing before my eyes. I hate the work of those who fall away. It shall not fasten its grip ([dabaq](#) ~ "stick like glue!") on me." Lust has blinded him to the point where he has in effect become a practical atheist and proceeds to act as if there were no God! Note the description **very beautiful** (only used 4x in the Bible - Ge 12:14, Ge 24:16, 1Ki 1:4 - David's nurse! and here - even Abigail was only described as "beautiful" in 1Sa 25:3+!) which means Bathsheba was as we might say today "a knock out," a woman physically attractive almost beyond description! In short the word **very** is intended to get this picture across to us, that we might to some degree understand the depth of the danger David was in by just taking one glance!!!

The first look is free. It's the second look that kills you.

-- Billy Graham

[Alan Carr](#) - The Bible uses the word "very" sparingly in its pages. When it is used it is there to emphasize a truth. And, when it does use the word, it never does so to exaggerate! Therefore, when the Bible says that Bathsheba was "very beautiful to look upon" we can say without reservation that she was the absolute vision of female beauty and physical perfection. And, when David saw her, the giant of lust that dwelt within his heart roared to life. All David can think about is Bathsheba. He wants to know who she is and everything about her. No doubt his mind is filled with fantasies of what it would be like to be with her physically. The giant has ensnared his mind and he has forgotten who he is, who he serves and how he is supposed to be living. The giant has taken control of David's mind!

[Guzik](#) - David looked at Bathsheba and said "beauty" but God saw this as *ugly*. The hoped-for pleasures of sin deceive us like the bait hides the hook. We must call it what God calls it – sin. We want to say "affair" but God says "adultery." We want to say "love" but God says "lust." We want to say "sexy" but God says "sin." We want to say "romantic" but God says "ruin." We want to say "destiny" but God says "destruction." David should have received the news of the woman's identity as a warning. He learned that this woman was related to men close to him. In taking Bathsheba, David sinned against Uriah, Eliam, and [Ahithophel](#) – each man was close and important to David.

Warren Wiersbe - James 1:13–15 perfectly describes David's case: (1) his desires were activated by the sight, and he failed to curb them; (2) desire conceived the sin in his imagination; (3) his will surrendered and this led to sin; (4) his actions led to death. He did not "watch and pray" as Matt. 26:41 commands; nor did he deal decisively with his "wandering eye" (Matt. 5:29 and 18:9). (Borrow [Wiersbe's Expository Outlines on the Old Testament](#))

Swindoll adds "Seeing the woman, he stops. He lingers. A glance becomes a gaze, a gaze stretches into a stare, a stare dissolves into a leer. He loses all awareness of who he is or the danger that lies ahead. As the dense cloud of his aroused passion closes in around him, all he knows is the present. Everything else is forgotten -- his family, his kingdom, even his God."

Laziness breeds a love of amusement.

-- Richard Baxter

Some writers raise the question of whether Bathsheba was setting a snare for David based on the fact that there is no evidence she resisted his men taking her and her sleeping with David. She certainly could have resisted David's advances. We cannot know for sure the full story (until we get to heaven).

THOUGHT - Idle time gave David's eyes time to wander. Men need to be especially careful to guard their hearts (Pr 4:23) by guarding their "eye gate" because if a man after God's own heart can fall with just one look, then we can all fall into this powerful snare!

The devil tempts all, but the idle man tempts the devil.

Our idle days are the devil's busy days.

It costs the devil little trouble to catch the lazy man.

It seems that David had not read Job's words "I have made a covenant with my eyes; How then could I gaze at a virgin?" (Job 31:1) And since the king was supposed to write a copy of the Pentateuch and read it he would have read about how Joseph fought off this strong temptation, Moses recording "There is no one greater in this house than I, and he has withheld nothing from me except you, because you are his wife. How then could I do this great evil and sin against God?" (Ge 39:6) I personally believe Joseph made up his mind motivated by a fear of offending God, but the Holy Spirit enabled him to follow through and flee from Potiphar's wife snare!

Swindoll writes "**Raymond Brown** , in his work on David's life (Skillful Hands: Studies in the Life of David), suggests "When we read this terrible story we instinctively think of the offence as David's sin, but this attractive woman cannot be entirely excused. Bathsheba

was careless and foolish, lacking in the usual Hebrew modesty, or she certainly would not have washed in a place where she knew she could be overlooked. From her roof-top she would often have looked out to the royal palace and must have known that she could be seen. It is not enough merely to avoid sin ourselves. The New Testament insists that Christians must ensure that they do not become a stumbling block to others (Rom. 14:12–13). If David had gone to war he would not have seen Bathsheba that night. If she had thought seriously about her action she would not have put temptation in his path. Without desiring to cast blame, let me linger here and underscore a practical point. It is so very important today in our society where ANYTHING goes to remember that if you want to be part of the answer to the common battles with sensuality rather than part of the problem, you work in cooperation with righteousness. That means that you give thought to your actions, your dress, your “looks,” and your conduct. That means when you happen upon some alluring object, you turn away and refuse to linger. Not even David in all his godliness could handle it. It was too big for him. That also means you are modest, careful, and controlled, not leaving even a hint of allurements, lest another be tempted. I believe both David and Bathsheba were at fault on this occasion, but of the two, certainly David was the aggressor. He stopped. He stared. He lusted. He sought her. He lost control of his passion. He lay with her. (Borrow [David : A Man of Passion & Destiny](#))

Wiersbe - A man can't be blamed if a beautiful woman comes into his line of vision, but if the man deliberately lingers for a second look in order to feed his lust, he's asking for trouble. “You heard that it was said, You shall not commit adultery,” said Jesus. “But as for myself, I am saying to you, Everyone who is looking at a woman in order to indulge his sexual passion for her, has already committed adultery with her in his heart” (Matt. 5:27–28) When David paused and took that longer second look, his imagination went to work and started to conceive sin. That would have been a good time to turn away decisively and leave the roof of his palace for a much safer place. When Joseph faced a similar temptation, he fled from the scene (Gen. 39:11–13). “Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak” (Matt. 26:41 NKJV). “Lead us not into temptation” was the prayer David should have prayed. By lingering and looking, David tempted himself. By sending the messengers, he tempted Bathsheba; and by yielding to the flesh, He tempted the Lord. ([Bible Exposition Commentary - Old Testament](#))

Utley has an interesting note on saw a woman bathing - This was not unusual - (1) a bath at the end of the day (2) a bath in one's back yard/courtyard or a room of the house (3) a bath of purification after a woman's period (cf. Lev 15:19; i.e., to show she was not already pregnant) Just a word about ceremonial uncleanness. Any bodily fluid made one ceremonially unclean (cf. 2Sa 11:4). This has nothing to do with morality but the Israelites' sense of "the holy/sacred." Sex is not an "unclean" act. Sex was God's design and will for mankind (cf. Ge 1:28; 9:1,7).

Walton - Bathsheba's bathing is probably an act of purification following her menstrual cycle (see 2 Sam 11:4). This would be based on the laws of ritual purity as described in Leviticus 15:19-24. It is uncertain whether her intent in bathing on the roof was simply to use the air to help dry herself or whether she used the opportunity to bring herself to the attention of the king. ([IVP Background Commentary](#))

Dietrich Bonhoeffer describes the struggle in David (and all of us) when his desires took control -

In our members there is a slumbering inclination toward desire which is both sudden and fierce. With irresistible power, desire seizes mastery of the flesh. **All at once, a secret smoldering fire is kindled The flesh burns and is in flames.** In this moment, God is quite unreal to us. And Satan does not here fill us with hatred of God, but with a forgetfulness of God. The lust thus aroused envelops the mind and the will in deepest darkness. It is here that everything in me rises up against the word of God.

At this moment God is quite unreal to us, He loses all reality, and only desire for the creature is real; the only reality is the devil. Satan does not here fill us with hatred of God, but with **forgetfulness of God**....The lust thus aroused envelopes the mind and will of man in deepest darkness. The powers of **clear discrimination and of decision** are taken from us. The questions present themselves as, "Is what the flesh desires really sin in this case?" And, "Is it really not permitted to me, yes, expected of men now, here in my particular situation to appease the desire?"....

It is here that everything within me rises up against the Word of God...Therefore the Bible teaches us in times of temptation in the flesh, there is one command: Flee! Flee fornication. Flee idolatry. Flee youthful lusts. Flee the lusts of the world. There is no resistance to Satan (OR OUR FLESH) in lust other than flight. Every struggle against lust in one's own strength is doomed to failure."(Borrow [Temptation](#) By: [Bonhoeffer, Dietrich, 1906-1945](#))

THOUGHT - What's the take home point? Run or fall! Sooner or later! [Swindoll](#) adds "When you run from temptation, lust backs off. It is the only counsel that works for me. If you try to fight it, you will fall. Again, it's only a matter of time! David stood on the roof of that palace in the night air, with no one else around, and he lost all cognizance of who he was or what would happen if he fell into that sin. As the smoldering desire down inside burst into flames, God became quite distant and unreal to him. He forgot that he was God's man. He

forgot all the lessons he had learned during the days of his youth and during his fugitive years in the wilderness. He forgot God!"

Let's look a little deeper into the giant that slew David, the giant named "lust!"

In 2 Samuel 5:12-13+ we see the roots of lust being cultivated...

And David realized that the LORD had established him as king over Israel, and that He had exalted his kingdom for the sake of His people Israel. 13 Meanwhile **David took more concubines and wives from Jerusalem**, after he came from Hebron; and more sons and daughters were born to David. (DAVID DISOBEYED Dt 17:17+ SO 2 SAMUEL 11 DOES NOT HAPPEN IN A VACUUM!)

David was instructed to write out a copy of the law so that he might obey it, Dt 17:18-20+ stating...

Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests. 19 "It shall be with him and he shall read it all the days of his life, that he may learn to fear the LORD his God, by carefully observing all the words of this law and these statutes, 20 that his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel.

That would have been a good preventative for David (cf Ps 119:9-11+) and should have encouraged him to obey God's instructions in Dt. 17:14-17+ which say...

When you enter the land which the LORD your God gives you, and you possess it and live in it, and you say, 'I will set a king over me like all the nations who are around me,' 15 you shall surely set a king over you whom the LORD your God chooses, one from among your countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your countryman. 16 "Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the LORD has said to you, 'You shall never again return that way.' 17 "He shall not multiply wives for himself, or else his heart will turn away; nor shall he greatly increase silver and gold for himself.

Notice that the king was forbidden to do three things:

1. He was not to accumulate horses.
2. He was not to accumulate wives.
3. He was not to accumulate gold and silver.

[Alan Carr](#) makes some excellent observations and gives some wise advice on the preceding texts writing "David had honored God's command regarding items number one and three. David had disabled the horses taken in battle, 2 Sam. 8:4. He had also dedicated the gold and silver taken as spoil in battle to the Lord, 2 Sam. 8:7-12. But, he had disregarded what God had to say about accumulating wives.

David had a giant, and if a name had to be attached to this giant, I think **Lust**" would be appropriate. It appears that David had strong sexual desires and sought to satisfy his urges by accumulating women. But, David, like many others, discovered that many sexual partners will not satisfy your sexual desires, they will only increase them.

David had problems with a spiritual giant named "Lust." You may not battle that one, but you know the name of the one or ones you do battle. In fact, if you have never done it, it might be good for you to identify the identity of your giant. Admitting that it exists is the first step in seeing it defeated!

David's Giant Constructed – Where did this giant of lust come from? How did this giant obtain the power necessary to overcome a "man after God's Own heart"? There are several factors that combined to allow David's own giant the power to attack his life.

- 1. Neglect of Duty** – As King, David should have led his men into battle and not stayed at home while they were out fighting and dying.
- 2. Idle Time** – David was in bed when he should have been in the battle! Too much free time allows the mind time to wander in areas where it ought not to be. An old English proverb says "An idle mind is the devil's workshop."
- 3. Success** – David enjoyed absolute success and victory over all the enemies of Israel. Success is a heady thing! But, you are never more vulnerable than when you have just enjoyed a great success. People tend to develop a feeling of invincibility.

4. Pride – David knew that God was with him, 2 Sa. 5:12. He may have let that knowledge go to his head. He may have forgotten the truth that God will walk with those who are going His way, Amos 3:3. You see, when people are passing through hard times, they become very dependent upon the Lord. There is no room for pride when you are depending on the Lord for everything you need. But, when success come, when the dreams are fulfilled, when you have what you want, it is easy to become lifted up in pride.

5. Arrogance – David had come to believe his own press! He believed that he was everything people said he was. He reveled in his celebrity and it became his downfall, Pro. 16:18. We all need someone around us who will tell us the truth about ourselves and help us stay humble before the Lord.

6. Neglect of the Spiritual Man– We can only speculate, but it seems that David was guilty of neglecting his spiritual health. People who stay close to the Lord through prayer and reading and meditating upon His Word do not do what David did.

Now, I do not want to be too hard on David. There are times when we are all guilty of feeding our own giants until they become so powerful that they overwhelm us. When you see yourself falling into the trap that David fell into, you need to know that your giant is going to get out of hand. When he does, he will not stop until he has nearly destroyed you, your life and your testimony. ([THE GIANT THAT SLEW DAVID](#))

Brian Bell - Family Counselor J. Allan Pettersen lists in his book, [The Myth of the Greener Grass \(borrow\)](#):

1. No one however chosen, blessed & used of God, is immune to an extramarital affair
2. Anyone, regardless of how many victories he has won, can fall disastrously.
3. The act of infidelity is the result of uncontrolled desires, thoughts, and fantasies.
4. Your body is your servant or it becomes your master.
5. A Christian who falls will excuse, rationalize, and conceal, the same as anyone else.
6. Sin can be enjoyable but it can never be successfully covered.
7. One night of passion can spark years of family pain.
8. [Listen to this!] Failure is neither fatal nor final!

ILLUSTRATION - The mighty Niagara River plummets some 180 feet at the American and Horseshoe Falls. Before the falls, there are violent, turbulent rapids. Farther upstream, however, where the river's current flows more gently, boats are able to navigate. Just before the Welland River empties into the Niagara, a pedestrian walkway spans the river. Posted on this bridge's pylons is a warning sign for all boaters: "Do you have an anchor?" followed by, "Do you know how to use it?"

ILLUSTRATION - Columnist Herb Caen wrote in the San Francisco Chronicle: "Every morning in Africa, a gazelle wakes up. It knows it must run faster than the fastest lion or it will be killed. Every morning a lion wakes up. It knows it must outrun the slowest gazelle or it will starve to death. It doesn't matter whether you are a lion or a gazelle; when the sun comes up, you'd better be running."

Adrian Rogers - There's a lesson here for all of us. David was a great man, yet he fell into sin. We are warned in [1 Corinthians 10:12](#): "Wherefore let him that thinketh he standeth take heed lest he fall." In an effort to avoid backsliding like David, it is important for us to understand what led him to this point.

The Cause of David's Backsliding

In the beginning, David's sin was simply the sin of **casualness**. It was the time when kings went to war, yet King David stayed behind. He was not doing anything wrong in itself; he was just failing to do what was right.

It was also a sin of **carelessness**. He had too much free time. He didn't rise from his bed until evening. He became careless and failed to keep up his guard.

Then, it was a sin of **compulsiveness**. He didn't intend to sin. It just happened. So often, sin is an undetected weakness, an unexpected opportunity, and an unprotected life.

Finally, his sin became one of **callousness**. He became hardened by deceitfulness (Heb 3:13+). In chapter eleven, we read that David had Bathsheba's husband, his devoted servant, killed in order to protect his pride.

These are the causes of his sin, but I want you to see how David suffered and how God dealt in his life after his sin.

The Cost of David's Backsliding

David needed mercy, but he tried to cover his sin. Proverbs 28:13 says, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." If he had only confessed his sin quickly, but about a year went by with David's unconfessed sin eating at his heart.

He recalled this time as he wrote Psalm 32:3-4, "When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer."

If you've ever had sin in your life and tried to ignore it, you know what David was dealing with. Believe me, the most miserable man in the world is not an unsaved man. It's a saved man out of fellowship with God.

The Crisis of David's Backsliding

God loved David too much to let him go on in his sin. He brought him to a crisis. And He also loves us enough to confront us with our sin.

First of all, God **convicted** David. If you can live in sin, dabble in it, and not be convicted over it; there's no doubt — you've never been saved. If you are saved, God will convict you.

And God **chastised** him. Hebrews 12:6 clearly states: "For whom the Lord loveth He chasteneth...." Chastisement can come in different ways — maybe sickness, heartache, or financial reverse.

Then, God **challenged** David and He will also bring you to a crisis. God sent Nathan the prophet to David. Perhaps your challenge may come from your wife, one of your children, a pastor, or a friend.

Finally, there was **consummation**. David was about to be killed if he didn't get right with God. Nathan said to David, "The LORD also hath put away thy sin; thou shalt not die." Thank God David repented of his sin, and his life was spared. When God brings the challenge, and you respond with cold-blooded rebellion, you're living dangerously.

David was a great man, but he strayed away from God. And don't think that it can't happen even to you! Like David, you can slip into sin. But also like David, God wants to forgive and restore you and help you find your way home.

DAVID'S REIGN AS KING OF ISRAEL	
TRIUMPH 2 Sa 1-10	TROUBLE 2 Sa 11-27
Fame	Shame
Success	Sorrow
Rise	Fall
Advances	Adversities
Conquering	Conquered

2 Samuel 11:3 So David sent and inquired about the woman. And one said, "Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"

BGT 2 Samuel 11:3 καὶ πέστειλεν Δαυὶδ καὶ ζήτησεν τὴν γυναῖκα καὶ ἐπεὶ οὐχ αὐτὴ Βηρσαβέε θυγὰ τῆς Ελιαβ γυν. Ουρίου τὸ Χετταίου

LXE 2 Samuel 11:3 And David sent and enquired about the woman: and one said, Is not this Bersabee the daughter of Eliab, the wife of Urias the Chettite?

