David and Bathsheba’s Adultery and the Murder of Uriah the Hittite

The greatest illustration of how God deals with a believer who fails to confess his sin is that of David. David’s failure is enormous because of the great responsibility he had been given by Lord to lead the nation of Israel as king. His sins are shocking. Instead of acting like a mature believer he conducts himself as one who has no conscience.

It is noted by many expositors of Scripture that David’s failure was his adulterous relationship with Bathsheba. This was not a rape…we will note that on Sunday…the original language says she went in to him of her own accord and not against her will. This was not the worst of David’s sins…the worst sin was with Uriah as we will note. David’s greatest failure was with Uriah and not Bathsheba. Why? Because what David did to Uriah was evil.

1 King 15:5, “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.”

2 Sam 12:9, “Why have you despised the word of the LORD by doing evil in His sight? You have struck down Uriah the Hittite with the sword, have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon.”

So here we have David… the King of Israel, a hero in the eyes of the citizens of Israel. But greater than this was God’s account of David that he was “man after the Lord’s own heart.”

Acts 13:22, “After He had removed him, He raised up David to be their king, concerning whom He also testified and said, "I HAVE FOUND DAVID the son of Jesse, a MAN AFTER MY HEART, who will do all My will."

Yet, though he was a mature believer and a man after the Lord’s own heart, he failed. David failed miserably so much so that he almost died the sin unto death.

David was a great man because he was a grace man. Great men and grace men fail miserably. The true test of greatness and a man who is oriented to the grace of God is a man picks up the pieces after a great failure and carries on. Such was the case with David and many of the Old Testament saints listed in God’s Hall of Fame in Hebrews 11.

Here we have a spiritual giant…David. David's name means "beloved" in Hebrew. He was the second and greatest King of Israel whose reign lasted for thirty-three years, and whose dynasty ruled in Judah for over four hundred years. David was born in the town of Bethlehem (House of Bread), the youngest son of Jesse, and a shepherd by trade before being anointed king of Israel by the prophet Samuel. He was an outstanding military commander, a masterful statesman and
administrator, a skilled musician witnessed by the fact that he organized the temple music and wrote many of the Psalms.

David received the tremendous promise from God that his throne would be established forever (2 Sam. 7:16). The Lord Jesus Christ's humanity descended from the line of David. One of the several titles that our Lord possesses is the title, the "Son of David." David was a grace man. David had five outstanding characteristics that set him apart from other men. The number five is the number of grace in the Bible. We have the Father, Son, and the Spirit plus the Creation, which is in need of Redemption; therefore, five is the number of grace.

1 Samuel 16:17-18, "So Saul said to his servants, 'provide for me now a man who can play well, and bring him to me.' Then one of the young men answered and said (to Saul), 'Behold, I have seen a son of Jesse the Bethlehemite who is a SKILLFUL MUSICIAN, A MIGHTY MAN OF VALOR, A WARRIOR, ONE PRUDENT IN SPEECH, AND A HANDSOME MAN; AND THE LORD IS WITH HIM.'"

So David was the following: (1) Great musician (2) Champion: A decider of battles (3) Statesman (4) Handsome (5) Lord was with Him. He killed the Philistine champion Goliath which resulted in the rout of the Philistine armies. His resume was incomparable. There was no one like him since Moses and yet he failed terribly at the pinnacle of his success. His terrible failure with Bathsheba and Uriah stands written in Scripture as an encouragement to us here in the church age.

It is an encouragement because here we have one of the greatest believers of all time making terrible mistakes...terrible sins and getting involved in evil.

1 Cor 10:11, “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.”

We are to learn from David’s failure. We should be humbled. Why? Because if a great man like David could fall, and none of us compares with David, then we should beware. The failure of David reinforces the fact that we all have an old sin nature and at any time we can fail like David.

The story of David’s reversionistic episode begins with David in fellowship...enjoying all the trappings of victory...on the heels of great success. He is at the pinnacle of his success, but he becomes arrogant. Like Satan, David became arrogant and prideful.

Prov 11:2, “When pride comes, then comes dishonor, but with the humble is wisdom.” Prov 16:18, “Pride {goes} before destruction, and a haughty spirit before stumbling.”

David is not out with his army... This is a sign of his arrogance that he has fallen into.

2 Sam 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.”

In the ancient Near East armies traditionally stood down in the fall and winter, then reassembled to conduct their campaigns in the good weather of spring and summer. The previous year the Ammonites, but by summer’s end failed to capture Rabbah, the Ammonite capital. “Rabbah” means “great” in Hebrew. It is used substantively here with regard to the capital of the Ammonites and should most likely be taken as a divine epithet, “the Lady” in accordance with widespread northwest Semitic practice. The city was evidently named after the chief female deity of the Ammonite pantheon. It controlled a considerable amount of territory since it was the capital. Rabbah was called the water-city. It was situated on both banks of the river Amman in a valley, which is shut in upon the north and south by two bare ranges of hills of moderate height. The northern height is crowned by the castle, the ancient acropolis, which stands on the north-western side of the city, and commands the city. The city was difficult to capture because it was surrounded by water and a castle commanding the field of battle. It was a tremendously fortified city and easy to defend against a siege. It appears from 2 Samuel 10:6-8 that the first open clash between David’s forces and the Ammonite-Aramean alliance took place near Rabbah.

2 Sam 10:6-8, “Now when the sons of Ammon saw that they had become odious to David, the sons of Ammon sent and hired the Arameans of Beth-rehob and the Arameans of Zobah, 20,000 foot soldiers, and the king of Maacah with 1,000 men, and the men of Tob with 12,000 men. When David heard {of it} he sent Joab and all the army, the mighty men. The sons of Ammon came out and drew up in battle array at the entrance of the city, while the Arameans of Zobah and of Rehob and the men of Tob and Maacah {were} by themselves in the field.”

Verse 8 indicates that they armies of the Ammonite-Aramean alliance deployed at the entrance of the city with the implication of preparing for a siege of the city that they were to defend.

“Drew up in battle array” is the qal imperfect form of the verb `arakh, “to deploy for battle.” 1 Chronicles 19:7-19 indicates that the Arameans fled the field of battle after Joab gave the order to attack.

Joab and the Israeli army were surrounding by the Alliance but Joab gave the order to attack the Aramean army and they defeated them. Thus, Aramean army deserted the Ammonite army. The Ammonites retreated to their capital city. With the arrival of spring the army of Israel mobilized and deployed to renew the siege of Rabbah.

The Hebrew word for “besieged” is the 3rd person masculine plural Qal imperfect form of the verb tsur, which is wayyatsuru. The most common usage of
the word *tsur* involves the military practice of laying siege, usually to a city, by surrounding it and cutting off its supplies. The Qal stem indicates that Joab and the Israeli army produced the action of the verb. The imperfect expresses an action, which were repeated in the past, either at fixed intervals or occasionally. Here it denotes that the Israeli army led by Joab continually besieged the city of Rabbah.

The tactics that the Lord gives Moses for besieging a city are noted in Deuteronomy 20:12, 19. Laying siege to a city could take months. David was use to quick and decisive victories and Rabbah was not one of them. David led the initial attack the year before but he did not finish the job. David is impatient and his impatience with the siege of Rabbah is manifested in the fact that he stayed behind in Jerusalem. He was lazy and wanted a quick victory. Sometimes the Lord doesn’t give us quick victories and He desires for us to endure and persevere. David was not persevering here and it will cost him. The fact that David is shirking his responsibilities as King by leading the army is manifested in the fact that he has given the responsibility to lead the army to Joab. Joab does the dirty work and the victory, but yet David gets the glory...

1 Chr 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. 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. 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.”

The Hebrew verb for “struck” is the 3rd person masculine singular Hiphil imperfect form of the verb *nakhah*, which is *wayyakh*. It means here “to strike repeatedly,” which is exactly what a siege is...a repeating by an army against a city.

Again, the imperfect expresses an action, which were repeated in the past, either at fixed intervals or occasionally. Here it denotes that the Israeli army led by Joab continually attacked the city of Rabbah. The hiphil stem denotes the causing of an event to take place. Here it is Joab who is causing the city of Rabbah to be struck repeatedly. The hiphil stem indicates that Joab is giving the orders.

“Overthrew it” is the 3rd person masculine singular Qal imperfect form of the verb *haras*, which is *wayyeherehseah*. It means, “to tear down a structure, the obliteration of the subject’s action.” It appears 40 times in the OT and means “to destroy, to overthrow.” The Qal stem is equivalent to the active voice in Greek and denotes that Joab performed the action of overthrowing Rabbah.
So Joab and the Israeli army capture the city after a long and difficult siege and then David goes and gets the glory as indicated by 2 Samuel 12:29-30. While Joab and the Israeli army are working, David is taking a siesta.

2 Sam 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.”

Notice that David has been in bed all day for he arises when evening came. David is a peeping tom, he is a voyeur. Now, let us stop here and ask ourselves why is Bathsheba bathing on the roof in full view of the King’s palace. Let us get some facts down. First of all, there is nowhere in Scripture that I can find where Israelite women are commanded to bathe in public. Maybe she thought she could take a bath outside since the men were away at battle. Secondly, the roof of her house is in full view of the king’s palace. It is evening…in the ancient world everyone went on his or her roof in the evening to cool off by enjoying a breeze. I wonder if she thought there was a chance that David might see her, and she was purposely bathing on the roof.

I believe there are 2 mistakes being made here by 2 lonely arrogant people. Bathsheba is lonely without her husband Uriah and David is lonely and bored, which is crazy since he has more concubines than you can shake a stick at. Many expositors give Bathsheba the benefit of the doubt here, but I don’t, she was doing something that was never commanded by the Lord.

Furthermore, at this time of the day, evening, everyone is out on their roof. The men are all at battle, but not David and I find it hard to believe that she didn’t know this. Now, I’m not saying that she had it coming to her, but I do think she is little bit of an exhibitionist. Or, maybe she is just plain stupid or ignorant of the fact that David is in the castle and her roof is in full view of his castle. But I don’t think she is stupid…she is dumb as a fox. I see 2 lonely and bored people making 2 big mistakes…David makes the worst one since he acts upon his lust…Bathsheba is just flirting I believe. The verb “saw” is very revealing. It is qal imperfect of the verb ra’ah. In the qal imperfect the verb means that David was “staring” at the woman, who we later find out is Bathsheba. David had little to do around Jerusalem since he was suppose to be with his army. He is bored…notice he is walking around in the palace garden, which in the ancient world was not on the ground level but on the roof of the castle. Maybe his conscience is bothering him at this time because he is not with his men in battle. The imperfect tense denotes a repeated action here.

This pacing around the palace garden reveals David’s restlessness and is reminiscent to Nebuchadnezzar in Daniel 4:4.

Dan 4:4, “I, Nebuchadnezzar, was at ease in my house and flourishing in my palace.”
In the same way that Nebuchadnezzar was puffed up with pride and arrogance so David is here. He has been living in self-indulgence and is self-satisfied...he is full of himself. Great pride preceded the fall of Nebuchadnezzar and the same will be the case with David. He was depending on himself now.

If he was humble and depending on God, he would have not been in this mental state and would have been with his army. David is failing the prosperity test. In fact, prosperity leads us to thinking more highly of ourselves, whereas adversity leads us to depending on the Lord. If David were with his army in the adversity of battle, more than likely he would have been depending upon the Lord. But he is not in adversity, he is in prosperity, and this has made him arrogant.

The failure to fulfill his responsibilities as commander-in-chief of the Israeli army put David out of the geographical will of God and in carnality...in other words...he is out of fellowship. By being in the wrong place at the wrong time David encountered temptation where he was most vulnerable. David’s weakness was women. He had many wives, which was strictly against the command of the Lord. David had at least 3 wives and ten concubines.

Deut 17:14-17, “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,' 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. 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.' He shall not multiply wives for himself, or else his heart will turn away; nor shall he greatly increase silver and gold for himself.”

David was looking for someone new to sleep with. David was being disobedient to the command given in the Law for the king not to multiply wives for himself. He is out of fellowship. David was following his lust pattern for sex. So he sees a beautiful woman named Bathsheba bathing. If he was in fellowship, he might have been able to resist the temptation. But he isn’t in fellowship and now he is open to the attack of the sin nature. His feet are running rapidly to evil as we noted in Proverbs 16:18. The sin nature is controlling his soul and thus his actions here. His only recourse is to confess his sin, which he doesn’t and it will cost him dearly.

What is happening to David should humble us. As great as a believer he was, he will fail. Why? He has an old sin nature.

James 1:14-16, “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.”
Here is the man after God’s own heart about to commit a great crime…the rape of another man’s wife…a soldier in his own army at that. David’s life will now become a series of heartbreaks. He is not a very good witness for the Lord among unbelievers at this time. He is not a very good leader among his fellow believers at this time. David’s sin of lust is about to manifest itself in the rape of Bathsheba.

Some expositors declare Bathsheba’s innocence or that she resisted at first and then gave in to David’s sexual advances because she was taking a ritual bath because of her period. This is never prescribed anywhere in the Mosaic Law for the woman to do during her period or after her period except after having sex with her husband during her period. They note Leviticus 15 but the man is told to take the bath and not the woman after he has sex with her or touches anything that she sits on.

Lev 15:1-33, “The LORD also spoke to Moses and to Aaron, saying, Speak to the sons of Israel, and say to them, "When any man has a discharge from his body, his discharge is unclean. This, moreover, shall be his uncleanness in his discharge: it is his uncleanness whether his body allows its discharge to flow or whether his body obstructs its discharge. Every bed on which the person with the discharge lies becomes unclean, and everything on which he sits becomes unclean. Anyone, moreover, who touches his bed shall wash his clothes and bathe in water and be unclean until evening; and whoever sits on the thing on which the man with the discharge has been sitting, shall wash his clothes and bathe in water and be unclean until evening. Also whoever touches the person with the discharge shall wash his clothes and bathe in water and be unclean until evening. Or if the man with the discharge spits on one who is clean, he too shall wash his clothes and bathe in water and be unclean until evening. Every saddle on which the person with the discharge rides becomes unclean. Whoever then touches any of the things, which were under him shall be unclean until evening, and he who carries them shall wash his clothes and bathe in water and be unclean until evening. Likewise, whomever the one with the discharge touches without having rinsed his hands in water shall wash his clothes and bathe in water and be unclean until evening. However, an earthenware vessel, which the person with the discharge touches shall be broken, and every wooden vessel shall be rinsed in water. Now when the man with the discharge becomes cleansed from his discharge, then he shall count off for himself seven days for his cleansing; he shall then wash his clothes and bathe his body in running water and will become clean. Then on the eighth day he shall take for himself two turtledoves or two young pigeons, and come before the LORD to the doorway of the tent of meeting and give them to the priest; and the priest shall offer them, one for a sin offering and the other for a burnt offering. So the priest shall make atonement on his behalf before the
LORD because of his discharge. Now if a man has a seminal emission, he shall bathe all his body in water and be unclean until evening. As for any garment or any leather on which there is seminal emission, it shall be washed with water and be unclean until evening. If a man lies with a woman {so that} there is a seminal emission, they shall both bathe in water and be unclean until evening. When a woman has a discharge, {if} her discharge in her body is blood, she shall continue in her menstrual impurity for seven days; and whoever touches her shall be unclean until evening. Everything also on which she lies during her menstrual impurity shall be unclean, and everything on which she sits shall be unclean. Anyone who touches her bed shall wash his clothes and bathe in water and be unclean until evening. Whoever touches any thing on which she sits shall wash his clothes and bathe in water and be unclean until evening. Whether it be on the bed or on the thing on which she is sitting, when he touches it, he shall be unclean until evening. If a man actually lies with her so that her menstrual impurity is on him, he shall be unclean seven days, and every bed on which he lies shall be unclean. Now if a woman has a discharge of her blood many days, not at the period of her menstrual impurity, or if she has a discharge beyond that period, all the days of her impure discharge she shall continue as though in her menstrual impurity; she is unclean. Any bed on which she lies all the days of her discharge shall be to her like her bed at menstruation; and every thing on which she sits shall be unclean, like her uncleanness at that time. Likewise, whoever touches them shall be unclean and shall wash his clothes and bathe in water and be unclean until evening. When she becomes clean from her discharge, she shall count off for herself seven days; and afterward she will be clean. Then on the eighth day she shall take for herself two turtledoves or two young pigeons and bring them in to the priest, to the doorway of the tent of meeting. The priest shall offer the one for a sin offering and the other for a burnt offering. So the priest shall make atonement on her behalf before the LORD because of her impure discharge.’ Thus you shall keep the sons of Israel separated from their uncleanness, so that they will not die in their uncleanness by their defiling My tabernacle that is among them. This is the law for the one with a discharge, and for the man who has a seminal emission so that he is unclean by it, and for the woman who is ill because of menstrual impurity, and for the one who has a discharge, whether a male or a female, or a man who lies with an unclean woman.”

Leviticus 15:18 states that this bath is to take place if the woman and her husband have already had sex. They were both to bathe. But Bathsheba has not had sex yet. The Scriptures nowhere state that a Jewish woman is to take a bath before, during or after her period except after having sex with her husband during the

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period. Though it does state for a person to bathe after coming in contact with her sexually and with her during her period. And nowhere does it say to bathe in public, especially in full view of the king of Israel. We will note in verse 4 that she does take this bath but after committing adultery with David and while still in the palace... So it is clear she is doing this with full knowledge that she is in view of the king. Folks, she is dumb as fox... She has a spell over David.

One may not fault David for perhaps seeking the cooler breezes of the late afternoon, but Bathsheba, knowing the proximity of her courtyard to the palace, probably harbored ulterior designs towards the king. Yet David’s submission to her charms and his own lust are inexcusable for he deliberately takes steps to bring her to his palace. So David sees this gorgeous woman and is actually staring at her.