KJV 2 Samuel 11:3 And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

NET 2 Samuel 11:3 So David sent someone to inquire about the woman. The messenger said, "Isn't this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"

CSB 2 Samuel 11:3 So David sent someone to inquire about her, and he reported, "This is Bathsheba, daughter of Eliam and wife of Uriah the Hittite."

ESV 2 Samuel 11:3 And David sent and inquired about the woman. And one said, "Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"

NIV 2 Samuel 11:3 and David sent someone to find out about her. The man said, "Isn't this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?"

NLT 2 Samuel 11:3 He sent someone to find out who she was, and he was told, "She is Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite."

NRS 2 Samuel 11:3 David sent someone to inquire about the woman. It was reported, "This is Bathsheba daughter of Eliam, the wife of Uriah the Hittite."

NJB 2 Samuel 11:3 David made enquiries about this woman and was told, 'Why, that is Bathsheba daughter of Eliam and wife of Uriah the Hittite.'

NAB 2 Samuel 11:3 David had inquiries made about the woman and was told, "She is Bathsheba, daughter of Eliam, and wife of (Joab's armor-bearer) Uriah the Hittite."

YLT 2 Samuel 11:3 and David sendeth and inquireth about the woman, and saith, 'Is not this Bath-Sheba, daughter of Eliam, wife of Uriah the Hittite?'

GWN 2 Samuel 11:3 David sent someone to ask about the woman. The man said, "She's Bathsheba, daughter of Eliam and wife of Uriah the Hittite."

BBE 2 Samuel 11:3 And David sent to get knowledge who the woman was. And one said, Is this not Bathsheba, the daughter of Eliam and wife of Uriah the Hittite?

- **sent:** Jer 5:8 Ho 7:6,7 Jas 1:14,15
- **Eliam:** or, Ammiel, 1Ch 3:5
- **Uriah:** 2Sa 23:39 1Ch 11:41

Related Passages:

Romans 13:13-14+ Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. 14 But **put on** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#); see [The Holy Spirit-Walking Like Jesus Walked!](#)) the Lord Jesus Christ , and **make no provision** ([present imperative with a negative](#) see [our need to depend on the Holy Spirit to obey](#)) for the flesh in regard to its lusts.

DAVID BEGINS TO MAKE PROVISION FOR THE LUST OF THE FLESH

So - For this reason. What reason? The fact that David **arose...walked around...saw**. Clearly he did not just glance but he gazed or may have even **gawked** which is apropos for it means to stare openly and stupidly. David's subsequent actions were **stupid!** The thought (through the eyegate) was sown, which is always a dangerous thing if the thought is sinful as the little ditty says...

Sow a thought; reap a habit.

Sow a habit; reap a lifestyle.

Sow a lifestyle; and reap a destiny.

David sent and inquired about the woman - David clearly had access to the Spirit's power for 1Sa 16:13+ says "the Spirit of the LORD came mightily upon David from that day forward." To use Paul's NT description David could have walked by the Spirit and then he would have not carried out the desire of his flesh (Gal 5:16+). Instead, he yielded to his fallen flesh which took over his will and he began making **provision for the lust of his flesh** (Ro 13:14+) as indicated by the two verbs, **sent** and **inquired**. Instead he should had practiced 2Ti 2:22+ "Now **flee** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) from youthful lusts

and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart (**THOUGHT- WHAT DOES THIS DESCRIBE? AN ACCOUNTABILITY PARTNER!!! DO YOU HAVE ONE? IF NOT, YOU ARE VULNERABLE!! GET ONE!!!**). As noted David clearly had access to the supernatural power Source, the Holy Spirit (1Sa 16:13+), so he was without excuse for not fleeing back into his palace bedroom!

Note the similarity to the pattern of Achan's sin in Joshua 7 (which cost Israel a defeat and destroyed his family just as David's sin would soon do to his family!), Achan confessing (too little, too late!) to Joshua that "when I **SAW** among the spoil a **beautiful** (SAME HEBREW WORD FOR BATHSHEBA - 2Sa 11:2) mantle from Shinar and two hundred shekels of silver and a bar of gold fifty shekels in weight, THEN (MARKS PROGRESSION IN NARRATIVE) I **COVETED** them and **TOOK** (SAME VERB FOR DAVID TAKING BATHSHEBA! 2Sa 11:4) them; and behold, they are concealed in the earth inside my tent with the silver underneath it." (Joshua 7:21+)

And one said, "Is this not [Bathsheba](#) ("daughter of the oath"), the daughter of Eliam, the wife of Uriah ("Yahweh is my light") **the [Hittite](#)** - In short, clear English (or Hebrew) - "This lady is married!" David's servants had more wisdom than David clearly identifying Bathsheba as a married woman, who was married to one of David's elite troops, his mighty men (2Sa 23:39, 1Ch 11:41). Their warning signals do not even register with David, for at that moment God was "quite unreal" (see [Bonhoeffer](#) below) to him.

Swindoll adds "I find that statement incredibly significant. This soft-footed servant offered the king a subtle warning of wisdom. Normally in Israel they would give the genealogy of a person without relation to their mate. They would give the name of the person, the father's name, the grandfather's name, and, on occasion, the great-grandfather. But this servant says, "She is Bathsheba, the daughter of Eliam, the wife of Uriah." In other words, "The lady's married." I believe that the servant knew exactly what David was thinking. He could see her down there. He was a man as well. He knew his master. He'd seen the harem. He'd watched David operate with women, and so he warned him as he answered him. But it doesn't even seem to register with David. At that moment God was "quite unreal" to David. Out of control, he said no to all the things he should have said yes to, and yes to all the things he should have said no to. By now his desire for sexual pleasure with that woman was paramount. He moved quickly, ignoring any warning and all consequences." (Borrow [David : A Man of Passion & Destiny](#))

The servants also knew that Bathsheba's father was **Eliam**, a member of David's special cadre of mighty men (2Sa 23:34) and his father was Ahithophel, one of David's most respected advisors (2Sa 15:12; 16:23). Ahithophel would be one of the men who would betray David and join Absalom to overthrow the kingdom (2Sa 15:12). Could it be that Ahithophel's treason was related to how David had treated his granddaughter, Bathsheba? The servants' information should have served as roadblocks to David's passion, but it had already begun to flame up and truth and reason would not be able to extinguish it.

THOUGHT - Isn't that the way temptation works in our heart beloved The temptation comes into our eye (especially us men) and then into our mind. It is at that moment we can flee and escape its snare. The temptation is not yet sin, but it soon will be, for we are on the "[razor's edge](#)," and have only a moment to decide to follow the Spirit or the flesh (Gal 5:17+). We can choose the Philippians 4:8+ approach and let our mind dwell on "whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise." (cf Pr 23:7a) You cannot think two thoughts at the same time! (See also the related principle of the Expulsive Power of a new affection or another principle Vertical Vision or Jesus' advice in Mt 26:41+) But if, instead, we choose to savor the tempting thought instead of killing it (Ro 8:13, 14+, Col 3:5+) or replacing it with godly, holy thoughts, we will soon be ensnared by it and will be catapulted into an irreversible downward spiral to commit the sin which the temptation is crying out for us to "enjoy" for unfortunately sin is pleasurable...but only for a moment! (cf Heb 11:25b+).

Swindoll - David's conscience is so numbed that his servant's warning about Bathsheba being married to one of the king's elite warriors doesn't even jab it awake (2Sa 23:39 1Ch 11:41). Within minutes she is standing before him!"

Uriah was a non-Israelite who was one of David's mighty men (2Sa 23:39) and as shown in this chapter was clearly an honorable man.

Utley - David had many wives (as Nathan would later assert, 2Sa 12:1-4) but this was Uriah's only wife. This was a spur of the moment lust experience (cf. v 2c). This was abuse of power at the highest level (both political and spiritual).

Alan Redpath - As I think of what happened, of this I am sure, that it did not happen all at once. This matter of Bathsheba was simply the climax of something that had been going on in his life for twenty years." ([The Making of a Man of God - Life of David](#))

Maclaren points out, "This saint of nearly fifty years of age, bound to God by ties which he rapturously felt and acknowledged, whose words have been the very breath of devotion for every devout heart, forgets his longings after righteousness, flings away the joys of communion, darkens his soul, ends his prosperity, brings down upon his head for all his remaining years a cataract of

calamities, and makes his name and his religion a target for the barbed sarcasms of each succeeding generation of scoffers.”

Gene Getz makes a great point - David took advantage of God's grace once too often and suffered terrible consequences. When David was about to kill innocent shepherds because of Nabal's personal rejection, **God stopped him** through Abigail (1Sa 25:24-30,31+). Again, when David was about to enter a battle with the Philistine army against Israel, **God delivered him** from the predicament he had created for himself (cf 1Sa 29:6,7+). Again, God stopped him from a serious action which would have thwarted God's will for his life. **But there comes a time in man's life when he must bear the responsibility for his own actions.** When David decided to commit adultery with Bathsheba, God did not stand in his way. He had taken advantage of God's grace one time too often.” (Borrow [David: God's Man in Faith and Failure](#))

THOUGHT - Have you (I) taken advantage of God's amazing grace, once too often, continuing to commit some presumptive, willful sin against Him, even after He has disciplined you (me) time and again? Beloved, I am looking in the mirror as I ask that frightening question!

QUESTION - [Who was Uriah the Hittite?](#)

ANSWER - Uriah was a [Hittite](#) who had become part of King David's [mighty men](#); he is most known for being the husband of Bathsheba. There is much we can learn from Uriah and the account involving him.

We assume that all who were counted among David's mighty men were men David deemed to be trustworthy. In the account of [David, Bathsheba](#), and Uriah, we see just how honorable Uriah was. The story is found in 2 Samuel 11. During the spring, the usual time for battles, the military forces of Israel went to war under the leadership of [General Joab](#), while King David remained in Jerusalem. As David was walking around one day, he saw Bathsheba bathing on the roof of her house and was intrigued by her beauty. He sent someone to ask about her and discovered she was Uriah's wife. Unfortunately, that knowledge did not dissuade David from acting on his lust; the king summoned Bathsheba to the palace and slept with her. As a result, she became pregnant.

After Bathsheba told David that she was pregnant, he tried to cover up his adultery. His first plan was to call Uriah home from battle. After asking how the battle was going, David told Uriah to go to his house and even sent along a gift for him. The idea was that, while he was home, Uriah would sleep with his wife, and thus he and others would think that the coming child belonged to Uriah. But Uriah was a man of principle. He did not go back to his house but remained at the palace entrance among the king's servants. When David learned of this the next morning, he asked Uriah why he hadn't gone home. “Uriah said to David, ‘The ark and Israel and Judah are staying in tents, and my commander Joab and my lord's men are camped in the open country. How could I go to my house to eat and drink and make love to my wife? As surely as you live, I will not do such a thing!’” (2 Samuel 11:11). Though Uriah had been granted a temporary reprieve from battle by the king, he was a true soldier and chose to remain focused on his mission. Uriah could not fathom indulging his own pleasures while his band of brothers were fighting a battle that still needed to be won.

David asked Uriah to stay one more day and invited Uriah to eat and drink with him. David plied him with alcohol, and Uriah got drunk, but that night he still refused to return to his house and his wife's embrace. Even drunk, Uriah retained his honor as a soldier.

Seeing that his plot to make Uriah believe the baby was his was not going to work, David turned to another, even more sinister plan. The king sent Uriah back to the battle bearing an official letter that instructed Joab, the commander of the army, to place Uriah where the fighting was fiercest and then to withdraw from him, leaving Uriah to die at the hands of the enemy. Joab followed orders, and Uriah the Hittite was killed, along with some others of David's army. A messenger brought news of Uriah's death to David, who sent this message back to Joab: “Don't let this upset you; the sword devours one as well as another” (2 Samuel 11:25).

Murdering Uriah did not resolve David's problems, of course. After the time for mourning ended, David took Bathsheba to be his wife. “But the thing David had done displeased the LORD” (2 Samuel 11:27). God sent the prophet [Nathan](#) to confront David regarding his sin. Nathan told a story of a rich man with many sheep and cattle and a poor man who had only one ewe lamb that was like a daughter to him. The rich man refused to use a sheep of his own to prepare a meal for a traveler and instead took the poor man's ewe. “David burned with anger against the man” and even said the man should die and must pay four times the amount the lamb was worth (2 Samuel 12:5–6). “Then Nathan said to David, ‘You are the man!’” (2 Samuel 12:7). The prophet proceeded to describe all that God had given David and God's willingness to give more. He asked why David had despised God's word by doing evil, having Uriah killed and taking Uriah's wife. Nathan also told David that the sword would never depart from his house, that his wives would be taken from him publicly, and that the son he had conceived with Bathsheba would die. All of this happened.

In a quick summation of David's life, 1 Kings 15:5 says, “David had done what was right in the eyes of the Lord and had not failed to keep any of the Lord's commands all the days of his life—except in the case of Uriah the Hittite.” David's evil scheme against the honorable Uriah was a blot on an otherwise stellar record. Uriah was a casualty of someone else's sin. He serves as an example of loyalty and honor and a reminder that our sin has consequences beyond ourselves.

We're glad to note that David repented. Psalm 51 is his confession to God and a beautiful prayer for all of us when we sin. God also chose to give David and Bathsheba another son—[Solomon](#), who would become the next king and an ancestor of Jesus, the Messiah. God forgave David, just as He is willing to forgive us (1 John 1:9). [GotQuestions.org](#)

Beware the Sinkhole

Read 2 Samuel 11:2-3

Then it happened one evening that David arose from his bed and walked on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to behold. So David sent and inquired about the woman. And someone said, "Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"

In December 1985 an enormous sinkhole swallowed a house and carport and forced the evacuation of four homes in a retirement community in Florida. The hole was about the size of a pickup truck when it was discovered. Within three hours it had grown to 30 by 40 feet and had swallowed half of a small house. Two hours later it had expanded to more than 70 feet, and the house with its carport was gone. Authorities were grateful that it finally stopped growing without doing even more damage.

David discovered that sin is like an ever-expanding sinkhole. As he was walking on the flat roof of his palace, he saw a beautiful woman bathing. Instead of turning away, he stared longingly at her. At this point the sinkhole was small but expanding. When he inquired about who she was, the hole grew larger. And finally, when he sent for her (v. 4), he soon found himself and those around him swallowed up. What started out as only a look ended in tragedy for all involved.

The best solution for avoiding the danger of a sinkhole is to stay far away from it. The same is true for sin. A lingering look, a carnal curiosity and the sinkhole of sin can rapidly expand. And once it starts to grow, the damage can be extensive. Your marriage, your morals and even your relationship with the Lord can be swallowed by its gaping mouth. Before you even have time to realize what's happening, everything you value might be gone.

Don't lose what's important to you down a sinkhole. Flee sin before it can swallow you and those you love. The farther away you stay from sin, the safer you are. ([Back to the Bible](#))

The sinkhole of sin is never satisfied.

Dangerous Relationship

Read "In the spring of the year, the time when kings go out to battle, David sent Joab, and his servants with him, and all Israel. And they ravaged the Ammonites and besieged Rabbah. But David remained at Jerusalem." 2 Samuel 11:1

Reflect What can happen when we're in the wrong place and the wrong time? What can happen when we have too much idle time on our hands?

Perhaps that's where the problem began. David wasn't where he was supposed to be. The scripture says that it was spring, "the time when kings went off to war." So why did David stay home? He was king, and he was a warrior. His belonged on the battlefield, but he stayed back.

Often when we're not where we're supposed to be, trouble happens. The Bible tells us that David was a man after God's own heart (see Acts 13:22). David had lots of God confidence. Yet even so, David found himself at the wrong place at the wrong time.

He strolled outside onto his balcony, and across the way he saw his neighbor Bathsheba taking a bath on her balcony. Right then, David could have made an extremely smart move by turning away and going back inside. But he lingered. He watched. He fantasized. Finally, the fantasy became reality. This is the progression of sin.

The apostle James outlines this progression in James 1:13-16: "Remember, when someone wants to do wrong it is never God who is tempting him, for God never wants to do wrong and never tempts anyone else to do it. Temptation is the pull of man's own evil thoughts and wishes. These evil thoughts lead to evil actions and afterwards to the death penalty from God. So, don't be misled, dear brothers" (TLB).

David's sin could have been avoided if he had leaned on his confidence in God to direct his footsteps back inside or to the battlefield where he belonged. But he ignored his God confidence and allowed himself to sin.

Pray Lord, help me to not be misled by temptation. Give me the strength to resist sinful desires and soul-robbing choices. Amen. ([Back to the Bible](#))

Yield not to temptation,
For yielding is sin
Each vict'ry will help you
Some other to win
Fight manfully onward,
Dark passions subdue,
Look ever to Jesus,
He will carry you through.

- See also devotional - [Steps to Sin](#)

2 Samuel 11-12 Filling Up Empty

Read: Psalm 62:1-12

Do not trust in oppression, nor vainly hope in robbery; if riches increase, do not set your heart on them. —Psalm 62:10

"This house ain't worth robbing," said a thief who seemed to feel he was wasting his time. According to a news report, the burglar broke into a home and held the owner at knifepoint while looking for money. He ransacked the place but turned up only \$3 in change, \$5 in a wallet, and a few pieces of cheap jewelry.

The thief apparently concluded that the homeowner was worse off than he was, so he gave back to him the \$8 he was going to steal. "I think he was disgusted," said the 32-year-old victim. "He couldn't believe that was all the money I had."

We might smile at the bad fortune of this thief. But we can often have a similar kind of experience. It happens whenever we try to take something that God has not given us. Following the path of envy, jealousy, adultery, theft (Psalm 62:10), or just plain stubborn willfulness, always results in more trouble than profit.

David, the psalmist, learned this the hard way. When he stole Uriah's wife, he ended up with far more trouble and far less happiness than he had bargained for (2 Samuel 11-12).

Father, help us to believe that it never pays to take what You have not given. Help us not to waste our lives chasing things that leave You out and leave us empty.