2 Sam 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?"

Now, we also noted Thursday that David is looking for a new wife...he is bored even though he has 3 wives and 10 concubines. He evidently has an insatiable appetite for sex, which he passed down to his son Solomon. The Scriptures clearly state that the king of Israel is not to get involved in polygamy according to Deuteronomy 17:17.

Let us look at 2 verbs for “sent and inquired”. The verb for “sent” is the have 3rd person masculine singular qal imperfect form of the verb shalach. Shalach appears 840 times in the Hebrew Bible and refers to persons who are sent by other persons, such as the action of sending messengers. The verb for “inquired” is the 3rd person masculine singular Qal imperfect form of the verb darash. This word appears 150 times in the OT and generally means “to seek” or “to inquire.” The Qal stem in both cases means that David produces the action of the verb. The imperfect is a conversive tense. We have what is called vav conversive imperfect tenses. There is a connection between the 2 actions of these 2 verbs. The 2nd belongs to the sphere of the 1st. This simply means that the 2nd is consequential to the 1st. One is a consequence of the others meaning that David sent the messengers in order to inquire the beautiful in her birthday suit. It means that David sent the messengers with the result of attaining her identity.

So David “sent and inquired” about the beautiful woman bathing in the open air, on her roof in full view of his palace gardens in his castle. David is reminiscent here of a rock star inquiring about a new groupie. He is looking for a new conquest just like our latter day rock stars. Then we have the messengers stating to David that she was “Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite.”

Notice that David does not respond to this fact. He merely discards this information because he is blinded by lust. Arrogant people are insensitive. They
are selfish. They are not thoughtful of other people. David is failing the horizontal aspect of virtue-love, which is to love your neighbor has yourself. He is not doing this and in fact could care less about his neighbor. The king is also violating 2 commandments from the Decalogue or Codex #1.

Exod 20:14, “You shall not commit adultery.”

Exod 20:17, “You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.”

David cares not that Bathsheba is another man’s wife…even the wife of one of his most loyal and courageous soldiers…Uriah. We know that David could care less about Uriah because of what he does in verse 4 when he commits adultery with his wife Bathsheba. The name “Uriah” means, “flame of Yahweh” or “my light is Yahweh.” He is mentioned in 1 Chronicles 11:41 to be one of David’s “mighty men,” or the “thirty.”

He is also mentioned in Matthew 1:6 as Bathsheba’s husband in the genealogy of Christ. By the way since the Spirit listed Uriah as Bathsheba’s husband this means that Bathsheba was not David’s right woman. In fact, nowhere in Scripture is Bathsheba said to have loved David, but yet Michel, David’s first wife and daughter of King Saul is recorded on 2 occasions in the Scriptures to have loved David.

1 Sam 18:20, “Now Michal, Saul's daughter, loved David. When they told Saul, the thing was agreeable to him.”

1 Sam 18:28, “When Saul saw and knew that the LORD was with David, and {that} Michal, Saul's daughter, loved him.”

In fact, she risked her life for David to hide him from her father’s desire to kill him.

1 Sam 19:12, “So Michal let David down through a window, and he went out and fled and escaped.”

Bathsheba’s husband Uriah was a Hittite officer in David’s army, thus, he was a foreigner. His wife Bathsheba was apparently the daughter of another member of the thirty, Eliam (1 Ch. 11:3; 23:34), in which case she would have been the granddaughter of David’s famous chief advisor Ahithopel. Uriah was a man of great integrity and honored God’s Word as witnessed to the fact that he refused to have sex with his wife while his comrades in arms were still out to battle. He observed the rules for soldiers on the field of battle (Dt. 23:10f.; 1 S. 21:4). He was devoted to his fellow-soldiers and to God (2 S. 11:11).

2 Sam 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.”

Uriah was totally innocent party. He was the victim of David’s actions according the prophet Nathan (2 S. 12:1-12; cf. 1 K. 15:5). Uriah was the victim of the abuse of authority, yet he honored the authority. He had no idea what was taking place in Jerusalem with his wife since he was doing his job unlike David. The Word of God honors Uriah and this is witnessed to the fact that 1 Kings 15:5 states that David did evil against Uriah. Uriah is the innocent victim according to the Scriptures. Then we come to verse 4.

2 Sam 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.”

We have 4 vav conversive imperfect tenses. As we noted before this means that there is a connection between the 4 actions of both these verbs. This simply means that these 4 verbs are consequential to each other.

“Sent” is the 3rd person masculine singular qal imperfect form of the verb *shalach*. This time David sends his courtiers to get Bathsheba. Then we have the verb for “took,” which is the 3rd person masculine singular qal imperfect form of the verb *laqach*. This word can have many different meanings depending upon the context. It does not mean “to rape” here in this passage. The verb initially meant, “to take.” It can also mean, “receive” as in Psalm 6:9. The verb can also means “to snatch” or “to steal.” In the passive stems (Pual and Niphal) the usage is “be taken, carried away” as in 1 Samuel 4:11, or “to be brought” (Gen. 2:15). In the passive stems the idea of such taking is against the will of those taken.

We don’t have a passive stem here in 2 Samuel 11:4 but rather a qal stem. Depending on the context, it also can have the following meanings: (1) Select (2) Summon. It can also mean “to take” or “to fetch.”

One should be careful of the semantics and the context in which the word is used. Failure to do so can result in faulty exegesis. Here the verb does not mean “to rape” and is never used in the Hebrew Bible in such a way. There is absolutely no precedence for this use of the word in this manner of “to rape.” Here the context clearly indicates that David sent messengers to “fetch” Bathsheba. Or if you don’t like that word, how about “retrieve,” or even “summon” could be the idea, but in no way does it mean “to rape.”

So we have David here dispatching his courtiers in order to bring Bathsheba into his presence in the palace and specifically, David’s quarters. Then, we come to a verb, which reveals the fact that Bathsheba entered David’s chambers on her own volition and was not dragged in against her will.

We have the 3rd person feminine singular qal imperfect form of the verb *bo*. It is one of the most frequently used verbs in the OT and has a wide semantic range. It
is the basic verb for motion in space. Depending upon the context, the word can indicate “in, toward, away from, to go, to go into, to go out, to go away from, to approach, to arrive, to bring, to fulfill, to reach an end.” It is also used for sexual intercourse in Ezekiel 23:17. Here in 2 Samuel 11:4 it means that Bathsheba “went in” to David, or she “came to” him.

The last verb of these vav conversive imperfects tells us that David had sex with her. We have the 3rd person masculine singular form of the verb shakhav. Shakhav occurs over 200 times in the Hebrew Bible.

The verb is used in 3 primary semantic environments: (1) “to lie down” to sleep (2) “to have sex” (3) “to die.” It is used frequently in the sense of having sexual intercourse. Shakhav is used of committing adultery in Deuteronomy 22:22. It is used in legal statements that forbid certain types of sexual liaisons. It was used in laws forbidding fornication (Ex. 22:16). God’s Word strictly forbids sex outside of the boundaries of marriage as a protection to the human race and for blessing to the individual. Shakhav is used in Genesis 34:2 with the piel imperfect form of the verb `anah for the rape of Dinah by Shechem.

We don’t have the piel imperfect form of the verb `anah here in 2 Samuel 11:4. We simply have the verb shakhav meaning “to have sex.” The context clearly indicates that it was consensual. If this was a rape then the piel imperfect of `anah would be employed with the verb as it is in Genesis 34:2. Nowhere is it implied in the text that she was raped. There is no intimation whatsoever that David brought Bathsheba into his palace by force or against her will, but rather that she came at his request without any hesitation, and offered no resistance to his desires. If this were a rape, wouldn’t the Scriptures state that she put up a struggle in order to at least honor her virtue? Why doesn’t the Scripture state that there was a struggle? It doesn’t because there was no struggle. So consequently Bathsheba is not to be regarded as free from blame.

The very act of bathing in the uncovered court of a house in the heart of the city, into which it was possible for anyone to look down from the roofs of the houses on higher ground, does not say much for Bathsheba’s virtue, even if it was not done with an ulterior purpose of sleeping with David. If this was a rape, why would she after the death of her husband, go and live with David just 7 days after the death of her husband. If I were a woman, I would not go and live with the man who raped me...

2 Sam 11:26-27, “Now when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. 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.”
The ordinary period of mourning of the Israelites was 7 days according to Genesis 50:10 and 1 Samuel 31:13. Whether widows mourned any longer the Scriptures do not say. The period of mourning could not have been very long since David would not delay and taking her, as his wife in order to conceal the fact that they had the child out of wedlock and while Uriah was alive. When it says that was David had done was in evil in the sight of the Lord, it refers to the adultery and the murder of Uriah.

1 King 15:5, “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.”

2 Sam 12:9, “Why have you despised the word of the LORD by doing evil in His sight? You have struck down Uriah the Hittite with the sword, have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon.”

The fact that Bathsheba is said not to have done evil does not imply that she was innocent and thus was raped. The silence of the Scriptures regarding Bathsheba’s role in the adultery does not imply that she was innocent and thus implying she was raped.

So why don’t the Scriptures address the fact that Bathsheba committed evil? It does. The Lord doesn’t address her but His taking of the child in infancy demonstrates that God was not pleased with her role in the adultery and does not let her have the child. The Lord disciplines her by taking her baby from her in infancy according to the account of 2 Samuel 12:18.