The little choices we must make
Will chart the course of life we take;
We either choose the path of light
Or wander off in darkest night.
—D. De Haan

Sin is never worth the trouble.

2 Samuel 11:4 David sent messengers and took her, and when she came to him, he lay with her; and when she had purified herself from her uncleanness, she returned to her house.

BGT 2 Samuel 11:4 καὶ πέμψεν Δαυὶδ γγύλους καὶ λαβὼν αὐτὴν καὶ ἐσθλὴν πρὸς αὐτὴν καὶ κοίμηθη μετ' αὐτῆς καὶ ἡ γυνὴ ἡ ἐκείνη καθαρώσατο καὶ ἐστρέψεν εἰς τὸ οἶκος αὐτῆς

LXE 2 Samuel 11:4 And David sent messengers, and took her, and went in to her, and he lay with her: and she was purified from her uncleanness, and returned to her house.

KJV 2 Samuel 11:4 And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

NET 2 Samuel 11:4 David sent some messengers to get her. She came to him and he had sexual relations with her. (Now at that time she was in the process of purifying herself from her menstrual uncleanness.) Then she returned to her home.

CSB 2 Samuel 11:4 David sent messengers to get her, and when she came to him, he slept with her. Now she had just been purifying herself from her uncleanness. Afterward, she returned home.

ESV 2 Samuel 11:4 So David sent messengers and took her, and she came to him, and he lay with her. (Now she had been purifying herself from her uncleanness.) Then she returned to her house.

NIV 2 Samuel 11:4 Then David sent messengers to get her. She came to him, and he slept with her. (She had purified herself from her uncleanness.) Then she went back home.

NLT 2 Samuel 11:4 Then David sent messengers to get her; and when she came to the palace, he slept with her. She had just completed the purification rites after having her menstrual period. Then she returned home.

NRS 2 Samuel 11:4 So David sent messengers to get her, and she came to him, and he lay with her. (Now she was purifying herself after her period.) Then she returned to her house.

NJB 2 Samuel 11:4 David then sent messengers to fetch her. She came to him, and he lay with her, just after she had purified herself from her period. She then went home again.

NAB 2 Samuel 11:4 Then David sent messengers and took her. When she came to him, he had relations with her, at a time when she was just purified after her monthly period. She then returned to her house.

YLT 2 Samuel 11:4 And David sendeth messengers, and taketh her, and she cometh unto him, and he lieth with her -- and she is purifying herself from her uncleanness -- and she turneth back unto her house;

GWN 2 Samuel 11:4 So David sent messengers and took her. She came to him, and he went to bed with her. (She had just cleansed herself after her monthly period.) Then she went home.

BBE 2 Samuel 11:4 And David sent and took her; and she came to him, and he took her to his bed: (for she had been made clean;) then she went back to her house.

- **sent messengers:** Ge 39:7 Job 31:9-11 Ps 50:18
- **he lay:** Ps 51:1 *title Jas 1:14,15
- **she had purified herself from her uncleanness, she returned.** Pr 30:20
- **purified:** Lev 12:2-5 15:19-28,29-33 18:19

Related Passages:

Proverbs 9:17 "Stolen water is sweet; And bread eaten in secret is pleasant."

Proverbs 30:20 This is the way of an adulterous woman: She eats and wipes her mouth, And says, "I have done no wrong."

James 1:14; 15 But each one is tempted when he is carried away and enticed by his own lust. 15 Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

Psalms 51:1 For the choir director. A Psalm of David, when Nathan the prophet came to him, **after he had gone in to Bathsheba**. Be gracious to me, O God, according to Your lovingkindness; According to the greatness of Your compassion blot out my transgressions.

2 Corinthians 10:3-5+ For though we walk in the flesh, we do not war according to the flesh, 4 for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. 5 We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ,

WHAT THE KING DESIRES THE KING TAKES!

David sent messengers and took her and when she came to him, he lay ([sakab](#); Lxx - [koimao](#) refers to sexual intercourse in Ge 19:32, Lev 20:11-13, 18, 20) **with her** - Keep the context in mind - at this time David already has seven wives (2Sa 3:2-5 and Michal). Follow the verbs that describe David's actions - **arose...walked around...saw...sent...inquired...sent...took...lay with**. This progression from sight to snatching sounds very similar to the words of James who explained "Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death. Do not be deceived, my beloved brethren." (James 1:13-16+) David's close fellowship and communion with Yahweh did in effect "die" that day when he was clearly deceived by Sin (Heb 3:13+) and his fallen flesh!

[Alan Carr](#) rightly notes that David's actions and practical atheism demonstrate that " Such is the power of sin! David forgot God and

if you give into you giants, you will too! When that giant rises up in your heart, he will block your view of the Father! When that happens, you will find yourself doing things that you never thought possible. That is why it is so vitally important that the giants we fight be defeated when they first appear in their attacks against the mind. If we can stop him there, he cannot control our life like he desire to! Stress 2 Cor. 10:3-5+ again!

It is worth noting that the Hebrew word for **lay** ([sakab](#); Lxx - [koimao](#) = sexual intercourse in Ge 19:32, Lev 20:11-13, 18, 20) as discussed below can mean to lie down to rest but clearly can indicate sexual relations. Here is the point - Scripture is silent about Bathsheba's reaction and there is no evidence she resists David and no evidence that he took her by force. Furthermore, the verb for **lay** used here is different than the word *anah* ("violated" in 2Sa 13:32+) used of Amnon's rape of Tamar.

[Guzik](#) - David *knew* this was wrong, yet he did it. It's hard to explain David's thinking here because he *wasn't* thinking. He acted on feeling and impulse instead of *thinking*.. If David had *thought* about all this, he would have seen the cost was so much greater than he wanted to consider at the time. If David had only known that this illicit pursuit of pleasure would directly or indirectly result in: An unwanted pregnancy. The murder of a trusted friend. A dead baby. A daughter raped by his son. One son murdered by another son. A civil war led by one of his sons. A son who imitates David's lack of self-control, leading him and much of Israel away from God.. At this moment David agreed with the world's understanding of the purpose of sex, seeing it primarily as the pursuit of a pleasurable experience. With his many wives, David may have *never* really understood *God's* purpose for sex: to be the "cement" that helps bond together a one-flesh relationship.

One is reminded of Paul's words in 1 Corinthians 10 warning believers about Israel's sin in the Old Testament "Now these things happened as examples for us, so that we would not crave evil things as they also craved. Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. Therefore let him who thinks he stands **take heed** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#) - describes intentional, earnest contemplation) that he does not fall." (1Cor 10:6, 11, 12+)

THOUGHT - The Spirit has recorded 2 Samuel 11 (the sowing and then the following chapters in 2 Samuel describing the reaping) to cause all of those who love the LORD like David loved the LORD (Read Ps 18:1⁺) to be aware of the destructive effects of sin, even when it is confessed, repented and forgiven. We call all choose to commit any sin our flesh tempts us to commit but we have absolutely no control on the consequences of our sin. David's life in 2 Samuel 11-24 should be like a flashing warning light for all God's people (this writer definitely included)! Alan Redpath says "The real question for us all is: Are we prepared to face sin? Not to discuss someone else's sin but to face our own."

According to the Mosaic statutes David deserved death, Moses writing "If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel." (Dt 22:22+)

Wiersbe - While David was sinning, Uriah and his fellow soldiers were risking their lives for him on the battlefield. (Borrow [With the Word](#))

THOUGHT - [Swindoll](#) makes a good (painful) point that "David's sin illustrates that godliness does not automatically protect us from temptation (**ED: OR FALLING INTO TEMPTATION'S SNARE**). In fact, temptations may increase the longer we walk with God!...David's sin also shows us that we are never too old to sin. As long as our flesh is alive within us, we have the potential to commit even the worst evil!

And when she had purified herself from her uncleanness, she returned to her house

Wiersbe - The sin that David's lust had conceived was now about to be born, a sin that would bring with it sorrow and death. According to Proverbs 6, David was about to be robbed (Pr 6:26), burned (Pr 6:27-28), disgraced and destroyed (Pr 6:30-33), just for a few minutes of forbidden pleasure....David and Bathsheba sinned against God, for it is God who established marriage and wrote the rules that govern it. So serious was adultery in the nation of Israel that both the adulterer and the adulteress were taken out and stoned to death (Lev. 20:10; Deut. 22:22-24; John 8:1-6). God takes seriously the marriage vows brides and grooms make, even if they don't (Mal. 2:14; Heb. 13:4). ([Bible Exposition Commentary - Old Testament](#))

[Swindoll](#) - It's been my observation over the years that the devil never tips his hand in temptation. He shows you only the beauty, the ecstasy, the fun, the excitement, and the stimulating adventure of stolen desires. But he never tells the heavy drinker, "Tomorrow morning there'll be a hangover. Ultimately, you'll ruin your family." He never tells the drug user early on, "This is the beginning of a long, sorrowful, dead-end road." He never tells the thief, "You're going to get caught, friend. You do this, and you'll wind up behind bars." He certainly doesn't warn the adulterer, "You know, pregnancy is a real possibility." Or, "You could get a life-threatening disease." Are you kidding? Face it, when the sin is done and all the penalties of that sin come due, the devil is nowhere to be found. He smiles as you fall . . . but he leaves you with no encouragement when the consequences kick in.

F B Meyer - One brief spell of passionate indulgence, and then! - his character blasted irretrievably; his peace vanished; the foundations of his kingdom imperiled; the Lord displeased; and great occasion given to his enemies to blaspheme! **Let us beware of our light, unguarded hours.** Moments of leisure are more to be dreaded than those of strenuous toil. Middle life for David was above fifty years of age has no immunity from temptations and perils which beset the young. One false step taken in the declension of spiritual vigor may ruin a reputation built up by years of religious exercise. ([DAVID: SHEPHERD, PSALMIST, KING - THE SIN OF HIS LIFE -2 Samuel 6-19](#))

Lay (sleep/slept, lay, lie down, lying rest) ([07901](#)) **sakab** means to take a horizontal position as for example when lying down to sleep or for rest (Ge. 19:4; Lev. 14:47; Dt. 6:7; Josh. 2:1; Ps. 3:5; Pr 3:24); when ill, to recover (Lev. 15:4; 2 Ki. 9:16). It is used of Israel's spiritual harlotries, lying with her lovers (Ezek. 23:8). To lie with one's fathers means to die and be buried (Gen. 47:30). It is used figuratively of lying, being covered by shame (Jer. 3:25). **Sakab** is used to refer to a sexual relationship. For example when Lot's daughters faced with the potential of childlessness, the older reasoned with the younger saying "Come, let us make our father drink wine, and let us **lie** with him, that we may preserve our family through our father." (Ge 19:32). Sakab denotes an illegal sexual act (Lev. 20:11,12,13,18,20, Deut. 27:20,21,22,23), rape in Ge 24:2 and Dt. 22:25 or seduction (Ge 19:23,33, 35:22).

Sin does not happen in a moment - David's fall was not a sudden, instant event as alluded to in Emily Dickinson's poem

Crumbling is not an instant's Act

A fundamental pause
Dilapidation's processes
Are organized Decays —

'Tis first a Cobweb on the Soul
A Cuticle of Dust
A Borer in the Axis
An Elemental Rust —

Ruin is formal — Devil's work
Consecutive and slow —
Fail in an instant, no man did
Slipping — is Crashe's law —

QUESTION - Did David rape Bathsheba?

ANSWER - Few words carry more emotional charge than *rape*. The act most frequently associated with that term is among the most heinous crimes humans can commit. The serious nature of the subject means any use of words like *rape* should be considered carefully. Modern culture is increasingly using phrases such as *power rape* when pressure or persuasion, but not outright violence or threats, are involved. As part of those discussions, some ask if 2 Samuel chapter 11 implies that David raped Bathsheba. Oversimplifying a response would be dangerous. A simplistic "yes" or "no" is unfair to Scripture, facts, reason, and rape victims alike. A careful look at the biblical account clearly condemns David's behavior, but more aggressive interpretations are not supported.

The most common error in Bible interpretation is eisegesis: "reading in" facts or ideas. This is the opposite of [exegesis](#): reading what the actual text says. One form of eisegesis is assuming nefarious deeds when the text does not include them. It's true the Bible doesn't always provide minute details, but we need to be careful not to assume something is true unless Scripture gives us overwhelming reasons. In the case of David and Bathsheba, limited details result in limited conclusions.

The matter of [David and Bathsheba](#) is recorded in 2 Samuel 11:1–5. David was walking on his palace roof while his generals were off fighting in a war. From that vantage point, he saw an especially beautiful woman bathing. He sent for her and had sex with her, and she became pregnant with his child. David then attempted a cover-up that brought consequences lasting the rest of his life. Bathsheba later became one of David's wives and eventually the mother of the next king, Solomon.

Many different interpretations can be "read into" this account. Some are more plausible than others. Some are inconsistent with the context of the story and the persons involved. Before using terms like *rape* to describe what happened, we must have an accurate understanding of biblical facts regarding both David and Bathsheba. Various interpretations offered include the following:

Claim: David raped Bathsheba. Using the common understanding of *rape* to mean one person violently forcing himself on another, this interpretation is not supported by the Bible. There is no indication from the text that rape led to Bathsheba's pregnancy. Other Old Testament passages depicting violent rape (Genesis 34:1–2; 2 Samuel 13:14) use different terminology than this account. Nothing in Scripture supports the idea that

David overpowered Bathsheba and forcibly defiled her.

Claim: Bathsheba seduced David. Some suggest Bathsheba's choice to bathe naked in a place that David could see was deliberate: that she was intentionally seducing King David. This is extremely implausible, according to the context of these Scriptures. His nighttime walk on the roof seems to have been spur-of-the-moment, making it extremely unlikely Bathsheba would know of his presence. Bathsheba was bathing late at night, most likely in an enclosed courtyard or garden of her home, and only someone from a higher vantage would be able to see her at all—she was not flaunting herself in public.

Further, the text of 2 Samuel seems to go out of its way to ascribe all actions to David. Bathsheba bathes, obeys the king's summons, and later tells him she is pregnant. All other actions are overtly credited to David. That may be because David is seen as the spiritually responsible party, much as Adam is considered the responsible party at the Fall (Genesis 3:17–149; Romans 5:12). What's more likely is the Bible is being crystal clear that David, no one else, initiated this encounter.

Claim: The sex was consensual. Another suggestion is that sex between David and Bathsheba was entirely mutual. This implies their initial encounter was simply (and sinfully) casual sex between consenting adults. It is possible Bathsheba gladly slept with David. The text does not say Bathsheba ever expressed interest in David. In the end, it's impossible to say with certainty how interested Bathsheba was in sleeping with David. Their later marriage seems to have been close (2 Samuel 12:24) and loyal (1 Kings 1:28–31).

Claim: David “power raped” Bathsheba. This theory suggests Bathsheba did not say “no” to David, but neither did she say “yes.” In other words, she was not truly willing to sleep with him, but he was the king. Those favoring this view point out that King David sends lackeys to collect Bathsheba and bring her to his home, where they have sex the same night. Without question, there is a tremendous imbalance of power between David and Bathsheba. As with the prior scenario, it is *possible* that Bathsheba felt pressure, even fear, and submitted to sex rather than actively sought it.

Further, the unique phrasing of the text seems to deliberately emphasize David's actions and downplay those of Bathsheba. When Nathan eventually [confronts David](#) about his sin, the allegory he uses depicts the guilty party—David—as making a predatory choice to take something that did not belong to him (2 Samuel 12:1–7). The consequences suffered as a result of this event seem to fall entirely on David, as well (2 Samuel 12:10–14).

Conclusion: Read *from* the Bible, not *into* it. There is no question but that the Bible strongly condemns David concerning this incident. There is no sense in which Scripture defends his actions. Nor is there any indication in Scripture that Bathsheba initiated the sin or was considered overtly complicit in it. At the same time, there is nothing in the Bible indicating that David applied force, threats, or violence against Bathsheba.

Rape is an awful subject, and modern discussions of rape often force an awkward distinction. Today's culture has a confusing habit of applying established words to new ideas in order to leverage emotional impact. For example, words like *genius* and *forever* have been applied in so many contexts that the literal meaning of those words is all but forgotten. This is not always done with evil intent; the objective is usually to seize attention or to comment on the morality or immorality of the new idea. However, burdening words with new definitions can blur formerly distinct concepts.

A consequence of this is dilution in the language. When lesser acts are consistently labeled with an extreme term, the original word starts to lose potency. For example, *rape* has a traditional meaning, but some people today claim that “rape” could be any sex for which one feels regret after the fact. Such an application of the word *rape* lessens the impact of the word. As the meaning continues to be diluted, victims of rape, as originally defined, may find less initial sympathy for their claims.

All this is to say we must be extremely careful about saying things such as “David raped Bathsheba.” Based on the historic use of the word *rape*, implying violent, forcible, or threat-coerced sex, the claim that “David raped Bathsheba” is entirely false. Nothing in Scripture hints at such a thing. Use of the word *rape* without extensive context is certain to cause misunderstanding. Worse, it can contribute to dilution of the seriousness of the term *rape* as used in other contexts.

Saying “David took advantage of Bathsheba” is much more accurate. The royal power David wielded and the rapid nature of the encounter argue strongly for that view. It is likely Bathsheba was *submitting* to the experience much more than *seeking* it. Given her era's state of women's rights and David's role as king, there is no question David was in position to apply extraordinary pressure on her.

The least-flattering interpretation one can reasonably apply to Bathsheba is that she relished the attention of a powerful man. But that only vaguely answers why the narrative seems to blame David—and only David—for what happened. The far

more plausible interpretation is that she obeyed the summons of a king and yielded to his desires in a state of vulnerability.

For those reasons, any use of the term *rape* in connection to this incident should be avoided. Words can change their meaning over time, and the concept of *rape* seems to be experiencing such an evolution. For now, however, the word most often evokes a particular act, one that Scripture does not support having occurred. GotQuestions.org

2 Samuel 11:5 The woman conceived; and she sent and told David, and said, "I am pregnant."

BGT 2 Samuel 11:5 καὶ ἡ γαστήρ ἔλαβεν ὄνιον καὶ προσέλασα πᾶγγελον τῷ Δαυὶδ καὶ ἔειπεν ὅτι ἐμὴ ἡ γαστήρ ἔστιν

LXE 2 Samuel 11:5 And the woman conceived; and she sent and told David, and said, I am with child.

KJV 2 Samuel 11:5 And the woman conceived, and sent and told David, and said, I am with child.

NET 2 Samuel 11:5 The woman conceived and then sent word to David saying, "I'm pregnant."

CSB 2 Samuel 11:5 The woman conceived and sent word to inform David: "I am pregnant."

ESV 2 Samuel 11:5 And the woman conceived, and she sent and told David, "I am pregnant."

NIV 2 Samuel 11:5 The woman conceived and sent word to David, saying, "I am pregnant."

NLT 2 Samuel 11:5 Later, when Bathsheba discovered that she was pregnant, she sent David a message, saying, "I'm pregnant."

NRS 2 Samuel 11:5 The woman conceived; and she sent and told David, "I am pregnant."

NJB 2 Samuel 11:5 The woman conceived and sent word to David, 'I am pregnant.'

NAB 2 Samuel 11:5 But the woman had conceived, and sent the information to David, "I am with child."

YLT 2 Samuel 11:5 and the woman conceiveth, and sendeth, and declareth to David, and saith, 'I am conceiving.'

GWN 2 Samuel 11:5 The woman had become pregnant. So she sent someone to tell David that she was pregnant.

BBE 2 Samuel 11:5 And the woman became with child; and she sent word to David that she was with child.

- I am pregnant.: De 22:22 Pr 6:34

Related Passage:

Deuteronomy 22:22+ "If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel.

BATHSHEBA'S TESTIMONY "I AM PREGNANT"

The woman conceived - Why did she conceive? Ultimately who gives children? Clearly God gives children and thus He allowed this to happen to set in play a chain of events which would be catastrophic for David and his family. This passage is somewhat ironic for James writes that when "desire has conceived, it gives birth to sin" (Jas 1:15), so not only did Bathsheba conceive, but David also "conceived" (sin)!

Bathsheba conceiving reminds me of a similar story in one of David's ancestors, Judah (like David also in the line of Messiah) who had sex with a prostitute who turned out to be Tamar (in the line of Messiah) who also became pregnant, God allowing Judah's sin to be found out as in Nu 32:23+ (read Ge 38:18-23, then someone came like Nathan in Ge 38:24-26).

Sin will take you further than you ever wanted to stray!
Cost you more than you ever dreamed you would pay!
Keep you longer than you ever thought you would stay!

This three lined ditty would prove abundantly true in the life of David. When he first gazed and gawked at Bathsheba he had not idea tht he would sand she sent and told David, and said, "I am pregnant." - Why was she pregnant? (alluded to above) - 1 Sa 2:6 says "The LORD kills and makes alive." Ps 127:3 says "Behold, children are a gift of the LORD, The fruit of the womb is a reward." God allowed her to become pregnant to expose David's sin. Numbers 32:23+ (the veritable "*subtitle*" of chapter 11!) says "behold, you have sinned against the LORD, and be sure your sin will find you out." Bathsheba's pregnancy would cause David's sin to be clearly seen by all! And it would send David tumbling into greater and greater sin. Sin virtually always has "babies" (bad pun intended)!

Swindoll writes "No doubt, David and Bathsheba's night of passion was exciting -- stolen waters are sweet! However, the consequences of sin are bitter, and the taste will linger on their lips for a lifetime....Now, let's be absolutely realistic here. We would be foolish to think that there was no pleasure in this encounter between David and Bathsheba. This act carried with it an enormous amount of sensual excitement. Stolen waters are sweet. I think both of them probably took great pleasure in this private moment. He was romantic and handsome . . . she was lonely, beautiful, and flattered . . . both thoroughly enjoyed it. Nothing indicates otherwise. Nor did David force himself upon this woman. It appears to be a one-time-only adulterous affair, a mutual situation that brought mutual satisfaction. Perhaps before midnight she slipped back to her own home, hoping no one noticed. But as the writer of Hebrews says, this represented "the passing pleasure of sin." In fact, the pleasure is gone within a matter of weeks, for Bathsheba "sent and told David, 'I am pregnant.'" ([Ibid](#))

F B Meyer - A message came one day to David from his companion in sin that the results could not be hidden. It made his blood run with hot fever. The law of Moses punished adultery with the death of each of the guilty pair. Instant steps must be taken to veil the sin!

Spurgeon - As soon as ever we are conscious of sin, the right thing is not to begin to reason with the sin, or to wait until we have brought ourselves into a proper state of heart about it, but to go at once and confess the transgression unto the Lord, there and then.

2 Samuel 11:6 Then David sent to Joab, saying, "Send me Uriah the Hittite." So Joab sent Uriah to David.

BGT 2 Samuel 11:6 καὶ πῦρ στείλῃν Δαυὶδ πρὸς Ἰωάβ λῶν πῦρ στείλῃν πρὸς μετὰ τὸν Οὐριαν τὸν Χετταῖον καὶ πῦρ στείλῃν Ἰωάβ τὸν Οὐριαν πρὸς Δαυὶδ

LXE 2 Samuel 11:6 And David sent to Joab, saying, Send me Urias the Chettite; and Joab sent Urias to David.

KJV 2 Samuel 11:6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

NET 2 Samuel 11:6 So David sent a message to Joab that said, "Send me Uriah the Hittite." So Joab sent Uriah to David.

CSB 2 Samuel 11:6 David sent orders to Joab: "Send me Uriah the Hittite." So Joab sent Uriah to David.

ESV 2 Samuel 11:6 So David sent word to Joab, "Send me Uriah the Hittite." And Joab sent Uriah to David.

NIV 2 Samuel 11:6 So David sent this word to Joab: "Send me Uriah the Hittite." And Joab sent him to David.

NLT 2 Samuel 11:6 Then David sent word to Joab: "Send me Uriah the Hittite." So Joab sent him to David.

NRS 2 Samuel 11:6 So David sent word to Joab, "Send me Uriah the Hittite." And Joab sent Uriah to David.

NJB 2 Samuel 11:6 David then sent word to Joab, 'Send me Uriah the Hittite,' whereupon Joab sent Uriah to David.

NAB 2 Samuel 11:6 David therefore sent a message to Joab, "Send me Uriah the Hittite." So Joab sent Uriah to David.

YLT 2 Samuel 11:6 And David sendeth unto Joab, 'Send unto me Uriah the Hittite,' and Joab sendeth Uriah unto David;

GWN 2 Samuel 11:6 Then David sent a messenger to Joab, saying, "Send me Uriah the Hittite." So Joab sent Uriah to David.

BBE 2 Samuel 11:6 And David sent to Joab saying, Send Uriah the Hittite to me. And Joab sent Uriah to David.

Related Passages:

JOAB'S FIRST ATTEMPT AT COVERUP

Then - This is a word that expresses time, and usually describes progression in the narrative. In this context, this "THEN" is especially significant because David had clearly committed adultery and the evidence of his sin was growing day by day! THEN is like a fork in the road in David's heart and mind. One road could have led to confession and repentance, albeit this was a painful, embarrassing road on which he would have to tread. The other road led to concocting a cover-up. Whether he even saw the fork in the road, we will not know down here, but clearly David thought it much less painful to sweep his sin under the rug than to put it under the blood (forgiveness, atonement). THEN describes that moment when David chose to jettison his integrity in lieu of walking a road of hypocrisy and deception.

One sin never abides alone!

Unless, it is immediately confessed.

-- [Brian Bell](#)

David sent to Joab, saying, "Send me Uriah the Hittite." So Joab sent Uriah to David - There is no evidence that David tells Joab why he is to send Uriah. It is notable that the Hittites were one of the seven major peoples of Canaan (Deut 7:1) all of whom were to have been completely annihilated. Clearly Uriah is one Hittite who had been redeemed from the pagan lifestyle and one of David's mighty men (2Sa 23:39, 1Chr 11:41)! And David greatly underestimates the strength of Uriah's character!

David's actions remind us of our first parents Adam and Eve who tried the old "**cover up**" trick, Moses recording "Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings." (Ge 3:7+, cf Pr 28:13+)

Proverbs 6:16-19+ describes 6 things which the LORD hates and David committed several of them "a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that run rapidly to evil, a false witness who utters lies." That's a good summary of David's attempts to cover his sins (plural).

Dr Warren Wiersbe has some excellent words we all need to keep on the "front burner" of our mind so that we have our loins (minds) girded for action (**before**) the next time we are tempted to commit some flagrant, presumptive, abominable sin against our Holy, Holy, Holy God. Wiersbe writes...

BEFORE you yield to temptation

- (1) look back and recall God's goodness to you
- (2) look ahead and remember "the wages of sin"
- (3) look around and think of all the people who may be affected by what you do
- (4) look up and ask God for the strength to say no (1 Cor. 10:13, cf 1Ch 16:11+). (Borrow [With the Word](#))

[Brian Bell](#) has some additional thoughts to protect us from sin...

1. Establish boundaries that keep you out of compromising situations.
2. Don't wait until you're tempted to weigh the consequences of your actions. Consider the consequences ahead of time
3. Invite someone you trust to hold you to your standards
4. Cultivate healthy pursuits that keep your thoughts on things that are honorable & pure & good.
5. Most importantly, cling to the Lord in daily dependence.

2 Samuel 11:7 When Uriah came to him, David asked concerning the welfare of Joab and the people and the state of the war.

BGT 2 Samuel 11:7 κα παραγνεται Ουριας κα εσλθεν πρς ατν κα πηρτησεν Δαυιδ ες ερνην Ιωαβ κα ες ερνην το λαο κα ες ερνην το πολμου

LXE 2 Samuel 11:7 And Urias arrived and went in to him, and David asked him how Joab was, and how the people were, and how the war went on.

KJV 2 Samuel 11:7 And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

NET 2 Samuel 11:7 When Uriah came to him, David asked about how Joab and the army were doing and how the campaign was going.

CSB 2 Samuel 11:7 When Uriah came to him, David asked how Joab and the troops were doing and how the war was going.

ESV 2 Samuel 11:7 When Uriah came to him, David asked how Joab was doing and how the people were doing and how the war was going.

NIV 2 Samuel 11:7 When Uriah came to him, David asked him how Joab was, how the soldiers were and how the war was going.

NLT 2 Samuel 11:7 When Uriah arrived, David asked him how Joab and the army were getting along and how the war was progressing.

NRS 2 Samuel 11:7 When Uriah came to him, David asked how Joab and the people fared, and how the war was going.

NJB 2 Samuel 11:7 When Uriah reached him, David asked how Joab was and how the army was and how the war was going.

NAB 2 Samuel 11:7 When he came, David questioned him about Joab, the soldiers, and how the war was going, and Uriah answered that all was well.

YLT 2 Samuel 11:7 and Uriah cometh unto him, and David asketh of the prosperity of Joab, and of the prosperity of the people, and of the prosperity of the war.

GWN 2 Samuel 11:7 When Uriah arrived, David asked him how Joab and the troops were and how the war was going.

BBE 2 Samuel 11:7 And when Uriah came to him, David put questions to him about how Joab and the people were, and how the war was going.

- how Joab did: Heb. of the peace of Joab, Ge 29:6 37:14 1Sa 17:22

DAVID'S "SMALL TALK" TO BREAK THE ICE

When Uriah came to him, David asked concerning the welfare of Joab and the people and the state of the war- David could have cared less about **Joab** and the **war** effort, for all his efforts now were focused on SELF! That's the nature of the flesh beloved (David's, mine and yours!) - it is very "SELF" protective!

2 Samuel 11:8 Then David said to Uriah, "Go down to your house, and wash your feet." And Uriah went out of the king's house, and a present from the king was sent out after him.

BGT 2 Samuel 11:8 κα επεν Δαυιδ τ Ουρια κατ βηθι ες τν οκν σου κα νψαι το ς πδας σου κα ξλθεν Ουριας ξοκου το βασιλ ως κα ξλθεν πσωατο ρσις το βασιλ ως

LXE 2 Samuel 11:8 And David said to Urias, Go to thy house, and wash thy feet: and Urias departed from the house of the king, and a portion of meat from the king followed him.

KJV 2 Samuel 11:8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

NET 2 Samuel 11:8 Then David said to Uriah, "Go down to your home and relax." When Uriah left the palace,

the king sent a gift to him.

CSB 2 Samuel 11:8 Then he said to Uriah, "Go down to your house and wash your feet." So Uriah left the palace, and a gift from the king followed him.

ESV 2 Samuel 11:8 Then David said to Uriah, "Go down to your house and wash your feet." And Uriah went out of the king's house, and there followed him a present from the king.

NIV 2 Samuel 11:8 Then David said to Uriah, "Go down to your house and wash your feet." So Uriah left the palace, and a gift from the king was sent after him.

NLT 2 Samuel 11:8 Then he told Uriah, "Go on home and relax. " David even sent a gift to Uriah after he had left the palace.

NRS 2 Samuel 11:8 Then David said to Uriah, "Go down to your house, and wash your feet." Uriah went out of the king's house, and there followed him a present from the king.

NJB 2 Samuel 11:8 David then said to Uriah, 'Go down to your house and wash your feet.' Uriah left the palace and was followed by a present from the king's table.

NAB 2 Samuel 11:8 David then said to Uriah, "Go down to your house and bathe your feet." Uriah left the palace, and a portion was sent out after him from the king's table.

YLT 2 Samuel 11:8 And David saith to Uriah, 'Go down to thy house, and wash thy feet;' and Uriah goeth out of the king's house, and there goeth out after him a gift from the king,

GWN 2 Samuel 11:8 "Go home," David said to Uriah, "and wash your feet." Uriah left the royal palace, and the king sent a present to him.

BBE 2 Samuel 11:8 And David said to Uriah, Go down to your house and let your feet be washed. And Uriah went away from the king's house, and an offering from the king was sent after him.

- **go down:** Ps 44:21 Isa 29:15 Lu 12:2 Heb 4:13
- **wash:** Ge 18:4 19:2
- **went out** Ps 12:2 55:21
- **gift** Ge 43:34

DAVID TRIES TO COERCE URIAH TO GO TO BATHSHEBA

Then David said to Uriah, "Go down to your house, and wash your feet."- Wash your feet is an idiomatic way of saying spend some time at home.

And Uriah went out of the king's house, and a present from the king was sent out after him- David even gives him a gift to sweeten the deal. David is hoping Uriah sleeps with his wife and then when she shows her pregnancy, no one would know. There was no DNA testing available to determine the parentage! But God does not need DNA testing!

2 Samuel 11:9 But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house.

BGT 2 Samuel 11:9 κα κοιμθη Ουριας παρ τ θρ το βασιλ ως μετ τ ν δο λων το κυρ ου ατο κα ο κατ βη ε ς τ ν ο κον α το

LXE 2 Samuel 11:9 And Urias slept at the door of the king with the servants of his lord, and went not down to his house.

KJV 2 Samuel 11:9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

NET 2 Samuel 11:9 But Uriah stayed at the door of the palace with all the servants of his lord. He did not go down to his house.

CSB 2 Samuel 11:9 But Uriah slept at the door of the palace with all his master's servants; he did not go down

to his house.

ESV 2 Samuel 11:9 But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house.

NIV 2 Samuel 11:9 But Uriah slept at the entrance to the palace with all his master's servants and did not go down to his house.

NLT 2 Samuel 11:9 But Uriah didn't go home. He slept that night at the palace entrance with the king's palace guard.

NRS 2 Samuel 11:9 But Uriah slept at the entrance of the king's house with all the servants of his lord, and did not go down to his house.

NJB 2 Samuel 11:9 Uriah, however, slept at the palace gate with all his master's bodyguard and did not go down to his house.

NAB 2 Samuel 11:9 But Uriah slept at the entrance of the royal palace with the other officers of his lord, and did not go down to his own house.

YLT 2 Samuel 11:9 and Uriah lieth down at the opening of the king's house, with all the servants of his lord, and hath not gone down unto his house.

GWN 2 Samuel 11:9 But Uriah slept at the entrance of the royal palace among his superior's mercenaries. He didn't go home.

BBE 2 Samuel 11:9 But Uriah took his rest at the door of the king's house, with all the servants of his lord, and did not go down to his house.

- Job 5:12-14 Pr 21:30

URIAH'S LOYALTY FOILS DAVID'S RUSE

A ruse is an action intended to deceive someone; a trick.

But - This is another strategic term of contrast in David's life! It usually marks a change of direction in the text or story. In this case David had charged Uriah to spend time at home, but Uriah "changed the desired direction" of David's deceptive plan and failed to cooperate.

Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house Uriah is loyal to David who is sinned against him!

2 Samuel 11:10 Now when they told David, saying, "Uriah did not go down to his house," David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?"

BGT 2 Samuel 11:10 καὶ νγγειλαν τ Δαυιδ λ γοντες τι ο κατ βη Ουριας ες τ ν ο κον α το κα ε πεν Δαυιδ πρς Ουριαν ο χ ξ δο σ ρχ τ τι ο κατ βης ες τ ν ο κ ν σου

LXE 2 Samuel 11:10 And they brought David word, saying, Urias has not gone down to his house. And David said to Urias, Art thou not come from a journey? why hast thou not gone down to thy house?

KJV 2 Samuel 11:10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?

NET 2 Samuel 11:10 So they informed David, "Uriah has not gone down to his house." So David said to Uriah, "Haven't you just arrived from a journey? Why haven't you gone down to your house?"

CSB 2 Samuel 11:10 When it was reported to David, "Uriah didn't go home," David questioned Uriah, "Haven't you just come from a journey? Why didn't you go home?"

ESV 2 Samuel 11:10 When they told David, "Uriah did not go down to his house," David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?"