Now, if she were raped, why would she be receiving comfort from the man who performed the rape?

2 Sam 12:24, “Then David comforted his wife Bathsheba, and went in to her and lay with her; and she gave birth to a son, and he named him Solomon. Now the LORD loved him.”

She mourned for the child because she wanted the child and therefore, the death of the child was discipline enough for this childless woman. If it was a child from a rape, I doubt that she would mourn for it but rather would be relieved that it died, wouldn’t you? Verse 4 closes with Bathsheba purifying herself according to Leviticus 15:18. This is hypocrisy. What is interesting is that she doesn’t wait to take the bath until she gets home but does it at the palace. Don’t miss this.

2 Sam 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.”

The Hebrew verb for “she had purified herself” is the feminine singular hithpael participle form of the verb qadhash. The word means in the hithpael stem, which denotes reflexive action: “to purify oneself.” After the word for “from her
uncleanness” which is *tum`ah*, we have the 3rd person feminine singular consecutive qal imperfect form of the verb *shuv*, which means, “then she returned.” Then we have the prepositional phrase “to her house,” which is *`el-bethahh*.

The corrected translation: “**So David dispatched messengers and summoned her and she went in to him and he had sex with her. Now she purified herself and then she returned home.**”

The qal consecutive means “then she returned.” This is another *vav* conversive meaning that after she bathed, and then she went home. It denotes that the action of this verb is a consequence of the verb *qadhash*.

This is significant and you can even see in the New American Standard translation that she didn’t wait till she got home to take her bath but rather she did it at the king’s palace. Why doesn’t it say that she returned home and then she took her bath? I tell you why…she was serving notice to the king that she was available to him. If you were raped, wouldn’t you first run home and then take a bath? Why do it in the house of the guy who raped you? It is as plain as the big nose on my face that Bathsheba is just as guilty as David is of adultery...

Notice how Bathsheba observes the commandment to take this bath to purify herself in accordance with Leviticus 15:18. The problem is that she had sex with someone other than her husband. Leviticus 15:18 designed for a married couple. Also, note that she can observe this ritual but has no problem breaking the commandment not to commit adultery. According to Leviticus 20:10 they both should be put to death. Trouble is there are no witnesses to the crime, but only the 2 involved.

**Lev 20:10, “If {there is} a man who commits adultery with another man's wife, one who commits adultery with his friend's wife, the adulterer and the adulteress shall surely be put to death.”**

But the Lord knows of the sin and disciplines both of them.

Notice that David doesn’t acknowledge the sin and Bathsheba she’s letting David know that she’d like to do it again by taking a bath in his chambers. How do we know that she like to take another roll in the hay? She takes the bath in the palace and then goes home. Neither of them seems to feel any remorse. Evidently, they had a good time. Both seem to think that they have done anything wrong. There is a problem with the conscience of each one of them. They are not examining themselves for the purpose of confessing our sins. They are both involved in hypocrisy.

**1 Tim 4:2, “by means of the hypocrisy of liars seared in their own conscience as with a branding iron.”**

They are not confessing their sins so as to draw near to God in fellowship, but rather they have an evil conscience. They could both jump in the ocean together but this will not make them clean.
Heb 10:22, “let us draw near with a sincere heart in full assurance of faith, 
having our hearts sprinkled {clean} from an evil conscience and our bodies
washed with pure water.”

Only confession of sin can make them clean as it states in 1 John 1:8-10, “If
we say that we have no sin, we are deceiving ourselves and the truth is not in
us. If we confess our sins, He is faithful and righteous to forgive us our sins
and to purify us from all unrighteousness. If we say that we have not sinned,
we make Him a liar and His word is not in us.”

Both David and Bathsheba are deceiving themselves but not acknowledging
that they have sinned. Only the acknowledgement of their adultery can purify
them. But they have clearly not done this. Both are making a liar out of God and
the Word of God is certainly not affecting their norms and standards at this
particular time.

No one except David’s courtiers or his messengers knows about the affair. No
one dares say anything that would embarrass the king. In fact, the messengers
show wisdom in letting God deal with David. All authority comes from the Lord.
God will discipline the one in authority if he is abusing it.

God is about to discipline David. So it initially appears that they have gotten
away with it but such is not the case. God will expose the hypocrisy of both of
them. The results of David’s bad decisions will have disastrous results for both
David and the nation of Israel, as we will see. David will learn the principle of
volitional responsibility. A principle we will all learn if we haven’t done so
already.

Prov 22:8, “He who sows iniquity will reap vanity, and the rod of his fury
will perish.”

Hosea 8:7a, “For they sow the wind and they reap the whirlwind.”

Gal 6:7, “Do not be deceived, God is not mocked; for whatever a man sows,
this he will also reap.”

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

The first problem that arises as a result of this adulterous affair is that
Bathsheba has gotten pregnant. Now, we must remember that David is a mature
believer…a man after God’s own heart…the king of Israel…the one who killed
Goliath…the man who led the armies of the Almighty into battle…the man who
was promised by God that a descendant of his, Christ, would sit on his throne
forever. But as great as David was, he is now operating in his flesh. He is obeying
the lusts of the old sin nature that we all have. As long as a believer has an old sin
nature, he is capable of any crime, even murder. He can even get involved in evil.
David does both. He commits murder…he commits evil.
David will learn the principle that Paul learned and expressed in Romans 7:21-23, “I find then the principle that evil is present in me, the one who wants to do good. For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.”

It is actually hard to believe that David is a believer at this time. He is a believer and he is in heaven today and glad of it because he doesn’t have to drag that old sin nature around which is housed in the physical bodies of each of us. What David is about to do, stems from a mental attitude that he now possesses. The old sin nature has control of his soul and is now dictating to him. He is a slave to the old sin nature.

Rom 7:14, “For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.”

He is out of fellowship because he has not acknowledged his adultery with Bathsheba and because of this he has mental attitude sins. Thought precedes action. You are what you think.

Prov 23:7a, “For as he thinks within himself, so he is.”

David is not thinking like the Lord at this time. Why? He has given in to the desires of the old sin nature, which is to live for self. Please self…protect self. This is what David is trying to do…protect self…conceal himself, meaning hide his sin.

This is disastrous for David to hide his sin. He should acknowledge it.

Ps 66:18, “If I regard wickedness in my heart, the Lord will not hear;”

The Lord will not help David until he examines himself and regards the unacknowledged sin in his heart. David has not examined himself and therefore will be receiving discipline from God. Paul has set down this principle in Scripture.

1 Cor 11:28-32, “But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we would not be judged. But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.”

So beginning in verse 6 we see the manifestation that David is not thinking right because it is borne out in his actions.

2 Sam 11:6-7, “Then David sent to Joab, {saying} "Send me Uriah the Hittite." So Joab sent Uriah to David. When Uriah came to him, David asked concerning the welfare of Joab and the people and the state of the war.”

David does not care about the battle. He is full of baloney. He is in panic mode. He is desperately seeking a resolution to this situation. In fact, he has a pretty good one, but the conduct of a man of integrity who loves the Lord and his fellow
soldiers throws a monkey wrench into David’s deceitful plans. David’s apparent concern for the siege of Rabbah is nothing more than hypocrisy. Hypocrisy is a common characteristic of carnality. Carnality is living in the old sin nature. It is being out of fellowship with God. For us it is not being filled with the Spirit or not allowing the Spirit to control our souls through the application of the Word. Carnality involves both immoral and moral degeneracy.

A believer who refuses to acknowledge his sin to God will inevitably conceal or deny his sin. Each step that David takes to conceal his sin with Bathsheba multiplies itself to the point where David is transformed from a spiritual giant to carnal hypocrite. He is chain sinning here...one sin will become a multitude of sins. Instead of using God’s solution to the first problem of committing adultery with Bathsheba and apply God’s Word and trusting the Lord in the situation, he employs his own methods. He uses his own defense mechanisms and it gets him into more hot water. Now, he not only commits adultery but also now is a carnal hypocrite. The Scriptures condemn hypocrisy.

Matt 23:28, “So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.”

1 Pet 2:1, “Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander.”

2 Sam 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.”

Let me give you the corrected translation, which will make this verse a lot clearer than the New American Standard.

“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 mess of food from the king’s table.’”

The phrase “wash your feet” is a Hebrew idiom for “enter the house.” In the ancient world, the roads were not paved and were dusty. A person would wash his feet before entering the house. He would remove his sandals and wash his feet. When a guest knocked on the door, instead of saying, come in, the response was, wash your feet.

The Hebrew word for “gift” or “present” (NAS) is the noun mas’eth. This gift was one of food from the king’s table, which Uriah refuses to consume, for his comrades in arms were still out on the battlefield. The question arises...did Uriah think that there was something up?

Did Uriah suspect something? Did Uriah think that David was testing him? What was going through his mind when David was acting peculiar with him? Giving him privileges that the other soldiers were not getting. I tell you what Uriah was thinking of...he was thinking of others. He was thinking of the Lord and his
fellow-soldiers in the army of the living God. This is born out in his actions and his words.

2 Sam 11:9-11, “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. 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?" 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."

Here we have 2 polar opposites. One man is thinking of self…David. The other man is thinking of others…Uriah. One man is thinking of serving self...David. The other is thinking of serving others…Uriah. One man is in authority and the other is under his authority. Uriah is a greater man in the eyes of the Lord at this particular time according to what our Lord taught to His disciples. David is in authority but that does not make him great in the Lord’s eyes. Uriah is under David’s authority and yet in God’s eyes at this particular time, Uriah is greater. Greatness in the kingdom of God is following in the footsteps of the Lord and serving and sacrificing for others with no strings attached.

Matt 20:20-28, “Then the mother of the sons of Zebedee came to Jesus with her sons, bowing down and making a request of Him. And He said to her, "What do you wish?" She said to Him, "Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left." But Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?" They said to Him, "We are able." He said to them, "My cup you shall drink; but to sit on My right and on {My} left, this is not Mine to give, but it is for those for whom it has been prepared by My Father." And hearing {this} the ten became indignant with the two brothers. But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and {their} great men exercise authority over them. It is not this way among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Uriah is obedient to the doctrine that he was taught in the Codex #2 of the Mosaic Law. He was obedient to the doctrine that he knew and was responsible for applying during the dispensation that he lived in…the Age of Israel.
Lev 19:18, “You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD.”

Yet David is being disobedient to the command of the Lord. David does not love his neighbor Uriah. David has disobeyed the following command.

Exod 20:17, “You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.”

He is about to disobey the following commands as well.

Lev 19:16, “You shall not go about as a slanderer among your people, and you are not to act against the life of your neighbor; I am the LORD.”

Prov 3:29, “Do not devise harm against your neighbor, while he lives securely beside you.”

Uriah on the other hand loves his neighbor. This principle applies to us here in the church. Uriah and David only had a glimpse of what God’s love is. We here in the church age have a complete picture of what God’s love is all about through the Person of our Lord and Savior Jesus Christ. The Lord Jesus Christ perfectly and completely manifested the love of God during His 1st Advent. The greatest manifestation of God’s love in all of human and angelic history was at the cross of Calvary 2000 years ago. Our Lord gave a new commandment because Old Testament saints did not have this revelation of God’s love yet because Christ has not come yet.

John 13:34, “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.”

John 15:12-13, “This is My commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends.”

Rom 13:8, “Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled {the} law.”

1Thes 4:9, “Now as to the love of the brethren, you have no need for {anyone} to write to you, for you yourselves are taught by God to love one another;”

1 Pet 1:22, “Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart.”

1 Jn 3:11, “For this is the message which you have heard from the beginning, that we should love one another;”

1 Jn 3:23, “This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.”

1 Jn 4:7, “Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God.”
I Jn 4:11-12, “Beloved, if God so loved us, we also ought to love one another. No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us.”

II Jn 1:5, “Now I ask you, lady, not as though {I were} writing to you a new commandment, but the one which we have had from the beginning, that we love one another.”

Uriah is man of integrity because he loves his neighbor. Uriah has the integrity of God because he is thinking like the Lord. The Lord thought of others. He served others at the expense of self. Uriah is serving others at the expense of self. He hasn’t seen his wife in months…I’m sure he is lonely. I’m sure he is tired. Yet, he could serve himself at the expense of his fellow soldiers but he does not. He is thinking of them even though he would love to be with his wife. The love of God begins with thinking like God.

Agape or virtue-love is first a mental attitude. Remember our souls are a battleground. Satan and the kingdom of darkness are seeking to gain a foot hole and so does the sin nature. All three are vying for control of your soul. And then there is God. We need to be filled with the Spirit in order to protect ourselves from Satanic deception and sin nature control. Confession of sin is the means to regain the filling of the Spirit.

David’s soul is filled with Satanic deception and the sin nature is controlling him as well. In fact, Satan uses the sin nature to enslave us in order to do his will. Uriah is clinging to the Lord here. He will guard his integrity. He is a man of principle. He won’t go have sex with his wife when his fellow soldiers are suffering out on the battlefield. He won’t budge and this frustrates David’s plans to conceal the fact that he has committed adultery with his wife. The love of God is not like human love. Personal love for a person is not the love of God. Even evil people love each other and demonstrate great acts of kindness for those they love. The Lord stated this principle that there is no virtue in personal love.

Matt 5:46-47, “For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? If you greet only your brothers, what more are you doing {than others?} Do not even the Gentiles do the same?”

No, the love that God wants to produce in our lives transcends human love. It goes way beyond our comprehension. The greatest demonstration of the love of God by a human being was by our Lord and Savior Jesus Christ.

Rom 5:6-8, “For while we were still helpless, at the right time Christ died for the ungodly. For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.”
The love of God gives without expecting anything in return. It gives without strings attached. The human race loves with strings attached. There is no virtue in personal love but there is with the love of God.

God the Father loved the entire human race even though it was totally obnoxious to Him and that some would reject His offer of salvation through faith in His Son. He demonstrated this love in that He was willing to send His Son whom He dearly loved so that the entire human race might be saved.

John 3:16-17, “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him.”

So the love of God is self-sacrificial. It sacrifices self in order to help another. It sacrifices even though the object that was sacrificed for might not respond to its offer. Are all members of the human race going to be saved? No. Did that stop the Father from sending His Son? Or did that stop the Son from volunteering His services in order that some might be saved? No, it did not. The love of God manifested in a believer’s life is the product of the Spirit’s work in the life of the believer when the believer acknowledges any known sin and then immediately applies the Word of God in his thinking and his circumstances, whatever they might be.

Gal 5:22-23, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.”

The unbeliever cannot have the love of God because he does not have the Spirit. He does not have the ability or the capacity or the means necessary to demonstrate the love of God. Without the Spirit we cannot love like God has loved us. The love of God is without hypocrisy.

Rom 12:9, “{Let} love {be} without hypocrisy. Abhor what is evil; cling to what is good.”

David is acting as if he loves Uriah, but it is simply hypocrisy on his part. Uriah, on the other hand, loves without hypocrisy. His actions bear this out.

2 Sam 11:10-11, “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?" 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."

Uriah’s words must have made David cringe. His reply should have awakened David’s conscience. It should have thrown hot coals on his head. The Israeli army
is suffering hardships on the battlefield. They are away from family and friends fighting the nations enemies so that they might remain free as a client nation and here we have David wrapped up in himself. He could care less about his soldiers and he is the commander-in-chief. Those soldiers who Uriah cares deeply for, are David’s responsibility. If David had confessed his sin and thus got back into fellowship with God, he would have left immediately with Uriah for Rabbah. But he doesn’t and instead he devises evil plans for the death of Uriah. David’s not finished. He has another plan up his sleeve.

2 Sam 11:12-13, “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. 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 is committing another sin here by getting Uriah drunk.

Hab 2:15-16, “Woe to you who make your neighbors drink, who mix in your venom even to make {them} drunk so as to look on their nakedness. You will be filled with disgrace rather than honor. Now you yourself drink and expose your {own} nakedness. The cup in the LORD'S right hand will come around to you, and utter disgrace {will come} upon your glory.”

David is hoping that Uriah’s inhibitions would break down and he will go sleep with his wife. David is very manipulative here, which is a sign of carnality or living in the old sin nature as well. Uriah did get drunk but refused to compromise his integrity. He is a true soldier. Usually drunkenness breaks down the norms and standards in the soul so that the individual will perform acts they would not normally do if they were sober. Uriah sticks to his guns. He will not sleep with Bathsheba.

2 Sam 11:14, “Now in the morning David wrote a letter to Joab and sent {it} by the hand of Uriah.” David acting in desperation here. He is in panic mode. David is violating the principle of loving your neighbor.

Lev 19:16, "You shall not go about as a slanderer among your people, and you are not to act against the life of your neighbor; I am the LORD."

Prov 3:29, "Do not devise harm against your neighbor, while he lives securely beside you."

His scheme to get Uriah to sleep with his wife in order to cover up the adultery and Bathsheba’s pregnancy has backfired because of Uriah’s integrity of character. David has now come to the conclusion that to kill Uriah is the only way to solve the problem. Principle: Evil will resort to violence to solve a problem if it has no other alternative. Examples: Pharisees delivered Christ up to the Romans to be crucified. Satan during the Tribulation period will resort to violence because he has no rebuttal to God in his rebuttal trial. David writes a letter to Joab thus making
Joab an accessory to murder. He is going to have Uriah carries the letter to Joab. This is cruel. People involved with evil are cruel and insensitive. David is going to make him carry the letter that will give the order for his execution. David knew an officer of Uriah’s integrity would never examine the contents of the letter he carried.

Isn’t that interesting David acknowledges Uriah’s integrity but cares so little for the man’s life. In fact, he is going to have him killed. People involved with evil do not place any value on integrity in another.