NIV 2 Samuel 11:10 When David was told, "Uriah did not go home," he asked him, "Haven't you just come from a distance? Why didn't you go home?"

NLT 2 Samuel 11:10 When David heard that Uriah had not gone home, he summoned him and asked, "What's the matter? Why didn't you go home last night after being away for so long?"

NRS 2 Samuel 11:10 When they told David, "Uriah did not go down to his house," David said to Uriah, "You have just come from a journey. Why did you not go down to your house?"

NJB 2 Samuel 11:10 This was reported to David; 'Uriah', they said 'has not gone down to his house.' So David asked Uriah, 'Haven't you just arrived from the journey? Why didn't you go down to your house?'

NAB 2 Samuel 11:10 David was told that Uriah had not gone home. So he said to Uriah, "Have you not come from a journey? Why, then, did you not go down to your house?"

YLT 2 Samuel 11:10 And they declare to David, saying, 'Uriah hath not gone down unto his house;' and David saith unto Uriah, 'Hast thou not come from a journey? wherefore hast thou not gone down unto thy house?'

GWN 2 Samuel 11:10 When they told David, "Uriah didn't go home," David asked Uriah, "Didn't you just come from a journey? Why didn't you go home?"

BBE 2 Samuel 11:10 And when word was given to David that Uriah had not gone down to his house, David said to Uriah, Have you not come from a journey? why did you not go down to your house?

DAVID DISCOVERS COVER-UP IS UNSUCCESSFUL

Now when they told David, saying, "Uriah did not go down to his house," David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?" - David is surely a bit puzzled at why a war weary soldier would not seek some rest time with his beautiful wife. As stated above, David has underestimated the character of Uriah.

2 Samuel 11:11 Uriah said to David, "The ark and Israel and Judah are staying in temporary shelters, and my lord Joab and the servants of my lord are camping in the open field. Shall I then go to my house to eat and to drink and to lie with my wife? By your life and the life of your soul, I will not do this thing."

BGT 2 Samuel 11:11 κα ε πεν Ουριας πρ ς Δαυιδ κιβωτ ς κα Ισραηλ κα Ιουδας κατοικο σιν ν σκηνα ς κα κ ρι ς μου Ιωαβ κα ο δο λοι το κυρ ου μου π πρ σωπον το γρο παρεμβ λλουσιν κα γ ε σελε σομαι ε ς τ ν ο κ ν μου φαγε ν κα πιε ν κα κοιμηθ ναι μετ τ ς γυναικ ς μου π ς ζ ψυχ σου ε ποι σω τ μα το το

LXE 2 Samuel 11:11 And Urias said to David, The ark, and Israel, and Juda dwell in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; and shall I go into my house to eat and drink, and lie with my wife? how should I do this? as thy soul lives, I will not do this thing.

KJV 2 Samuel 11:11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

NET 2 Samuel 11:11 Uriah replied to David, "The ark and Israel and Judah reside in temporary shelters, and my lord Joab and my lord's soldiers are camping in the open field. Should I go to my house to eat and drink and have marital relations with my wife? As surely as you are alive, I will not do this thing!"

CSB 2 Samuel 11:11 Uriah answered David, "The ark, Israel, and Judah are dwelling in tents, and my master Joab and his soldiers are camping in the open field. How can I enter my house to eat and drink and sleep with my wife? As surely as you live and by your life, I will not do this!"

ESV 2 Samuel 11:11 Uriah said to David, "The ark and Israel and Judah dwell in booths, and my lord Joab and the servants of my lord are camping in the open field. Shall I then go to my house, to eat and to drink and to lie with my wife? As you live, and as your soul lives, I will not do this thing."

NIV 2 Samuel 11:11 Uriah said to David, "The ark and Israel and Judah are staying in tents, and my master Joab and my lord's men are camped in the open fields. How could I go to my house to eat and drink and lie with my wife? As surely as you live, I will not do such a thing!"

NLT 2 Samuel 11:11 Uriah replied, "The Ark and the armies of Israel and Judah are living in tents, and Joab and my master's men are camping in the open fields. How could I go home to wine and dine and sleep with my wife? I swear that I would never do such a thing."

NRS 2 Samuel 11:11 Uriah said to David, "The ark and Israel and Judah remain in booths; and my lord Joab and the servants of my lord are camping in the open field; shall I then go to my house, to eat and to drink, and to lie with my wife? As you live, and as your soul lives, I will not do such a thing."

NJB 2 Samuel 11:11 To which Uriah replied, 'The ark, Israel and Judah are lodged in huts; my master Joab and my lord's guards are camping in the open. Am I to go to my house, then, and eat and drink and sleep with my wife? As Yahweh lives, and as you yourself live, I shall do no such thing!'

NAB 2 Samuel 11:11 Uriah answered David, "The ark and Israel and Judah are lodged in tents, and my lord Joab and your majesty's servants are encamped in the open field. Can I go home to eat and to drink and to sleep with my wife? As the LORD lives and as you live, I will do no such thing."

YLT 2 Samuel 11:11 And Uriah saith unto David, 'The ark, and Israel, and Judah, are abiding in booths, and my lord Joab, and the servants of my lord, on the face of the field are encamping; and I -- I go in unto my house to eat and to drink, and to lie with my wife! -- thy life, and the life of thy soul -- if I do this thing.'

GWN 2 Samuel 11:11 Uriah answered David, "The ark and the army of Israel and Judah are in temporary shelters, and my commander Joab and Your Majesty's mercenaries are living in the field. Should I then go to my house to eat and drink and go to bed with my wife? I solemnly swear, as sure as you're living, I won't do this!"

BBE 2 Samuel 11:11 And Uriah said to David, Israel and Judah with the ark are living in tents, and my lord Joab and the other servants of my lord are sleeping in the open field; and am I to go to my house and take food and drink, and go to bed with my wife? By the living Lord, and by the life of your soul, I will not do such a thing.

- The ark: 2Sa 7:2,6 1Sa 4:4 14:18
- my lord: 2Sa 20:6 Mt 10:24,25 Joh 13:14 1Co 9:25-27 2Ti 2:3,4,12 Heb 12:1,2
- shall I then: Isa 22:12-14
- as thou livest: 2Sa 14:19 1Sa 1:26 17:55 20:3 25:26

URIAH'S INTEGRITY REBUKES DAVID'S LACK OF!

Uriah said to David, "The ark and Israel and Judah are staying in temporary shelters and my lord Joab and the servants of my lord are camping in the open field. - Note that Uriah's description could imply that the ark went into battle against the Ammonites and was in a temporary shelter. However since it was in a "temporary shelter" in Jerusalem, that may have been Uriah's intent. In any event Uriah is showing David that he commiserates with those on the frontline. One can only imagine the sense of shame that must have come over David at the explanation of Uriah! Or perhaps he was not ashamed, because by this time in the progression of his sin and cover-up his conscience was too insensitive to even feel remorse! Woe!

"Oh, what a tangled web we weave,
When first we practice to deceive!"
--Sir Walter Scott (1808)

Swindoll comments that "David, the commander in chief, is rebuked by the integrity of a soldier-- a man who is completely committed to the nation, to his king, and to the Lord." ([Ibid](#))

Walton - The presence of the ark of the covenant (v. 11) with the army suggests that they were engaged in a form of "holy war" and therefore special restrictions may have been imposed on the military (see the mass circumcision of the men prior to the beginning of the conquest in Josh 5:4-8 and the purity rites required of encamped soldiers in Deut 23:9-11 and 1 Sam 21:5)....Uriah's insistence on maintaining his ritual purity by sleeping in the guard barracks forced David to take more drastic measures. ([IVP Background Commentary](#))

Shall I then go to my house to eat and to drink and to lie with my wife? By your life and the life of your soul, I will not do this thing - Uriah now utters what is essentially an oath of allegiance to David. The irony is amazing (and sad)!

Related Resources:

■ [SPECIAL TOPIC: THE ARK OF THE COVENANT](#)

2 Samuel 11:12 Then David said to Uriah, "Stay here today also, and tomorrow I will let you go." So Uriah remained in Jerusalem that day and the next.

BGT 2 Samuel 11:12 κα ε πεν Δαυιδ πρ ς Ουριαν κ θισον ντα θα κα γε σ μερον κα α ριον ξαποστελ σε κα κ θισεν Ουριας ν Ιερουσαλημ ν τ μ ρ κε ν κα τ πα ριον

LXE 2 Samuel 11:12 And David said to Urias, Remain here to-day also, and to-morrow I will let thee go. So Urias remained in Jerusalem that day and the day following.

KJV 2 Samuel 11:12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

NET 2 Samuel 11:12 So David said to Uriah, "Stay here another day. Tomorrow I will send you back." So Uriah stayed in Jerusalem both that day and the following one.

CSB 2 Samuel 11:12 "Stay here today also," David said to Uriah, "and tomorrow I will send you back." So Uriah stayed in Jerusalem that day and the next.

ESV 2 Samuel 11:12 Then David said to Uriah, "Remain here today also, and tomorrow I will send you back." So Uriah remained in Jerusalem that day and the next.

NIV 2 Samuel 11:12 Then David said to him, "Stay here one more day, and tomorrow I will send you back." So Uriah remained in Jerusalem that day and the next.

NLT 2 Samuel 11:12 "Well, stay here today," David told him, "and tomorrow you may return to the army." So Uriah stayed in Jerusalem that day and the next.

NRS 2 Samuel 11:12 Then David said to Uriah, "Remain here today also, and tomorrow I will send you back." So Uriah remained in Jerusalem that day. On the next day,

NJB 2 Samuel 11:12 David then said to Uriah, 'Stay on here today; tomorrow I shall send you off.' So Uriah stayed that day in Jerusalem.

NAB 2 Samuel 11:12 Then David said to Uriah, "Stay here today also, I shall dismiss you tomorrow." So Uriah remained in Jerusalem that day. On the day following,

YLT 2 Samuel 11:12 And David saith unto Uriah, 'Abide in this place also to-day, and to-morrow I send thee away;' and Uriah abideth in Jerusalem, on that day, and on the morrow,

GWN 2 Samuel 11:12 David said to Uriah, "Then stay here today, and tomorrow I'll send you back." So Uriah stayed in Jerusalem that day and the next.

BBE 2 Samuel 11:12 And David said to Uriah, Be here today, and after that I will let you go. So Uriah was in Jerusalem that day and the day after.

■ Jer 2:22,23,37

**DAVID DELAYS URIAH'S RETURN
TO TRY A SECOND COVERUP**

Then David said to Uriah, "Stay here today also, and tomorrow I will let you go." So Uriah remained in Jerusalem that day and the next - David's cover-up is failing and David is becoming desperate and surely beginning to panic! Desperate times call for desperate measures, so now David moves to "Plan B" in the next verse.

Solomon's warning words had not yet been written but the principle would still prove true in David's life, Solomon writing "He who conceals his transgressions will not prosper, But he who confesses and forsakes them will find compassion." (Pr 28:13+) It would be several months before Nathan would teach David the truth in the second part of the verse!

2 Samuel 11:13 Now David called him, and he ate and drank before him, and he made him drunk; and in the evening he

BGT 2 Samuel 11:13 κα κλεσεν α τ ν Δαυιδ κα φαγεν ν πιον α το κα πινεν κα μ θυσεν α τ ν κα ξ λθεν σπ ρας το κοιμηθ ναι π τ ς κο της α το μετ τ ν δο λων το κυρ ου α το κα ε ς τ ν ο κον α το ο κατ βη

LXE 2 Samuel 11:13 And David called him, and he ate before him and drank, and he made him drunk: and he went out in the evening to lie upon his bed with the servants of his lord, and went not down to his house.

KJV 2 Samuel 11:13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

NET 2 Samuel 11:13 Then David summoned him. He ate and drank with him, and got him drunk. But in the evening he went out to sleep on his bed with the servants of his lord; he did not go down to his own house.

CSB 2 Samuel 11:13 Then David invited Uriah to eat and drink with him, and David got him drunk. He went out in the evening to lie down on his cot with his master's servants, but he did not go home.

ESV 2 Samuel 11:13 And David invited him, and he ate in his presence and drank, so that he made him drunk. And in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house.

NIV 2 Samuel 11:13 At David's invitation, he ate and drank with him, and David made him drunk. But in the evening Uriah went out to sleep on his mat among his master's servants; he did not go home.

NLT 2 Samuel 11:13 Then David invited him to dinner and got him drunk. But even then he couldn't get Uriah to go home to his wife. Again he slept at the palace entrance with the king's palace guard.

NRS 2 Samuel 11:13 David invited him to eat and drink in his presence and made him drunk; and in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house.

NJB 2 Samuel 11:13 The next day, David invited him to eat and drink in his presence and made him drunk. In the evening, Uriah went out and bedded down with his master's bodyguard, but did not go down to his house.

NAB 2 Samuel 11:13 David summoned him, and he ate and drank with David, who made him drunk. But in the evening he went out to sleep on his bed among his lord's servants, and did not go down to his home.

YLT 2 Samuel 11:13 and David calleth for him, and he eateth before him, and drinketh, and he causeth him to drink, and he goeth out in the evening to lie on his couch with the servants of his lord, and unto his house he hath not gone down.

GWN 2 Samuel 11:13 David summoned him, ate and drank with him, and got him drunk. But that evening Uriah went to lie down on his bed among his superior's mercenaries. He didn't go home.

BBE 2 Samuel 11:13 And when David sent for him, he took meat and drink with him, and David made him the worse for drink: and when evening came, he went to rest on his bed with the servants of his lord, but he did not go down to his house.

- **he made him drunk:** Ge 19:32-35 Ex 32:21 Hab 2:15
- **with his lord's servants:** 2Sa 11:9

DAVID ATTEMPTS INEBRIATION TO COVER HIS SIN

Now David called him, and he ate and drank before him, and he made him drunk; and in the evening he went out to lie on his bed with his lord's servants, but he did not go down to his house - David's second malicious attempt to get Uriah to sleep with his wife fails miserably! Uriah may be drunk but still remains loyal to David and to his duty as a soldier.

Utley has an interesting note - Apparently Uriah viewed this battle as "holy war" and knew the requirements of Deut. 23:9-11; 1 Sam. 21:5. He was a faithful convert to the Mosaic covenant of YHWH.

Uriah drunk proved to be a better man than David sober!
-- Warren Wiersbe

2 Samuel 11:14 Now in the morning David wrote a letter to Joab and sent it by the hand of Uriah.

BGT 2 Samuel 11:14 καὶ γένητο πρωὶ καὶ γράψεν Δαυὶδ βιβλὸν πρὸς Ἰωάβ καὶ πέσκειεν ἐν χειρὶ Οὐρίου

LXE 2 Samuel 11:14 And the morning came, and David wrote a letter to Joab, and sent it by the hand of Urias.

KJV 2 Samuel 11:14 And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

NET 2 Samuel 11:14 In the morning David wrote a letter to Joab and sent it with Uriah.

CSB 2 Samuel 11:14 The next morning David wrote a letter to Joab and sent it with Uriah.

ESV 2 Samuel 11:14 In the morning David wrote a letter to Joab and sent it by the hand of Uriah.

NIV 2 Samuel 11:14 In the morning David wrote a letter to Joab and sent it with Uriah.

NLT 2 Samuel 11:14 So the next morning David wrote a letter to Joab and gave it to Uriah to deliver.

NRS 2 Samuel 11:14 In the morning David wrote a letter to Joab, and sent it by the hand of Uriah.

NJB 2 Samuel 11:14 Next morning David wrote a letter to Joab and sent it by Uriah.

NAB 2 Samuel 11:14 The next morning David wrote a letter to Joab which he sent by Uriah.

YLT 2 Samuel 11:14 And it cometh to pass in the morning, that David writeth a letter unto Joab, and sendeth by the hand of Uriah;

GWN 2 Samuel 11:14 In the morning David wrote a letter to Joab and sent it with Uriah.

BBE 2 Samuel 11:14 Now in the morning, David gave Uriah a letter to take to Joab.

- wrote a letter: 1Ki 21:8-10 Ps 19:13 52:2 62:9 Jer 9:1-4 17:9 Mic 7:3-5

DESPERATE DAVID BEGINS HIS THIRD ATTEMPT TO COVER SIN

Now - This is a very significant time phrase, for it marks David's deception and cover-up crossing the line from bad to worse. As Swindoll says "He can steal the man's wife, but he can't manipulate the woman's husband. Uriah will not cooperate. So David, in greater panic, escalates his plot to the next level." (Ibid)

In the morning David wrote a letter to Joab and sent it by the hand of Uriah- This was a **morning**, that David would live to regret and play over in his mind for months to come during which he refused to confess his sin (cf Ps 32:3-4+). David has no **scruples** by this time. His flesh is in full control mode, so that he even has the gall to have Uriah carry his own death warrant to Joab!

THOUGHT - We can hardly believe David is this callous, but this is the hardening effect of sin on David's (and our) heart! Don't be deceived! Sin hardens! (See R C Sproul's [related devotional below](#))

F B Meyer - There was no alternative but that he should die; for dead men tell no tales. If a child was to be born, Uriah's lips, at least, should not be able to disown it. He bore to Joab, all unwitting, the letter which was his own death-warrant. Joab must have laughed to himself when he got it. "This master of mine can sing psalms with the best; but when he wants a piece of dirty work done, he must come to me. He wants to rid himself of Uriah I wonder why? Well, I'll help him to it. At any rate, he will not be able to say another word to me about Abner. I shall be able to do almost as I will. He will be in my power henceforth." ([DAVID: SHEPHERD, PSALMIST, KING - THE SIN OF HIS LIFE -2 Samuel 6-19](#))

Walton - As a story element, having a victim deliver his own death warrant is found in folklore from many cultures (see the Iliad, where the story is reported of Bellerophon, who, falsely accused, carried his own death warrant to the king of Lycia), but this is the only occurrence in the Bible.