2 Sam 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."

Joab knew this was murder but yet he complied making him an accessory to murder. If there was a problem with Uriah that deserved for him to be put to death, there should have been a trial with witnesses. Joab knew this. He knew this was not the way to handle a problem if there was any. But there was no problem. David knew that Joab would carry out the order and that there would be no need to specify any crime that Uriah had allegedly committed. David was solving an embarrassing problem through murder. The order was clear from the king. Order an advance on Rabbah with Uriah leading, then retreat, leaving Uriah isolated and unprotected from the enemy’s elite soldiers. What is also interesting is that God doesn’t conceal David’s sin. In fact, this was worse than what David did with Bathsheba. Murder is in God’s top seven sins according to Proverbs 6:16-19.

2 Sam 11:16-17, “So it was as Joab kept watch on the city, that he put Uriah at the place where he knew there were valiant men. 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.”

The phrase “kept watch” is actually 2 words in the Hebrew: (1) Preposition b’t, “when.” (2) Qal infinitive construct form of the verb shamar, “was besieging.” Not only did Uriah die but also some of David’s other loyal soldiers. He is actually guilty of not only having Uriah murder but others died needlessly because of David’s order. What a waste of a great soldier? He was sacrificed for David’s lust.

2 Sam 11:18-21, “Then Joab sent and reported to David all the events of the war. He charged the messenger, saying, "When you have finished telling all the events of the war to the king, 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? 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.'"
Joab is afraid that David will get angry because I believe he thinks he is being betrayed or setup by David. He is afraid that David for some reason unknown to him is going to blame the death of Uriah on him. So he protects himself and tells the messenger that his loyal soldier Uriah is dead as per David’s order. He doesn’t want to get the blame for the senseless death of Uriah and the other soldiers. Notice the suspicion that arises from David’s loyal commander as a result of such a terrible order. David is sowing the seeds of discontent in his army with such an order. It must have been terrible for the moral of the army to have lost a great soldier like Uriah so needlessly. They must not have looked at David to kindly at this point.

2 Sam 11:22-24, “So the messenger departed and came and reported to David all that Joab had sent him {to tell.}.” 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. 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."

Then we have David playing the hypocrite. Waxing philosophical…notice he is speaking from human philosophy and not divine viewpoint found in God’s Word.

2 Samuel 11:25, “Then David said to the messenger, "Thy shalt 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."

Joab lost the battle because he obeyed David’s ridiculous orders to have Uriah killed.

Notice how David is treating the loss of these men so casually. Evil does not value human life. Satan does not value human life. David is thinking in accord with Satan rather than God. David had never treated such a loss of life so insensitively before. He was a great captain and great captains never are philosophical in defeat for they value the lives of those under their command.

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

David is relieved at this time but notice the Bathsheba. Maybe she is feeling a bit guilty over her unfaithfulness. She apparently loved her right man. Remember the Holy Spirit in Matthew 1:6 acknowledges that Bathsheba’s right man was Uriah. But then again this could be hypocrisy on her part since she doesn’t mourn very long before she moves in with David…7 days to be exact. Principle: Our sins often involve and hurt others. Principle: The decisions of those in authority affect those who are under their command.

David’s decision to murder will affect the entire nation. It will result in civil war.
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.”

So for David it appears to him that he has gotten away with the adultery. Looks like he is in the clear…Uriah is out of the way.

Here we have a conspiracy taking place in the nation of Israel. David and Joab are conspiring to kill Uriah. Uriah and these soldiers fought valiantly in the cause of their nation even though the leadership in the nation abused their authority and sent men needlessly to their death. Principle: The abuse of authority and poor decisions by the leadership in a client nation to God for ordering the needless deaths of its soldiers does not diminish the great and noble sacrifice of those who gave their lives in the cause of their nation.

Uriah was following orders and was trusting the Lord with his life. God had decreed in eternity past the time, place and manner of our death. This was the sovereign decision of God. God allowed this even though He didn’t approve it. Uriah’s death was not in vain for God has a purpose for his dying in this manner. There was an eternal purpose to his death. It glorified God because Uriah trusted in the Lord even though I’m sure Uriah knew that this was suicide to attack at the most fortified part of the city.

Ps 4:5, “Offer the sacrifices of righteousness, and trust in the LORD.”
Ps 9:10, “And those who know your name will put their trust in you, for you, O LORD, have not forsaken those who seek you.”
Ps 31:14, “But as for me, I trust in you, O LORD, I say, ”You are my God.”
Ps 40:4, “How blessed is the man who has made the LORD his trust, and has not turned to the proud, nor to those who lapse into falsehood.”
Ps 56:3, “When I am afraid, I will put my trust in you.”
Ps 56:4, “In God, whose word I praise, in God I have put my trust; I shall not be afraid. What can {mere} man do to me?”
Job 13:15a, “Though He slay me, I will hope in Him.”

Uriah sacrificed his life upon the altar of his country and David’s deceit and irresponsibility did not diminish his sacrifice. General Douglas MacArthur addressing the audience that had gathered together for the dedication of a park in his honor in San Francisco stated, “He who dares to die, who lays his life on the altar of his nation’s need is beyond doubt, the noblest development of mankind. And this he comes the closest to the image of our Creator, our Lord and Savior, who died on the cross that the human soul might live.”

Uriah sacrifice was not in vain because his motivation was his love for the Lord and his fellow-soldiers and thus would be rewarded by the Lord. Now, not only did Uriah die but also some of David’s other loyal soldiers. David is actually guilty of
not only having Uriah murder but also others died needlessly because of his order. What a waste of a great soldier? He was sacrificed for David’s lust.

2 Sam 11:18-21, “Then Joab sent and reported to David all the events of the war. He charged the messenger, saying, "When you have finished telling all the events of the war to the king, 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? 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.'"

If you have noticed David never acknowledged his sin of committing adultery with Bathsheba and then he compounds this bad decision by having her husband killed on the battlefield. Always remember the principle nobody in the human race gets away with anything. The Lord is on the throne, and justice will be served.

David’s failure to acknowledge his sins to God is preventing him from having fellowship with God. Though David’s sins were paid for at the cross, he still has to acknowledge them for the simple reason that he might get in fellowship with God and to avoid discipline from God. God disciplines us as believers because we are His children. If He did not discipline us then we would suffer the fate of the unbeliever in the lake of fire. We wouldn’t be His children if He didn’t discipline us.

Heb 12:4-13, “You have not yet resisted to the point of shedding blood in your striving against sin; and you have forgotten the exhortation which is addressed to you as sons, "MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES." It is for discipline that you endure; God deals with you as with sons; for what son is there whom {his} father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? For they disciplined us for a short time as seemed best to them, but He {disciplines us} for {our} good, so that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness. Therefore, strengthen the hands that are weak and the knees that are feeble, and make straight paths for your feet, so that {the limb} which is lame may not be put out of joint, but rather be healed.”
So what happened to David because of his failure to acknowledge the adultery with Bathsheba and the murder of her husband? Psalm 38 tells us. David is going to get the belt from the Lord and boy did it hurt David... The followings passage revealed what happened to David because of failing to acknowledge his sins of adultery, and murdering Uriah. The following passage forms a chronological series that depict David’s plight under divine discipline and his acknowledgement his sins. (1) Psalm 6:1-7 (2) Psalm 38 (3) Psalm 41 (4) Psalm 32.

Ps 6:1-7, “{For the choir director; with stringed instruments, upon an eight-string lyre. A Psalm of David.} O LORD, do not rebuke me in your anger, nor chasten me in your wrath. Be gracious to me, O LORD, for I am pining away; heal me, O LORD, for my bones are dismayed. And my soul is greatly dismayed; but you, O LORD-- how long? Return, O LORD, rescue my soul; save me because of your lovingkindness. For there is no mention of you in death; in Sheol who will give you thanks? I am weary with my sighing; every night I make my bed swim, I dissolve my couch with my tears. My eye has wasted away with grief; it has become old because of all my adversaries.”

David is experiencing intense discipline from God. He almost died the sin unto death but he confessed his sin before that could take place.

Ps 38:1-2, “{A Psalm of David, for a memorial.} O LORD, rebuke me not in your wrath, and chasten me not in your burning anger. For your arrows have sunk deep into me, and your hand has pressed down on me.”

Psalm 38 is a song of sorrows. It is literally entitled: “to bring to remembrance.” There are 3 elements conspicuous here in this Psalm: (1) God’s discipline (2) David’s consciousness of sin (3) His consciousness of mental and physical suffering.

David is under severe intense discipline for his unacknowledged sins of adultery and murder. The Lord has allowed his enemies to plague David. He is paranoid as well. The “arrows” refers to God’s discipline. “Your hand has pressed down upon me” refers to the seriousness and intensity of the discipline that has been placed on David by the Lord. Both David’s mind and body are affected by God’s discipline. His conscience is bothering him. He lives in fear of dying. He is suffering from paranoia. He is isolated. His murder of Uriah has made the military suspicious of David. He has brought all this trouble on himself. He is a tortured soul. This discipline has penetrated his very soul. This means God has laid his conscience bare. The Lord is driving David to acknowledge this sin. The arrow and the hand figures do represent God’s discipline and punishments.