TSK Note - It was resolved in David's breast that Uriah must die--that innocent, valiant, and gallant man, who was ready to sacrifice his life for the honour of his prince; and, worse than all, by being himself made the bearer of letters to Joab which prescribed the mode by which he was to be murdered. This was the greatest treachery and villany on the part of David; while Joab appears to enter as fully upon the execution of the murder, being perhaps pleased to have this opportunity of further enthralling his king, and

thus increasing his own power.

R C Sproul - Avoiding a Hardened Conscience - We are warned not to allow ourselves to become hardened, because if we look at the whole concept of hardening in its biblical perspective, we see that something happens to us through repeated sins. Our consciences become seared. The more we commit a particular sin, the less remorse we feel from it. Our hearts are recalcitrant through repeated disobedience.

When God hardens the heart, all He does is step away and stop striving with us. For example, the first time I commit a particular sin, my conscience bothers me. In His grace, God is convicting me of that evil. God is intruding into my life, trying to persuade me to stop this wickedness. If He wants to harden me, all He has to do is to stop rebuking me, stop nudging me, and just give me enough rope to hang myself.

We see in Scripture that when God hardens hearts, He does not force people to sin; rather, He gives them their freedom to exercise the evil of their own desires (James 1:13–15+).

Coram Deo - Pray this prayer with the psalmist David: "Search me, O God, and know my heart; try me, and know my anxieties; and see if there is any wicked way in me, and lead me in the way everlasting" (Ps. 139:23–24+).

2 Samuel 11:15 He had written in the letter, saying, "Place Uriah in the front line of the fiercest battle and withdraw from him, so that he may be struck down and die."

BGT 2 Samuel 11:15 καὶ γράψεν ἐν τῇ βιβλῇ λέγων ἐς γὰρ ἐστὶν Οὐρίαν ἵνα ἴσται ἐν τῇ μέσῃ τοῦ πολέμου τοῦ κραταίου καὶ ποστραφῇ σέθεν πρὸς πίσθεν αὐτοῦ καὶ πληγῇ σέται καὶ ποθανεῖται

LXE 2 Samuel 11:15 And he wrote in the letter, saying, Station Urias in front of the severe part of the fight, and retreat from behind him, so shall he be wounded and die.

KJV 2 Samuel 11:15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

NET 2 Samuel 11:15 In the letter he wrote: "Station Uriah in the thick of the battle and then withdraw from him so he will be cut down and killed."

CSB 2 Samuel 11:15 In the letter he wrote: Put Uriah at the front of the fiercest fighting, then withdraw from him so that he is struck down and dies.

ESV 2 Samuel 11:15 In the letter he wrote, "Set Uriah in the forefront of the hardest fighting, and then draw back from him, that he may be struck down, and die."

NIV 2 Samuel 11:15 In it he wrote, "Put Uriah in the front line where the fighting is fiercest. Then withdraw from him so he will be struck down and die."

NLT 2 Samuel 11:15 The letter instructed Joab, "Station Uriah on the front lines where the battle is fiercest. Then pull back so that he will be killed."

NRS 2 Samuel 11:15 In the letter he wrote, "Set Uriah in the forefront of the hardest fighting, and then draw back from him, so that he may be struck down and die."

NJB 2 Samuel 11:15 In the letter he wrote, 'Put Uriah out in front where the fighting is fiercest and then fall back, so that he gets wounded and killed.'

NAB 2 Samuel 11:15 In it he directed: "Place Uriah up front, where the fighting is fierce. Then pull back and leave him to be struck down dead."

YLT 2 Samuel 11:15 and he writeth in the letter, saying, 'Place ye Uriah over-against the front of the severest battle, and ye have turned back from after him, and he hath been smitten, and hath died.'

GWN 2 Samuel 11:15 In the letter he wrote, "Put Uriah on the front line where the fighting is heaviest. Then abandon him so that he'll be struck down and die."

BBE 2 Samuel 11:15 And in the letter he said, Take care to put Uriah in the very front of the line, where the fighting is most violent, and go back from him, so that he may be overcome and put to death.

- **Place Uriah in the front line of the fiercest battle** 2Sa 11:17 1Sa 18:17,21,25 Ps 51:4,14 Jer 20:13
- and die: 2Sa 12:9

WHAT A TANGLED WEB WE WEAVE WHEN WE SEEK TO DECEIVE

He had written in the letter, saying, "Place Uriah in the front line of the fiercest battle and withdraw from him, so that(term of purpose) **he may be struck down and die** - David's letter of doom, signed, sealed (it had to be sealed so Uriah could not read it!) and ready to be delivered! How utterly ironic that David trusted Uriah not to open the letter calling for his own death!!! David had clearly thought about how to kill Uriah and here was the "perfect" plan so that Uriah's death could not be directly linked to King David. Oh, how wrong he would prove to be! David is so deeply into his sin, his conscience so hardened, that he may even be falsely rationalizing that "if Israel's enemies kill Uriah at least this man's blood is not on my hands." If so, he was dead wrong (no pun intended). But that's what sin does -- it clouds and confuses our mind, so that we begin to "call evil good, and good evil....substitute darkness for light and light for darkness... (and) substitute bitter for sweet, and sweet for bitter!" (Isa 5:20+). At this moment, David was thinking like those in the book of Judges, for he had no King in his heart (see Ro 6:12+ for his "king"), but was doing that which was right in his **own** eyes to protect his **own** skin (Jdg 21:25+)!

A W Pink points out "How fickle is poor human nature. **David's heart smote him when he cut off Saul's skirt**, yet later he deliberately planned murder of Uriah!....Behold how callous the heart will become once the strivings of conscience are discarded."

Matthew Henry says it well, "That innocent, valiant, and gallant man, who is ready to die for his prince's honor, must die by his prince's hand"

Utley - This premeditated murder of Uriah also involved the death of other innocent Israeli soldiers (cf. 2Sa 11:17-20). Oh my, the sin of the king involved (1) the compromise of the army leaders and elite soldiers (2) the death of innocent men, in v. 16 they are called "valiant men" and (3) compromise of the morality of the messengers (2Sa 11:4, 2Sa 11:19-25).

2 Samuel 11:16 So it was as Joab kept watch on the city, that he put Uriah at the place where he knew there were valiant men.

BGT 2 Samuel 11:16 καὶ γένθη τὸ φυλᾶσαι ἰωάβ πρὸ τῆς πόλεως καὶ ἐθηκεν τὸν Οὐριαν ἐς τὴν πόλιν ὅδε τι νῆρες οὖν μεως κε

LXE 2 Samuel 11:16 And it came to pass while Joab was watching against the city, that he set Urias in a place where he knew that valiant men were.

KJV 2 Samuel 11:16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

NET 2 Samuel 11:16 So as Joab kept watch on the city, he stationed Uriah at the place where he knew the best enemy soldiers were.

CSB 2 Samuel 11:16 When Joab was besieging the city, he put Uriah in the place where he knew the best enemy soldiers were.

ESV 2 Samuel 11:16 And as Joab was besieging the city, he assigned Uriah to the place where he knew there were valiant men.

NIV 2 Samuel 11:16 So while Joab had the city under siege, he put Uriah at a place where he knew the strongest defenders were.

NLT 2 Samuel 11:16 So Joab assigned Uriah to a spot close to the city wall where he knew the enemy's strongest men were fighting.

NRS 2 Samuel 11:16 As Joab was besieging the city, he assigned Uriah to the place where he knew there were valiant warriors.

NJB 2 Samuel 11:16 Joab, then besieging the city, stationed Uriah at a point where he knew that there would be tough fighters.

NAB 2 Samuel 11:16 So while Joab was besieging the city, he assigned Uriah to a place where he knew the defenders were strong.

YLT 2 Samuel 11:16 And it cometh to pass in Joab's watching of the city, that he appointeth Uriah unto the place where he knew that valiant men are;

GWN 2 Samuel 11:16 Since Joab had kept the city under observation, he put Uriah at the place where he knew the experienced warriors were.

BBE 2 Samuel 11:16 So while Joab was watching the town, he put Uriah in the place where it was clear to him the best fighters were.

- he assigned: 2Sa 11:21 3:27 20:9,10 1Sa 22:17-19 1Ki 2:5,31-34 21:12-14 2Ki 10:6 Pr 29:12 Ho 5:11 Ac 5:29

JOAB'S ROLE IN URIAH'S MURDER

So - For this reason. Therefore. Term of conclusion, the conclusion based on David's instructions in the evil letter.

Swindoll writes "When Uriah handed over the message on the battlefield and Joab read it, guess who put two and two together. Joab was no fool. I have a sneaking suspicion he figured the whole thing out in a few milliseconds. A panic-stricken king and a ruthless warrior on the battlefield makes for disaster. Unfortunately, innocent Uriah was doomed." (Borrow [David: A Man of Passion, A Man of Destiny](#))

It was as Joab kept watch on the city, that he put Uriah at the place where he knew there were valiant men NLT = "So Joab assigned Uriah to a spot close to the city wall where he knew the enemy's strongest men were fighting." Joab becomes an accomplice to Uriah's murder! And to make it look especially "accidental" Joab makes sure there are other **valiant men** around Uriah. Joab is fully involved in this evil deed!

It's too bad David had not read Charles Spurgeon who said "God does not allow his children to sin successfully."

2 Samuel 11:17 The men of the city went out and fought against Joab, and some of the people among David's servants fell; and Uriah the Hittite also died.

BGT 2 Samuel 11:17 καὶ ἔλθον οἱ ἄνδρες τῆς πόλεως καὶ πολέμουν μετὰ Ἰωαβ καὶ πέσαν κτὸ λαὸς κτὶν δοῦλων Δαυὶδ καὶ πῦθνεν καὶ γε Οὐριάς Χετταῖος

LXE 2 Samuel 11:17 And the men of the city went out, and fought with Joab: and some of the people of the servants of David fell, and Urias the Chettite died also.

KJV 2 Samuel 11:17 And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

NET 2 Samuel 11:17 When the men of the city came out and fought with Joab, some of David's soldiers fell in battle. Uriah the Hittite also died.

CSB 2 Samuel 11:17 Then the men of the city came out and attacked Joab, and some of the men from David's soldiers fell in battle; Uriah the Hittite also died.

ESV 2 Samuel 11:17 And the men of the city came out and fought with Joab, and some of the servants of David among the people fell. Uriah the Hittite also died.

NIV 2 Samuel 11:17 When the men of the city came out and fought against Joab, some of the men in David's army fell; moreover, Uriah the Hittite died.

NLT 2 Samuel 11:17 And when the enemy soldiers came out of the city to fight, Uriah the Hittite was killed along with several other Israelite soldiers.

NRS 2 Samuel 11:17 The men of the city came out and fought with Joab; and some of the servants of David among the people fell. Uriah the Hittite was killed as well.

NJB 2 Samuel 11:17 The people of the city sallied out and engaged Joab; there were casualties in the army, among David's guards, and Uriah the Hittite was killed as well.

NAB 2 Samuel 11:17 When the men of the city made a sortie against Joab, some officers of David's army fell, and among them Uriah the Hittite died.

YLT 2 Samuel 11:17 and the men of the city go out and fight with Joab, and there fall some of the people, of the servants of David; and there dieth also Uriah the Hittite.

GWN 2 Samuel 11:17 The men of the city came out and fought Joab. Some of the people, namely, some of David's mercenaries, fell and died-including Uriah the Hittite.

BBE 2 Samuel 11:17 And the men of the town went out and had a fight with Joab: and a number of David's men came to their death in the fight, and with them Uriah the Hittite.

- there fell: 2Sa 12:9 Ps 51:14

Related Passage:

1 Kings 15:4-5 But for David's sake the LORD his God gave him a lamp in Jerusalem, to raise up his son after him and to establish Jerusalem; because David did what was right in the sight of the LORD, and had not turned aside from anything that He commanded him all the days of his life, except in the case of Uriah the Hittite.

THE THIRD ATTEMPT TO COVER SIN SUCCEEDS

The men of the city went out and fought against Joab, and some of the people among David's servants fell; and Uriah the Hittite also died - God could have protected Uriah and even foiled the third attempt by David to cover up his sin, but He allows this valiant, loyal man to die. David now is not only an adulterer but also a murderer. In fact if one looks at the list of the 10 Commandments, David has essentially broken all ten!

2 Samuel 11:18 Then Joab sent and reported to David all the events of the war.

JOAB'S REPORT TO DAVID

Then Joab sent and reported to David all the events of the war - Under the guise of stating this report was about all the events of the war, clearly this report was about one event in the war, the successful murder of Uriah! Joab's entanglement in David's web of sin continues.

2 Samuel 11:19 He charged the messenger, saying, "When you have finished telling all the events of the war to the king,

JOAB'S CHARGE TO THE MESSENGER

He charged the messenger, saying, "When you have finished telling all the events of the war to the king

2 Samuel 11:20 and if it happens that the king's wrath rises and he says to you, 'Why did you go so near to the city to fight? Did you not know that they would shoot from the wall?

JOAB PREPARES MESSENGER FOR KING'S ACT OF ANGER

and if it happens that the king's wrath rises and he says to you, 'Why did you go so near to the city to fight? Did you not know that they would shoot from the wall - David demonstrating (fake) anger would be seen by the messenger and his servants as evidence of his genuine concern, but this was simply a final piece in his coverup so that no suspicions would be aroused against him.

2 Samuel 11:21 'Who struck down Abimelech the son of Jerubbesheth? Did not a woman throw an upper millstone on him from the wall so that he died at Thebez? Why did you go so near the wall?'--then you shall say, 'Your servant Uriah the Hittite is dead also.'"

KJV 2 Samuel 11:21 Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

NET 2 Samuel 11:21 Who struck down Abimelech the son of Jerub-Besheth? Didn't a woman throw an upper millstone down on him from the wall so that he died in Thebez? Why did you go so close to the wall?' just say to him, 'Your servant Uriah the Hittite is also dead.'"

CSB 2 Samuel 11:21 At Thebez, who struck Abimelech son of Jerubbesheth? Didn't a woman drop an upper millstone on him from the top of the wall so that he died? Why did you get so close to the wall? '-- then say, 'Your servant Uriah the Hittite is dead also.'"

ESV 2 Samuel 11:21 Who killed Abimelech the son of Jerubbesheth? Did not a woman cast an upper millstone on him from the wall, so that he died at Thebez? Why did you go so near the wall?' then you shall say, 'Your servant Uriah the Hittite is dead also.'"

NIV 2 Samuel 11:21 Who killed Abimelech son of Jerub-Besheth? Didn't a woman throw an upper millstone on him from the wall, so that he died in Thebez? Why did you get so close to the wall?' If he asks you this, then say to him, 'Also, your servant Uriah the Hittite is dead.' "

NLT 2 Samuel 11:21 Wasn't Abimelech son of Gideon killed at Thebez by a woman who threw a millstone down on him from the wall? Why would you get so close to the wall?' Then tell him, 'Uriah the Hittite was killed, too.' "

NRS 2 Samuel 11:21 Who killed Abimelech son of Jerubbaal? Did not a woman throw an upper millstone on him from the wall, so that he died at Thebez? Why did you go so near the wall?' then you shall say, 'Your servant Uriah the Hittite is dead too.'"

NJB 2 Samuel 11:21 Who killed Abimelech son of Jerubbaal? Wasn't it a woman who dropped a millstone on him from the ramparts, causing his death at Thebez? Why did you go near the ramparts?" you are to say, "Your servant Uriah the Hittite is dead too." ' "

- **Abimelech:** Jdg 9:53
- **Jerubbesheth:** Jdg 6:32 7:1, Jerubbaal
- **Your servant:** 2Sa 3:27,34 Ps 39:8 Isa 14:10 Eze 16:51,52

JOAB EVEN USES SCRIPTURE TO JUSTIFY DAVID'S FACADE OF ANGER

Who struck down Abimelech the son of Jerubbesheth? Did not a woman throw an upper millstone on him from the wall so that he died at Thebez? Why did you go so near the wall?'--then you shall say, 'Your servant Uriah the Hittite is dead also - Finally Joab specifies that the messenger is to tell David that Uriah is dead. This might seem slightly suspicious because other valiant men had been killed around Uriah, so why specifically designate his name?

Swindoll writes "Joab knows Uriah, probably knew of his beautiful wife as well as his family. He also knows David. He knows what David really wants to hear. So when he sends the report back to the king, he says, "Tell him, 'Mission accomplished. I did the deed.'" After that, guess who has the tools for blackmail. Right, Joab has the king right where he wants him, and one day he'll rise up and make David rue the day he made that decision. So he set up Uriah to be killed. The messenger came to the king from the battlefield, and David listened with bated breath for one statement. Finally he hears what he's been waiting for." (Borrow [David: A Man of Passion, A Man of Destiny](#))

2 Samuel 11:22 So the messenger departed and came and reported to David all that Joab had sent him to tell.

Lexham English Septuagint (the translators have incorporated the previous text into this passage implying

that David faked being very angry at Joab.) And Joab's messengers went to the king in Jerusalem and he arrived and reported to David everything that Joab told him, all the news of the battle. And David was provoked against Joab and said to the messenger, "Why did you go near to the city? Did you not know that they would shoot from the wall? Who struck of Abimelech son of Jerubbaal? Was it not a woman who threw a piece of millstone on him from the wall and he died in Thebez? Why did you go near to the wall?" (SEE THE **NJB**, THE NEW JERUSALEM BIBLE AND THE **BBE** - BIBLE IN BASIC ENGLISH - TRANSLATIONS BELOW)

KJV 2 Samuel 11:22 So the messenger went, and came and shewed David all that Joab had sent him for.

NET 2 Samuel 11:22 So the messenger departed. When he arrived, he informed David of all the news that Joab had sent with him.

CSB 2 Samuel 11:22 Then the messenger left. When he arrived, he reported to David all that Joab had sent him to tell.

ESV 2 Samuel 11:22 So the messenger went and came and told David all that Joab had sent him to tell.

NIV 2 Samuel 11:22 The messenger set out, and when he arrived he told David everything Joab had sent him to say.

NLT 2 Samuel 11:22 So the messenger went to Jerusalem and gave a complete report to David.

NRS 2 Samuel 11:22 So the messenger went, and came and told David all that Joab had sent him to tell.

NJB 2 Samuel 11:22 So the messenger set off and, on his arrival, told David everything that Joab had instructed him to say. David flew into a rage with Joab and said to the messenger, 'Why did you go near the ramparts? Who killed Abimelech son of Jerubbaal? Wasn't it a woman who dropped a millstone on him from the ramparts, causing his death at Thebez? Why did you go near the ramparts?'

NAB 2 Samuel 11:22 The messenger set out, and on his arrival he relayed to David all the details as Joab had instructed him.

YLT 2 Samuel 11:22 And the messenger goeth, and cometh in, and declareth to David all that with which Joab sent him,

GWN 2 Samuel 11:22 The messenger left, and when he arrived, he reported to David everything Joab told him to say.

BBE 2 Samuel 11:22 So the man went, and came to David, and gave him all the news which Joab had sent him to give; then David was angry with Joab and said, Why did you go so near the town for the fight? was it not certain that their archers would be on the wall? who put Abimelech, the son of Jerubbaal, to death? did not a woman send a great stone down on him from the wall, putting him to death at Thebez? why did you go so near the wall?

MESSENGER REPORTS TO DAVID

So the messenger departed and came and reported to David all that Joab had sent him to tell - The messenger gives David a complete report.

2 Samuel 11:23 The messenger said to David, "The men prevailed against us and came out against us in the field, but we pressed them as far as the entrance of the gate.

Lexham English Septuagint - And the messenger said to David, "Because the men grew strong over us and came out against us in the field and we were over them as far as the door of the gate

BGT 2 Samuel 11:23 κα ε πεν γγελος πρ ς Δαυιδ τι κρατα ωσαν φ μ ς ο νδρες κα ξ λθαν φ μ ς ε ς τ ν γρ ν κα γεν θημεν π α το ς ως τ ς θ ρας τ ς π λης

LXE 2 Samuel 11:23 And the messenger said to David, The men prevailed against us, and they came out against us into the field, and we came upon them even to the door of the gate.

KJV 2 Samuel 11:23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

NET 2 Samuel 11:23 The messenger said to David, "The men overpowered us and attacked us in the field. But we forced them to retreat all the way to the door of the city gate.

CSB 2 Samuel 11:23 The messenger reported to David, "The men gained the advantage over us and came out against us in the field, but we counterattacked right up to the entrance of the gate.

ESV 2 Samuel 11:23 The messenger said to David, "The men gained an advantage over us and came out against us in the field, but we drove them back to the entrance of the gate.

NIV 2 Samuel 11:23 The messenger said to David, "The men overpowered us and came out against us in the open, but we drove them back to the entrance to the city gate.

NLT 2 Samuel 11:23 "The enemy came out against us in the open fields," he said. "And as we chased them back to the city gate,

NRS 2 Samuel 11:23 The messenger said to David, "The men gained an advantage over us, and came out against us in the field; but we drove them back to the entrance of the gate.

NJB 2 Samuel 11:23 The messenger replied to David, 'Their men had won an initial advantage and then came out to engage us in the open. We then drove them back into the gateway,

NAB 2 Samuel 11:23 He told David: "The men had us at a disadvantage and came out into the open against us, but we pushed them back to the entrance of the city gate.

YLT 2 Samuel 11:23 and the messenger saith unto David, 'Surely the men have been mighty against us, and come out unto us into the field, and we are upon them unto the opening of the gate,

GWN 2 Samuel 11:23 The messenger said, "Their men overpowered us and came to attack us in the field. Then we forced them back to the entrance of the city gate.

BBE 2 Samuel 11:23 And the man said to David, Truly the men got the better of us, and came out against us into the open country, but we sent them back to the very doors of the town.

MESSENGER'S TALE BEGINS

The messenger said to David, "The men prevailed against us and came out against us in the field, but we pressed them as far as the entrance of the gate.

2 Samuel 11:24 "Moreover, the archers shot at your servants from the wall; so some of the king's servants are dead, and your servant Uriah the Hittite is also dead."

Lexham English Septuagint - And the archers shot at your servants from the top of the wall and some died from the servants of the king, also, indeed, your servant Uriah the Hittite died."

BGT 2 Samuel 11:24 καὶ τῆξευσαν οὐ τοξευόντες πρὸς τοὺς παῖδας σου πνέθεν τοὺς τοξεύους καὶ πῆθον τινὲς παῖδων τοῦ βασιλέως καὶ γενομένων σου Ουρίας ἑπτά οὖς πῆθον

KJV 2 Samuel 11:24 And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

NET 2 Samuel 11:24 Then the archers shot at your servants from the wall and some of the king's soldiers died. Your servant Uriah the Hittite is also dead."

CSB 2 Samuel 11:24 However, the archers shot down on your soldiers from the top of the wall, and some of the king's soldiers died. Your servant Uriah the Hittite is also dead."

ESV 2 Samuel 11:24 Then the archers shot at your servants from the wall. Some of the king's servants are dead, and your servant Uriah the Hittite is dead also."

NIV 2 Samuel 11:24 Then the archers shot arrows at your servants from the wall, and some of the king's men

died. Moreover, your servant Uriah the Hittite is dead."

NLT 2 Samuel 11:24 the archers on the wall shot arrows at us. Some of the king's men were killed, including Uriah the Hittite."

NRS 2 Samuel 11:24 Then the archers shot at your servants from the wall; some of the king's servants are dead; and your servant Uriah the Hittite is dead also."

NJB 2 Samuel 11:24 but the archers shot at your retainers from the ramparts; some of the king's retainers lost their lives, and your servant Uriah the Hittite is dead too.'

NAB 2 Samuel 11:24 Then the archers shot at your servants from the wall above, and some of the king's servants died, among them your servant Uriah."

YLT 2 Samuel 11:24 and those shooting shoot at thy servants from off the wall, and some of the servants of the king are dead, and also, thy servant Uriah the Hittite is dead.

GWN 2 Samuel 11:24 The archers on the wall shot down at your mercenaries, and some of Your Majesty's mercenaries died. Your man Uriah the Hittite also is dead."

BBE 2 Samuel 11:24 And the archers sent their arrows at your servants from the wall, and some of the king's servants are dead, and among them is your servant Uriah the Hittite.

MESSENGER FINALLY REPORTS DEATH OF URIAH

Moreover, the archers shot at your servants from the wall; so some of the king's servants are dead, and your servant Uriah the Hittite is also dead." - Notice that David (and Joab) is not just guilty of murdering Uriah, but also in the murder of several of his own brave men! One count of adultery and multiple counts of murder! David now has innocent blood on his hands!

2 Samuel 11:25 Then David said to the messenger, "Thus you shall say to Joab, 'Do not let this thing displease you, for the sword devours one as well as another; make your battle against the city stronger and overthrow it'; and so encourage him."

BGT 2 Samuel 11:25 κα ε πεν Δαυιδ πρ ς τ ν γγελον τ δε ρε ς πρ ς Ιωαβ μ πονηρ ν στω ν φθαλμο ς σου τ μα το το τι ποτ μ ν ο τω ς κα ποτ ο τω ς φ γεται μ χαιρα κρατα ωσον τ ν π λεμ ν σου πρ ς τ ν π λιν κα κατ σπασον α τ ν κα κρατα ωσον α τ ν

LXE 2 Samuel 11:25 And David said to the messenger, Thus shalt thou say to Joab, Let not the matter be grievous in thine eyes, for the sword devours one way at one time and another way at another: strengthen thine array against the city, and destroy it, and strengthen him.

KJV 2 Samuel 11:25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

NET 2 Samuel 11:25 David said to the messenger, "Tell Joab, 'Don't let this thing upset you. There is no way to anticipate whom the sword will cut down. Press the battle against the city and conquer it.' Encourage him with these words."

CSB 2 Samuel 11:25 David told the messenger, "Say this to Joab: 'Don't let this matter upset you because the sword devours all alike. Intensify your fight against the city and demolish it.' Encourage him."

ESV 2 Samuel 11:25 David said to the messenger, "Thus shall you say to Joab, 'Do not let this matter displease you, for the sword devours now one and now another. Strengthen your attack against the city and overthrow it.' And encourage him."

NIV 2 Samuel 11:25 David told the messenger, "Say this to Joab: 'Don't let this upset you; the sword devours one as well as another. Press the attack against the city and destroy it.' Say this to encourage Joab."

NLT 2 Samuel 11:25 "Well, tell Joab not to be discouraged," David said. "The sword devours this one today and that one tomorrow! Fight harder next time, and conquer the city!"

NRS 2 Samuel 11:25 David said to the messenger, "Thus you shall say to Joab, 'Do not let this matter trouble you, for the sword devours now one and now another; press your attack on the city, and overthrow it.' And encourage him."

NJB 2 Samuel 11:25 David then said to the messenger, 'Say this to Joab, "Do not take the matter to heart; the sword devours now one and now another. Attack the town in greater force and destroy it." That will encourage him.'

NAB 2 Samuel 11:25 David said to the messenger: "This is what you shall convey to Joab: 'Do not be chagrined at this, for the sword devours now here and now there. Strengthen your attack on the city and destroy it.' Encourage him."

YLT 2 Samuel 11:25 And David saith unto the messenger, 'Thus dost thou say unto Joab, Let not this thing be evil in thine eyes; for thus and thus doth the sword devour; strengthen thy warfare against the city, and throw it down -- and strengthen thou him.'

GWN 2 Samuel 11:25 David said to the messenger, "This is what you are to say to Joab, 'Don't let this thing trouble you, because a sword can kill one person as easily as another. Strengthen your attack against the city, and destroy it.' Say this to encourage him."

BBE 2 Samuel 11:25 Then David said to the man, Go and say to Joab, Do not let this be a grief to you; for one man may come to his death by the sword like another: put up an even stronger fight against the town, and take it: and do you put heart into him.

- for the sword: Jos 7:8,9 1Sa 6:9 Ec 9:1-3,11,12
- one: Heb. so and such, What abominable hypocrisy was here! He well knew that the death of this noble and gallant man was no chance-medley: he was by his own order thrust on the sword.
- make: 2Sa 12:26

DAVID'S HYPOCRITICAL CONSOLATION!

Then David said to the messenger, "Thus you shall say to Joab, 'Do not let this thing displease you, for the sword devours one as well as another; make your battle against the city stronger and overthrow it'; and so encourage him." - NET - "Tell Joab, 'Don't let this thing upset you. There is no way to anticipate whom the sword will cut down. Press the battle against the city and conquer it.' Encourage him with these words."" David is not mouthing words like an actor in a play. He is only trying to console and convince the messenger of his sincere concern. But he is faking it because that is what everyone does when they are in cover-up mode. And what is this fakery but another form of a **lying tongue** which the LORD hates (Pr 6:17). One imagines that his flesh is overjoyed at this news and he must have had a difficult time acting part of a concerned king!

2 Samuel 11:26 Now when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

- **she mourned:** 2Sa 3:31 2Sa 14:2 Ge 27:41

Related Passage:

2 Samuel 3:31 Then David said to Joab and to all the people who were with him, "Tear your clothes and gird on sackcloth and lament before Abner." And King David walked behind the bier.

2 Samuel 14:2 So Joab sent to Tekoa and brought a wise woman from there and said to her, "Please pretend to be a mourner, and put on mourning garments now, and do not anoint yourself with oil, but be like a woman who has been mourning for the dead many days;

URIAH'S WIFE HEARS AND MOURNS

Now when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband- The text adds no details to her mourning, so we must avoid adding our conjecture.

2 Samuel 11:27 When the time of mourning was over, David sent and brought her to his house and she became his wife; then she bore him a son. But the thing that David had done was evil in the sight of the LORD.

- **David sent and brought her** : 2Sa 3:2-5 5:13-16 12:9 De 22:29
- **But the thing**: Ge 38:10 1Ch 21:7
- **was evil in the eyes of**, Ps 5:6 Ps 51:4-5 Heb 13:4

Related Passage

Genesis 50:10 When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and sorrowful lamentation; and he observed seven days mourning for his father.

Psalm 5:6+ (DAVID PENNED THESE WORDS) - You destroy those who speak falsehood; The LORD abhors the man of bloodshed and deceit.

Psalm 51:4-5+ (DAVID WROTE) Against You, You only, I have sinned And done what is evil in Your sight, So that You are justified when You speak And blameless when You judge. 5 Behold, I was brought forth in iniquity, And in sin my mother conceived me.

Psalm 11:5+ The LORD tests the righteous and the wicked, And the one who loves violence His soul hates.

Proverbs 15:3+ The eyes of the LORD are in every place, Watching the evil and the good.

Hebrews 4:13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

Hebrews 13:4 Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge.

MOURNING FOLLOWED BY QUICK MARRIAGE & BIRTH OF CHILD

When the time of mourning was over In 1Sa 25:39-42 the normal period was one week.

F B Meyer - She lamented for her dead husband, as was the wont of a Hebrew matron, congratulating herself meanwhile on the fortunate coincidence (**ED**: MEYER IS ADDING TO THE SCRIPTURE WITH THAT STATEMENT); and within seven days was taken into David's house. A great relief this! The child would be born under the cover of lawful wedlock! There was one fatal flaw, however, in the whole arrangement, "The thing that David had done displeased the Lord." ([DAVID: SHEPHERD, PSALMIST, KING - THE SIN OF HIS LIFE -2 Samuel 6-19](#))

David sent and brought her to his house and she became his wife - She would have been David's seventh wife. David clearly has to move quickly to minimize the suspicion that Bathsheba was already pregnant. The text does not describe any remorse on the part of David, much less repentance. His conscience is dulled and his heart has lost the sensitivity to the LORD that marked his earlier days. The first sin of adultery made the next sins easier and easier!

Then - This is another significant "THEN!" It marks progression in the narrative and in context calls for a quick wedding and something less than 9 months to the birth of the baby. In fact for Bathsheba to have discovered she was pregnant likely would have taken a month when she failed to normally menstruate. There were no urine dipsticks to test for early pregnancy at this time! Add several more days for David's 3 coverup attempts to finally succeed and you would have Bathsheba giving birth at less than 8 months. One has to wonder that the servants were thinking and saying? David knew that some of them knew she had come to visit David. So clearly his coverup was by no means perfect! Others would have been suspicious of their quick wedding and their early pregnancy, which would be confirmed by the baby being born before 9 months! Of course, since David is king of the nation and the economy is booming "[Mum](#)" was the word of the day!

TSK note is interesting if not a bit conjectural regarding Bathsheba's conduct - The whole of her conduct indicates that she observed the form, without feeling the power of sorrow. She lost a captain, and got a king for her husband: and therefore, {*Lacrymas non sponte cadentes effudit; gemitusque expressit pectore laeta*} "She shed reluctant tears; and forced out groans from a joyful breast!"

she bore him a son - David had several sons by other wives, and one wonders what the other wives were thinking. There must have been a whole lot of gossiping going on in the palace!

But - Why the term of contrast? Normally birth of a son would be a time of rejoicing at the gift of the LORD. Not this time! While David was probably feeling a sigh of relief that his sin debacle was now behind him and out of sight of the people of Israel, he forgot that there was One other set of "eyes" watching his sin and cover-up! This contrast marked a change of direction that would adversely impact his life all the rest of his days as Israel's king.

The thing that David had done was evil in the sight of the LORD - God's holy eyes saw everything, for men look at the outside but God looks at the heart and he saw evil in David's heart that had resulted in adultery and murder!

David must have learned this truth later writing "For You are not a God who takes pleasure in wickedness; No evil dwells with You." (Psalm 5:4+ Ps 11:5)

Warren Wiersbe - The good things that we receive in life, we pay for in advance, for God prepares us for what He has prepared for us. But the evil things we do are paid for on the installment plan; and bitter is the sorrow brought by the consequences of forgiven sin. ([Bible Exposition Commentary - Old Testament](#))

F B Meyer - David and the world were to hear more of it. But oh, the bitter sorrow, that he who had spoken of walking in his house with a perfect heart, with all his faculty for Divine fellowship, with all the splendid record of his life behind him, should have fallen thus! The psalmist, the king, the man, the lover of God, all trampled in the mire by one dark, wild, passionate outburst. Ah me! My God, grant that I may finish my course without such a rent, such a blot! Oh to wear the white flower of a blameless life to the end! ([DAVID: SHEPHERD, PSALMIST, KING - THE SIN OF HIS LIFE -2 Samuel 6-19](#))

Jorden points out, "David and Bathsheba sinned most seriously, and yet there can be no doubt that God blessed their marriage. To them he gave the son who would be king. To them he gave a lasting love, something that David apparently had not found with his other wives. And this offers hope today for people who have compounded error upon error, sin upon sin in their mixed-up lives. God can take us where we are and lead us. If our intention from now on is to serve God, he will honor that intention."

Gene Getz raises the question, "What about you? God also deals with us on the basis of our present heart-attitudes. The fact that we have warm, sensitive hearts toward God now is no guarantee that we will be that kind of parson ten, twenty, or thirty years from now. And the fact that God is using us now to achieve his purposes because of our spiritual lifestyle and commitment to him is no guarantee he will use us in the future. If we, like David, eventually ignore God's will, we too will have to pay the natural consequences." (Borrow [David: God's Man in Faith and Failure](#))

Chuck Swindoll summarizes this sad chapter of David's life - Now I want to ask you something. It sounds simple, but it's not. Why in the world did David murder Uriah? What did he gain by it? Think about that. If Uriah had lived and come home from battle and found his wife pregnant, who would have ever connected it to David? It's doubtful she would have ever said a word. Then, after Uriah is killed, David immediately takes her to the palace and marries her—and it's been my observation that most adults can count to nine. So who in the world was David hiding from?

When you act in panic, you don't think logically. In fact, you usually don't think. You react. You overlook and cover up and smear over and cloud over and deny and scheme until you find yourself in the midst of such a maze of lies that you can never escape or get the mess untangled. Until finally, you face someone honest enough to say, "You are the man!" (More about that in the next chapter.)