Deut 32:23, “I will heap misfortunes on them; I will use My arrows on them.”
Ezek 5:16, “When I send against them the deadly arrows of famine which were for the destruction of those whom I will send to destroy you, then I will also intensify the famine upon you and break the staff of bread.”

God is just for disciplining David.

Deut 32:4, “The Rock. His work is perfect, for all His ways are just; a God of faithfulness and without injustice, Righteous and upright is He.”

Psalm 38 is a picture of self-induced misery. David has only himself to blame and not God.

Ps 38:3-6, “There is no soundness in my flesh because of your indignation; there is no health in my bones because of my sin. For my iniquities are gone over my head; as a heavy burden they weigh too much for me. My wounds grow foul {and} fester because of my folly. I am bent over and greatly bowed down; I go mourning all day long.”

His mental state of anguish is affecting his physical body. God is afflicting David’s entire body. He can’t bear the weight of his conscience anymore. David self-centeredness is causing him to be mentally ill, which in turn has made him physically ill. He is also suffering from self-pity. Remember, his failure to acknowledge his sin is the cause of all this heartache. He is festering guilt and it became an emotional burden for him. It left him severely depressed. When we fail to confess sins and isolate our sin a chain reaction takes place in the soul. The original sin that we commit becomes compounded by a guilt reaction coupled with various mental attitude sin such as hypocrisy, fear, worry, anxiety, depression, envy, bitterness, hatred, anger. All these sins produce anguish in the soul. Anxiety is always self-induced. Adversity is inevitable in life, but stress is optional. Adversity is what life does to you, but stress is what you do to yourself.

Ps 38:7-8, “For my loins are filled with burning, and there is no soundness in my flesh. I am benumbed and badly crushed; I groan because of the agitation of my heart.”

The “loins” refers to the nervous system, which was affected by David’s mental attitude sins. Notice he is groaning because of the agitation of his heart. The heart is in the soul. You are what you think and here David is a miserable person.

Ps 38:9-10, “Lord, all my desire is before you; and my sighing is not hidden from you. My heart throbs, my strength fails me; and the light of my eyes, even that has gone from me.”

His guilt has placed stress on his soul. His soul is left unprotected because he has no defense. He has no defense for the anxiety because he has not confessed his sin. David is ready for the nut house right about now. He is losing his sanity.

Ps 38:11-14, “My loved ones and my friends stand aloof from my plague; and my kinsmen stand afar off. Those who seek my life lay snares {for me;} and those who seek to injure me have threatened destruction, and they devise
treachery all day long. But I, like a deaf man, do not hear; and {I am} like a mute man who does not open his mouth. Yes, I am like a man who does not hear, and in whose mouth are no arguments.”

David’s failure to confess his sins has not only affected his fellowship with God, but it has also affected his human relationships. No one like to be around a miserable person and right now no one wants to be around David. Divine discipline might include attacks from your enemies. David had numerous enemies because he was a head of state. His enemies relished the opportunity to inflict damage upon David. David is weak and vulnerable. He won’t even fight the attacks because he is not motivated. He won’t fight back. He has hit rock bottom. All appeared lost…no hope…finally David woke up and turned to the Lord.

Ps 38:15-18, “For I hope in you, O LORD; you will answer, O Lord my God. For I said, "May they not rejoice over me, {who} when my foot slips, would magnify themselves against me. For I am ready to fall, and my sorrow is continually before me. For I confess my iniquity; I am full of anxiety because of my sin.”

The Hebrew verb for “I confess” is the common singular hiphil imperfect form of the verb naghadh. This root basically denotes “to place a matter high, conspicuous before a person.” Usually the “matter” was previously unknown or unknowable to the object.

The verb requires varying translations depending upon the context. It is used of God at times in the Hebrew Bible for when He brings things to man’s attention meaning he reveals them directly through: (1) Dreams (2) Prophecies (3) Prophets. It can have the following meanings: (1) Tell, announce, report (2) Declare, make known, expound (3) Inform of (4) Publish, declare, proclaim (5) Avow, acknowledge, confess.

Here in Psalm 38:18 naghadh means “to acknowledge.” The hiphil stem is the causative active counterpart of the Qal stem. Sometimes as is the case here in Psalm 38:18 it is used in a declarative sense. The imperfect is often employed to express actions, which are contingent or depending on something preceding. The shades of sense of the imperfect in this use of it are manifold, corresponding to the English will (volition), shall (of command), may and can (of possibility or permission), am to, in the present; and to would, should, might, could, was to, in the past or indirect speech.

Here we volitional use of the imperfect tense meaning “I will acknowledge.” The first half of verse 18 illustrates how to recover fellowship with God. It instructs on how to recover from sin.

The last half of the verse reveals his emotions. But God is not concerned about your emotions. He wants a simple acknowledgement of sin. Remember in confession of sin God is concerned what His Son did at the cross regarding your
sins. He cares not as to how you feel about your sin….only that you would acknowledge it.

Remember in confession of sin God is concerned what His Son did at the cross regarding your sins. He cares not as to how you feel about your sin….only that you would acknowledge it. Now, what made David acknowledge his sins. God had to send a prophet and a very brave one at that to bring David to his senses. The Lord had left David almost a whole year out of fellowship before sending the prophet Nathan. Not only was the fruit of David’s sin to be first all brought to light, and the hardened sinner to be deprived of the possibility of either denying or concealing his crimes, but God would first of all break his unbroken heart by the torture of his own conscience, and prepare it to feel the reproaches of His prophet. The reason why God delayed in sending Nathan was so that He could discipline David. This is noted in Psalm 32:1-4 where David vividly describes the state of his heart during this period of discipline and the sufferings he endured as long as he was trying to conceal his crimes.

Ps 32:1-4, “{A Psalm of David. A Maskil.} How blessed is he whose transgression is forgiven, whose sin is covered. How blessed is the man to whom the LORD does not impute iniquity, and in whose spirit there is no deceit. When I kept silent {about my sin} my body wasted away through my groaning all day long. For day and night Your hand was heavy upon me; My vitality was drained away {as} with the fever heat of summer. Selah.”

God ordered the prophet Nathan to confront the king. This was not an easy task. In fact, it was outright dangerous to confront an unstable king who was the final authority in the land. Yet Nathan as a prophet in the nation of Israel had the responsibility to be critical of the political leadership of Israel.

Nathan’s name is derived from the verb nathan, “to give.” He was the court prophet during the reigns of both David and Solomon, David’s son. It was the prophet Nathan, who David told of his desire to build a temple for the Lord. This is noted in 2 Samuel 7:2 and 1 Chronicles 17:1. Nathan originally approved the plan as recorded in 2 Samuel 7:3 and 1 Chronicles 17:2. But the Lord commanded Nathan to withdraw the approval. This is found in 2 Samuel 7:4, 17 and 1 Chronicles 17:3, 15.

When Solomon was born, the Lord sent a message by Nathan so David gave the child a 2nd name, Jedidiah meaning “beloved of the Lord.” When David’s son Adonijah sought to usurp the throne, Nathan remained faithful as found in 1 Kings 1:8, 10. He informed Bathsheba of the impending revolt and helped her persuade David to place Solomon on the throne (1 Kings 1:22, 24). David summoned Zadok the high priest, Nathan the prophet and Benaiah the chief bodyguard and commanded them to proclaim Solomon as king. They carried out David’s command to the letter. This is found 1 Kings 1:32, 34.
Nathan also assisted David and Gad the seer in organizing the ministry of the singers in the worship of the Lord. He wrote a history of the life of David as noted in 1 Chronicles 29:29 and of Solomon as noted in 2 Chronicles 9:29.

Here in 2 Samuel 12:1, Nathan is given one by the Lord his most difficult task, that of rebuking David for his sins. Nathan employs a parable in order to relate to David that he has done evil in the sight of the Lord. In this narrative the events illustrate David’s sins. To ensure the success of his mission, which is to charge the king with his crimes, Nathan employs a parable by which he led on the king to pronounce sentence of death upon himself. It is a very simple one and drawn from life in Israel. Actually, drawn from David’s own life because before he became king, his father had him working in the fields as a shepherd.

So this parable is directed at David’s frame of reference and therefore, really hits home. What is sad is that David has so rationalized his sins and justified them that he was blind to the application of the parable. He never would have reacted with such indignation if he had understood its true meaning.

2 Sam 12:1-4, “Then the LORD sent Nathan to David. And he came to him and said, "There were two men in one city, the one rich and the other poor. The rich man had a great many flocks and herds. But the poor man had nothing except one little ewe lamb, which he bought and nourished; and it grew up together with him and his children. It would eat of his bread and drink of his cup and lie in his bosom, and was like a daughter to him. Now a traveler came to the rich man, and he was unwilling to take from his own flock or his own herd, to prepare for the wayfarer who had come to him; rather he took the poor man's ewe lamb and prepared it for the man who had come to him.”

David was so far out of fellowship and involved in carnality that he does not perceive the meaning of the parable, that he is the rich man. The poor man was Uriah and the one little ewe lamb was Bathsheba. In ancient Israel the custom was to kill the fatted calf or lamb to welcome a visitor. Rather than taking from his own abundant flocks, the rich man stole the one lamb of the poor man. The application is this: David had several beautiful wives, yet he took Bathsheba from Uriah. The Word of God is like a mirror. It shows us who we really are and that is what the Lord is doing through the prophet Nathan.