Meanwhile, at the end of this awful episode we read eleven simple words: "David did what was evil in the sight of the Lord." Period.

In that brief statement we see the raw, open sewage of David's life. As the Puritans said, "All the moisture of heaven had lapsed into drought. Everything was dry and barren in his soul." The sweet singer of Israel was now living a lie, faking his existence in a minor key. This passionate, handsome king, this exemplary leader now lives in the shadows of his own palace. He no longer goes out to battle. He shrivels into something he was never designed to be, because he deliberately compromised with wrong, then deceitfully covered it over with murder.

This story strikes some a lot harder than others. Some people live in the relentless rage of lust. They curse it, but it's there. They don't want it, but it constantly winks at them, like a beast filled with venom. It bites into them and paralyzes their spiritual walk, just as it did with David. I think God tells us these details of David's fall so everyone can see clearly where it all leads and what its consequences are.

Are you keeping count of David's sins? Lust, adultery, hypocrisy, murder. How could a man—a man after God's own heart—fall to such a level? If you are honest about your own heart, it's not hard to understand.

If you are playing with sins of the flesh, you're living on borrowed time as a child of God. There is nothing as stinging, there's nothing as damning to the life, than hidden sins of the flesh. There is nothing that gives the enemy greater ammunition to send those

blasphemous statements toward the church of God than that kind of secret compromise. You can also be part and parcel of it indirectly by not taking a stand against it.

And so—the sad, dark chapter of David's fall comes to an end. Or does it? No, not really. The man is now trapped in a swirl of misery, which he describes in detail in Psalm 32:3–4 as well as Psalm 51:3–4. Sleepless nights. Physical illness. A fever. Haunted memories. Loss of weight. Total misery. The worst: feeling so terribly alone. So many miles from God. So full of groaning and agonizing. Read the verses from those two psalms for yourself. Let them take shape in your mind. Don't hurry. We need to see afresh the wages of sin.

No, the chapter doesn't end. Not until many months have dragged on. Not until a knock came on the palace door . . . and a friend who cared enough to confront looked the king in the eye and called a spade a spade.

That's next.

It was a visit David would never forget. (Borrow [David - Man of A Passion, Man of Destiny](#)).

Philip Comfort on Bathsheba - Of David's 19 sons by his seven wives (1 Chr 3:1–9), the sons born to Bathsheba were Shimea (also spelled Shammua, 2 Sm 5:14; 1 Chr 14:4), Shobab, Nathan, and Solomon. Nathan (Lk 3:31) and Solomon (Mt 1:6) appear in NT genealogies of Jesus Christ. Bathsheba also appears in Matthew's genealogy under the description "she who had been the wife of Uriah." At the very end of David's life, the prophet Nathan told Bathsheba that David's son Adonijah (by his wife Haggith) was conspiring to usurp the throne. Bathsheba and Nathan persuaded David to make Solomon king as he had promised (1 Kgs 1). (Borrow [The complete book of who's who in the Bible](#))

G Campbell Morgan - But the thing that David had done displeased. the Lord.-2 Sam. 11.27.

The chronicler inserted this statement at the close of his account of the sad fall of David. The fact that he did so is arresting. It would seem to be so self-evident as to leave no room for stating it. It always seems to me that the statement is really rather a prelude to the next chapter with its account of the Divine forgiveness, than a close to the story of the wrong-doing. It was necessary thus emphatically to place on record the Divine displeasure. In the light of that statement we consider the tragic story. In doing so we notice the downward steps following in rapid succession. First, "David tarried at Jerusalem." It was the time of war, and the true place of the king was with his army. Instead of going with them he had remained behind, and so in the place of temptation. This is not to say that conditions of peace are more perilous than those of war, but rather that any place, other than that to which duty calls, is one of danger. From this, events moved rapidly, but surely downward. In briefest quotations we may indicate that movement "He saw"; "he sent and inquired"; "he took." The king had fallen from the level of purity to that of moral defilement. And then, because one sin ever leads on to another, he fell lower yet, and was guilty of base injustice to Uriah, Even more fittingly in his own case than in that of Saul and Jonathan might his words concerning their death have now been employed: "How are the mighty fallen!" (Borrow [Life applications from every chapter of the Bible](#))

Gene Getz makes the following observations:

1. No Christian should rely on past success as a security from failure in the future.

At any moment, at any hour, any Christian anywhere can be caught off-guard and fail God miserably. Most of our failures may not be as serious as David's. But they can be! This principle particularly applies to Christian leaders. Moral failure is often the culprit, and this problem seems to be gaining momentum. Satan is having a heyday. When it happens, the results devastate individual families and local churches—and the Body of Christ at large. This kind of failure also becomes a tragic stumbling block to non-Christians. The story of David has written across it in "flashing red lights" the words of Paul: "If you think you are standing firm, be careful that you don't fall!" (1 Cor. 10:12, NIV)

2. Beware of idleness and boredom.

This doesn't mean Christians can't enjoy having periods of relaxation and vacations. We all need to rest and recuperate. But even then, we must be on guard. Many a Christian man has fallen prey to Satan when he has been "busy doing nothing."

3. Remember that successful men often are very vulnerable to rationalization in their sexual lives.

It's easy to want what we want when we want it. If we're not careful, we'll become a law unto ourselves and throw all moral values to the wind—even those we have most defended

4. Be on guard against developing a sensuous lifestyle.

Men in our culture may not be “polygamists” in the strict sense of that word, but many men are having multiple sexual experiences with a variety of people. This happens particularly to men who have not come to Christ personally. We are particularly vulnerable to Satan's attacks in this area of our lives—even after we become Christians. If you are a Christian coming out of this kind of background, beware! Satan is standing ready to trip you up at the slightest provocation. (ED: **NOTE GETZ'S BOOK WAS WRITTEN BEFORE THE FLOOD OF INTERNET PORNOGRAPHY WHICH DECEIVES A CHRISTIAN MAN INTO THINKING HE CAN SIN AND NO ONE SEES HIM, WHICH IS OF COURSE INCORRECT AND FOOLISH.**)

5. Don't allow temptation to turn into sin.

Temptation per se is not sin. However, any desire that we might have is only one step away from the act. Remember also that Jesus said an intent to sin is as wrong as the act itself. This is what our Lord meant when He said, “But I tell you that anyone who looks at a woman lustfully [a plan to commit sin] has already committed adultery with her in his heart” (Matt. 5:28, NIV).

6. Do not try to cover up or hide sin.

This is our first temptation once we fail. It's particularly difficult to admit sin when we know it will lead to embarrassment. However, if we cover our sin, we **will not prosper** (Pr 28:13). Furthermore, we are **vulnerable to continuing the sin**. And as we've seen in David's life, the more he tried to hide the first sin, the more he committed additional sins. Avoid this predicament by facing the sin immediately and confessing it to God. When necessary, confess it to others you have sinned against. Also, confess it to a trusted friend—another man—who can hold you accountable. (ED: 2Ti 2:22+ says “Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.” - PRAY FOR A MAN WITH A PURE HEART TO BE YOUR ACCOUNTABILITY PARTNER!)

7. Acknowledge sin immediately, especially to God.

The best way to handle guilt and anxiety is through confession. We must not repress these feelings. If we do, it will eventually lead to self-deception, a hardened heart, and a seared conscience. (ED: THIS PRACTICE WILL ALSO MINIMIZE THE EFFECT OF GRIEVING AND QUENCHING THE SPIRIT, OUR POWER SOURCE FOR KILLING SIN! Ro 8:13+)

8. Do not take advantage of God's grace.

Remember, the Bible says there comes a time when “God gives man up” to do what he wants to do. Though this is spoken specifically to people who have turned away from God completely, I believe the principle still applies to Christians. When this happens, it is part of God's discipline in our lives. To reap what we sow is sometimes the most painful kind of consequence.

9. Remember that the greater our responsibility, the greater our accountability.

The higher our position in the Christian world, the greater our potential fall. The more people who are involved in our lives, the more will be hurt through our failures.

10. No matter what your sin is and its consequences, confess it and do what is right.

The Bible teaches that the blood of Jesus Christ cleanses from all unrighteousness (1 John 1:9). No sin is too great to be forgiven. This is why we must accept God's forgiveness in Jesus Christ. At this point, we must follow David's example. After he confessed his sin and received forgiveness, he accepted the consequences of his sin. Then he “arose from the ground, washed, anointed himself, and changed his clothes; and he came into the house of the Lord and worshiped” (2 Sam. 12:20). (Borrow [David: God's Man in Faith and Failure](#))

A W Pink - “In conclusion let us point out some of the solemn lessons which we learned from this sad incident:

1. Beware of the beginnings of sin. Who would imagine that taking his ease when he should have been at the post of duty on the battlefield had led to adultery and ended in murder.
2. See how refusal to put one serious wrong right; preferring concealment to confession gives Satan the great advantage over us to lead us into yet worse evil.
3. Learn therefrom that there is no security in years and that no past communion with God will safeguard us

against temptations when we are careless in the present.

4. How fickle is poor human nature. David's heart smote him when he cut off Saul's skirt, yet later he deliberately planned murder of Uriah.

5. Mark what fearful lengths pride will go to in order to maintain a reputation before men.

6. Behold how callous the heart will become once the strivings of conscience are discarded.

7. Though we may succeed in escaping the wrath of our fellows, sin always meets with the displeasure of the Lord. (Life of David)

DAVID'S GREAT SIN

Sidlow Baxter

[\(Explore the Book\)](#)

As we have said, David's great sin, recorded in chapter 11, marks a sorrowful turning-point. It is well to emphasise certain considerations which should be borne in mind whenever we think of it. Critics have seized upon it as being the evidence of the moral corruptness of one whom the Bible holds up as a hero. "There!" they exclaim - "there is your great Bible hero! What a fine specimen he is!" It has been repeatedly asked, also, how we can reconcile this shameful fall of David with the Bible statement that God Himself declared David to be "a man after Mine own heart" (1 Sam 13:14; Acts 13:22).

Now the answer to such criticism and questioning is that in all honesty and fairness we must take into account the full facts of the case.

1. We must view David's life as a whole. It is not fair or honest so to emphasise this blot on David's record as to make it appear the biggest thing in his life. Critics should remember that were it not for the strict honesty of the Bible itself, this black episode could easily have been withheld from us, and we would have known nothing about it. Therefore, we must in fairness judge David by the whole of the Biblical account. We must see his faith and obedience toward God through many years, his general uprightness and generous-heartedness, the high-principled conduct and ardent spiritual aspirations which largely characterise him throughout his career.

2. We must take David's repentance into account. Never was a man more stricken and abased by self-condemnation and godly contrition than was David after this sin "Beyond all question," says Ellicott, "Ps 51 is the expression of his penitence after the visit of Nathan" to rebuke him. Who, then, can read that Psalm of sobs without realising that David's sin was the exception to, and not the expression of his habitual aim and desire? The sin was committed in a spasm of weakness. The repentance shows the true attitude of the man to such sin - and it is God's attitude.

3. We must judge David's character in the light of his own times. The Christian Gospel and the New Testament ethic were not at that time given to men. Judged by the moral standards of his own day, David rises head and shoulders above his fellows. Especially when we compare him with the kings of that age does he excel. The extravagant sensual indulgence of ancient eastern kings is notorious. Their power over the life and property of their subjects was often absolute. They appropriated women-folk at will, with little regard to crimes which lay in the way of such appropriation. Compare David with such kings, and the comparison reveals the contrast.

4. We must see David's inner life, as revealed in the Davidic Psalms. In the books of Samuel and the Chronicles we see David's life outwardly. In the Davidic Psalms we see his life as it was inwardly. Here the man's very heart is laid bare; and, as we see it thus, we can only come to one honest conclusion. Many of those who have criticized David and the Bible would be glad if their own hearts could be laid bare in such goodly terms. These Psalms, so moving in their evident sincerity, furnish proof positive that David was a good man - that he was, indeed, as the Scripture says, a man after God's own heart. In warfare, a general may lose a battle and yet win a campaign. Although one or several battles may be lost, and lost badly, the result of the whole campaign may be victory. This is true of men in a moral sense; and, in the case of David, the full account of his life, supported by the noble testimony of his Psalms, shows decisively that though there were defeats, and one outstandingly grievous fall, the final result is such as to justify the pronouncement that he was a man after God's own heart.

In our own judgment, any one of the foregoing considerations is enough to justify the Bible estimate of David; and when taken together they become conclusive. But see also the note about David at the beginning of this present study. Should critics still object, however, we may fall back on the fact that when David was declared to be a man after God's own heart he was then merely in his early twenties. Surely, however, no honest appraisal of David could require us to limit the words to his youth: and, as for ourselves,

we will not do so. With the full facts before us, we gladly subscribe to the verdict that in David we have one of the godliest men of all the pre-Christian era. As Augustine said, David's fall should put upon their guard all who have not fallen, and save from despair all those who have fallen.

Salient Lessons

And now mark some of the salient lessons connected with David's sin. First, note the honesty and faithfulness of the Scriptures in recording such a dark incident. Had the writing of the Bible been left merely in human hands, it would have contained no such chapter. David's guilt is here exposed without the slightest effort to extenuate it, much less excuse it. There is a severe truthfulness about the way in which the Bible deals with human characters. Dr. Edersheim says: "It need scarcely be pointed out how this truthful account of the sins of Biblical heroes evinces the authenticity and credibility of the Scriptural narratives. Far different are the legendary accounts which seek to palliate the sins of Biblical personages, or even to deny their guilt. Thus the Talmud denies the adultery of David on the ground that every warrior had, before going to the field, to give his wife a divorce; so that Bathsheba was free."

Note, too, that David's fall occurred when he was in prosperous ease. All his foes were crushed. The pressure of dangers that had kept him prayerful was now removed. He had not thought it worth troubling himself to go personally with his armies to reduce the last citadel of the Ammonites, but had sent Joab at their head (see 11:1). We little realize what we owe to those seemingly hard circumstances from which we long to get free, but which are God's means of keeping us prayerful. Prosperity and ease are always perilous; and we are never so exposed to temptation as when we are idle.

Note further that David's sin was the culmination of a process. As a rule, falls so violent as that of David do not occur without being preceded by a weakening process. David had given way to the flesh in accumulating many wives (2 Sam 5:13), a thing expressly forbidden to Israel's kings, in Deut 17:17. David, by nature a man of strong passions, had indulged the flesh; and now the tragic culmination is reached. How we need to guard against the beginnings of sin! See James 1:14,15.

Again, see how David's sin led on to even worse sin. He vainly endeavoured to hide his crime. Uriah, the wronged husband of Bathsheba, was intoxicated so that under its influence he might become irresponsible enough for it afterwards to be said that the child born to Bathsheba was his son (2 Sam 11); but this shameful trick failed through the valorous behaviour of Uriah, who, besides being one of David's "mighty men" (2 Sam 23:39), was one of David's most upright and loyal supporters. Thereupon David - who had been shocked when Joab slew Abner made Joab his accomplice in sin, and brought about the death of Uriah! Oh, the ugly chain that one sin can forge! If we do fall into sin, the one safe measure is confession and restitution.

Once again, note that David's sin resulted in years of suffering. Incest, fratricide, rebellion, civil war, intrigue, revolt - all these are traceable to David's sin. What a sorry harvest sin brings! David's wrong was forgiven, but its consequences were not thereby obliterated: and the Divine sentence upon David, in chapter 12:11, "Behold, I will raise up evil against thee out of thine own house," furnishes the key to David's following history, which was as troubled and adverse as his earlier reign had been happy and successful.

We must now leave the student to make independent study of the remaining chapters in 2 Samuel. In the main they are sad, but are not without touches of beauty and cheer here and there: and they are full of profitable lessons.

As we think of David's awful sin, his prostrating remorse, his heart-breaking penitence which brought him absolution from the guilt of his sin but could not obliterate its consequences, we are reminded of words written, years ago now, by that remarkable British padre of the First World War, the late Studdart Kennedy. In an article on the sin of Judas, he writes:

"Why did I do it? How could I have done it? These can be the bitterest and most tragic questions men and women ask themselves. Something done that cannot be undone, something final and irrevocable, and a man looks at it, and cannot recognise it as his own act, cannot see himself in it, and yet he knows that it is his, and must be his forever.

"So Judas must have looked on Christ,
As from the judgment hall He went
In bonds, the blood still wet upon
His back. Why did I do it? How
Could I have done it? I loved Him,
Yet I sold Him. How can that be?
Which am I - traitor - lover - friend
Or fiend incarnate? Am I mad?
Aye mad - stark mad - my reason rocks.
These coins are bloody - Jesus help

I did not mean to do it. Bloody -
Wet and bloody - and they burn - hot.
Hot as hell. I cannot bear it.
I am not I. I am some damned
And dreadful thing spewed out of hell.
I am - and I must kill it - now.
I cannot live - it must go back
To hell - I must - and never see
Him - never - Jesus Mercy! Death -
I must find death.

"Remorse and repentance are human facts, peculiarly human facts. Of no other creature could that scene be true, but only of a man. It might be true of you or me. Quite ordinary people can feel like that, and do. I have seen them, sat with them, tried to comfort them. I have heard them muttering over and over again: how could I have done it? How could I have done it?"

"A man cannot be really free unless he surrenders himself utterly and without reserve to the service of the highest. The real tyrants which cramp and cabin man are his own undisciplined and unorganized desires. He cannot be free except through the inner union of his passions, without that the only freedom he possesses is freedom to hang himself. However much rope you give him that is what he must use it for in the end, unless he has some great aim and purpose which gives meaning and unity to his life. If he has that aim and purpose, and his desires are organised and disciplined about it, then when he acts against that aim and purpose, when he forgets it, and follows some wayward and rebellious passion, there comes to him the sense of sin. He knows that there is something awful, something deadly, about the word or deed. It is not merely a piece of folly, a mistake, a sin against himself or his neighbour, it is a denial of the whole meaning of the world. It is a sin against his God."