2 Sam 12:5-6, “Then David's anger burned greatly against the man, and he said to Nathan, "As the LORD lives, surely the man who has done this deserves to die. He must make restitution for the lamb fourfold, because he did this thing and had no compassion.”

David was enraged at this act of violence by the rich man. It offended his sense of justice, yet he failed to make the personal application. What is humorous is that David thinks that Nathan is asking for a judgment from David regarding another
case. So in the heat of his anger, David unwittingly pronounces the sentence of judgment upon himself. David is redheaded hothead. You can just picture in your mind’s eye David, the redheaded king of Israel jumping to his feet demanded justice. David is ready to have the man executed. He is ready to flip the switch. God’s grace was the only thing that commuted the death sentence.

Exod 21:14, “If, however, a man acts presumptuously toward his neighbor, so as to kill him craftily, you are to take him {even} from My altar, that he may die.”

Lev 20:10, “If {there is} a man who commits adultery with another man's wife, one who commits adultery with his friend's wife, the adulterer and the adulteress shall surely be put to death.”

Instead of the death penalty the Lord used a 4-fold restitution as the basis for David’s discipline. God disciplined David beyond what has been recorded in Psalm 38. The longer you remain out of fellowship, the higher the price you pay.

2 Sam 12:7-8, “Nathan then said to David, "You are the man. Thus says the LORD God of Israel, "It is I who anointed you king over Israel and it is I who delivered you from the hand of Saul. I also gave you your master's house and your master's wives into your care, and I gave you the house of Israel and Judah; and if {that had been} too little, I would have added to you many more things like these.”

It took courage for Nathan to look David in the eye and tell him he was guilty. J. Vernon McGee calls him the “bravest man in the Bible.” I don’t know about that but he is up there with the best of them. He is certainly a great man. David is rocked by the revelation. It cuts him up.

Heb 4:12-13, “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. 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.”

David is stunned here and doesn’t speak….and Nathan goes right on talking. God brings out through the prophet Nathan that David sin of insatiable covetousness. Webster’s New Universal Unabridged Dictionary defines the verb covet: To desire inordinately or without due regard for the rights of others; desire wrongfully.

David desire inordinately Uriah’s wife Bathsheba and without due regard for the rights of Uriah her husband. In fact he so disregarded the rights of Uriah that he had him murdered. What is sad also is that God would have given David anything his heart wanted, but David longed for something that was not his. The man after God’s own heart, David will learn that you can’t take what is not yours. David was appointed king over by the grace of God, not because of David’s natural talents,
which were many. David was king because the Lord appointed him. He taught this principle to his son Solomon.

Prov 8:15, “By me kings reign, and rulers decree justice.”

2 Sam 12:9-10, “Why have you despised the word of the LORD by doing evil in His sight? You have struck down Uriah the Hittite with the sword, have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon. Now therefore, the sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.”

Now remember Nathan is declaring this before the entire court of the king. What David tried so hard to conceal, God has now been revealed for the entire nation to see.

Ps 69:5, “O God, it is you who knows my folly, and my wrongs are not hidden from you.”

Luke 12:2, “But there is nothing covered up that will not be revealed, and hidden that will not be known.” The Lord says through Nathan that David despised the word of the Lord.. How? By breaking the commandments.

Lev 19:16, "You shall not go about as a slanderer among your people, and you are not to act against the life of your neighbor; I am the LORD."

Prov 6:16-19, “There are six things which the LORD hates, yes, seven which are an abomination to Him: Haughty eyes, 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, and one who spreads strife among brothers.”

The phrase “struck down” is 2nd person masculine singular hiphil perfect form of the Hebrew verb nakhah, “to strike dead.” It is used frequently in the Hebrew Scriptures for the striking of someone in battle with a human subject. This blow usually results in death. The hiphil stem is causative meaning that David “caused” Uriah to be struck down in battle because of his order. The perfect tense expresses a completed action.

“Have killed” is the masculine singular qal perfect form of the verb haragh, “to kill, to slaughter.” The qal stem indicates that David is responsible for the death of Uriah and the perfect tense expresses a completed action.

Verse 10 states David’s family will be plagued with violence for years to come.

2 Sam 12:11-12, “Thus says the LORD, "Behold, I will raise up evil against you from your own household; I will even take your wives before your eyes and give {them} to your companion, and he will lie with your wives in broad daylight. Indeed you did it secretly, but I will do this thing before all Israel, and under the sun.”
David’s sin was committed in private, but his discipline would be administered in public. In fact, everything is public knowledge now. All Israel would be a witness to David’s discipline. The Lord is letting all of Israel know that He doesn’t mess around. He will not be mocked. This would strike fear and respect in the hearts of the citizens of Israel, if there number 1 citizen, the king were not exempt from the chastisement of the Lord. There is no believer, no pastor, and no deacon who is above getting disciplined by the Lord. Remember, David proclaimed his discipline in verse 6. God would punish him 4-fold, just as David had stated in his indignation.

2nd Samuel 12:13 begins where David left off in Psalm 38:18.

2 Sam 12:13, “Then David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has taken away your sin; you shall not die."

Notice how specific confession of sin is. David doesn’t say I’m sorry or cry tears of repentance. He doesn’t say, “God forgive me.” God instantly forgave and forgot David’s sins.

Heb 8:12, “FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE.”

Those past sins no longer kept David from fellowship with God. David never had to again feel the oppressive guilt and overwhelming anxiety he expressed in Psalm 38. Those sins were blotted by authority of the Word of God. To feel guilt for those sins again would have been another sin, which is the rejection of God’s grace provision of the confession of sin. God doesn’t forgive us based upon our feelings, our degree of guilt. Forgiveness depends on God’s promise to cancel the sins when we acknowledge them to Him. We must have confidence in God that He has forgiven and forgotten our sins and that we are purified from “all unrighteousness.”

Ps 32:1-2, “{A Psalm of David. A Maskil.} How blessed is he whose transgression is forgiven, whose sin is covered. How blessed is the man to whom the LORD does not impute iniquity, and in whose spirit there is no deceit.”

Although David’s sins are forgiven and forgotten by God and he has recovered his fellowship with God, he is still going to receive discipline from God. The Lord is administering justice.

Deut 32:4, “The Rock. His work is perfect, for all His ways are just; a God of faithfulness and without injustice, Righteous and upright is He.”

David’s sins are completely forgiven, but the remainder of David’s discipline was accomplished through members of his own family. David’s discipline is 4-fold: (1) The child born of adultery died (2 Sam. 12:14-15). (2) Amnon, David’s son, raped David’s daughter Tamar (2 Sam. 13:1-14). (3) Absalom murdered
Amnon to revenge Tamar (2 Sam. 13:22-29). (4) Absalom, the son of David loved the most, led a national revolt against his father (2 Sam. 15-18).

His discipline finally stopped in 2 Samuel 18:33 when David heard of the death of Absalom.

2 Sam 18:24-33, “Now David was sitting between the two gates; and the watchman went up to the roof of the gate by the wall, and raised his eyes and looked, and behold, a man running by himself. The watchman called and told the king. And the king said, "If he is by himself there is good news in his mouth." And he came nearer and nearer. Then the watchman saw another man running; and the watchman called to the gatekeeper and said, "Behold, another man running by himself." And the king said, "This one also is bringing good news." The watchman said, "I think the running of the first one is like the running of Ahimaaz the son of Zadok." And the king said, "This is a good man and comes with good news. Ahimaaz called and said to the king, "All is well." And he prostrated himself before the king with his face to the ground. And he said, "Blessed is the LORD your God, who has delivered up the men who lifted their hands against my lord the king. The king said, "Is it well with the young man Absalom?" And Ahimaaz answered, "When Joab sent the king's servant, and your servant, I saw a great tumult, but I did not know what {it was.} Then the king said, "Turn aside and stand here." So he turned aside and stood still. Behold, the Cushite arrived, and the Cushite said, "Let my lord the king receive good news, for the LORD has freed you this day from the hand of all those who rose up against you. Then the king said to the Cushite, "Is it well with the young man Absalom?" And the Cushite answered, "Let the enemies of my lord the king, and all who rise up against you for evil, be as that young man. The king was deeply moved and went up to the chamber over the gate and wept. And thus he said as he walked, "O my son Absalom, my son, my son Absalom. Would I had died instead of you, O Absalom, my son, my son.”

The four installments of discipline extended over a period of about 15 years. If it had been meted out at one time David may not have survived. In fact, after the death of Absalom, David was a broken man...he never was the same. Never again would David be so obstinate as to hide his sin from God and fail to confess his sins. Though David’s discipline was severe, because he had confessed his sins his suffering was for blessing. David advanced spiritually throughout these years. He learned to trust and depend on the Lord in the most adverse circumstances. By staying in fellowship David was able to accelerate his spiritual growth exemplifying the principle of cursing turned to blessing.