

240619-4 2Samuel 11, David's Sin—CThurman

David sent messengers to Ammon to extend his condolences to Hanun, the king at the death of his father, Nahash. Evidently, Nahash had at some time in the past helped David. But the princes of Ammon suspected David of evil intentions, maltreated David's messengers, and formed a confederacy with Syria to prepare for war against Israel. Then Joab and Abishai gathered together Israel's champions, fought against them to the east of Reuben's lot, and defeated them at Medeba. The conflict continued, moving in a northward direction to the city of the king of Ammon, Rabbah, and then up to Helam where the Syrians which came from beyond the Euphrates River were defeated as well. These defeats broke the confederacy between Syria and Ammon.

It was during these conflicts that David did not accompany his men in these battles (cf. 2Sa.12.27, 28), and during which time he fell into grievous sin. Why David did not go to battle is not explicitly stated in Scripture.

The 11th chapter gives an account of David's sin. We are at an history that might be 15-20 years into the reign of David. (Solomon is born during this time.) Here begins the hard days of David's life, a harvest for the sin sown against the LORD. Charles Spurgeon wrote the following remarks in light of this chapter,

'We now come to that mournful occurrence in David's life, which changed his whole career from prosperity to sorrow.' *Spurgeon's Devotional Bible*, p.281, Baker Book House [Reprint 1974]

Sins may be forgiven in a moment, but the consequence might be reaped for the remainder of our lives.

Read also 1Chronicles chapter 20. (Note that Ishbibenob is not mentioned in this account.)

Chapter 11

1 ¶ And it came to pass, after the year was expired, at the time when

R-L צאת המלכים

kings go forth [to battle], that David sent Joab, and his servants with him,
the messengers proceed

messengers, מַלְאָכִים, plural masc. noun having the prefixed article הַ, the, to noun מַלְאָךְ, mal-ak, tss. angel, messenger, ambassador.

and all Israel; and they destroyed the children of Ammon, and besieged Rabbah.

The battle appears to have begun in Medeba. (cf. 1Chr.19.7) And after Israel defeated the Ammonites then the conflict moves northward to Rabbah, then to Helam.

Rabbah is a royal city, the city of the king of Ammon.

2Sa 12:26 And Joab fought against Rabbah of the children of Ammon, and took the royal city.

...

30 And he took their king's crown from off his head, the weight whereof [was] a talent of gold with the precious stones: and it was [set] on David's head. And he brought forth the spoil of the city in great abundance.

But David tarried still at Jerusalem.

The reason why David remained at Jerusalem is not stated explicitly, but it could be that during one of the battles against the Philistines that David was nearly slain by a descendant of Anak, named Ishbibenob. (cf. 2Sa.21.15-17) After this, David's men swore that he should no longer accompany them to battle. (cf. 2Sa.12.26-28, an instance when Joab called for David to come out to bring the final overthrow of Rabbah.)

2Sa.21.15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbibenob, which [was] of the sons of the giant, the weight of whose spear [weighed] three hundred [shekels] of brass in weight, he being girded with a new [sword], thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

Note: that Ishbibenob is not in the account given in 1Chr.20.4-8.

2 And it came to pass in an eveningtide, that David arose from off his bed, upon

bed, מִשְׁכָּב, a masc. noun tss. bed, as a very 'lieth', couch.

There are four words to describe the bed, the יָצוּעַ, yah-tzoo-a[g], *bed, chamber, couch*; the מִצָּעַ, mah-tza[g], is only once in the OT, a thing spread out for laying upon, so tss. *bed*; a מִטָּה, mit-tah, *bed, bier*; and, the מִשְׁכָּב, mish-kav, *bed, as a verb 'lieth', couch.*

It was on one of these nights, when the men were at war and David was at home, that he raised from off his bed. It was customary to rest during the heat of the day.

and walked upon the roof of the king's house:

Unlike the houses that we are familiar with, there, roofs or housetops were (and still are) treated very much like the decks that we add to the sides of our houses. The LORD required that such housetops be surrounded with a barrier to prevent accidental falls.

De 22:8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

Ne 8:16 So the people went forth, and brought [them], and made themselves booths, every one upon the roof of his house, and in their

courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

Mt 10:27 What I tell you in darkness, [that] speak ye in light: and what ye hear in the ear, [that] preach ye upon the housetops.

Mt 24:17 Let him which is on the housetop not come down to take any thing out of his house:

Ac.9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

and from the roof he saw a woman washing herself;

washing herself, Qal part. of the verb יָרַךְ, tss. to wash, to bathe; 2Sa.11.2, Qal part. washing herself; 2Sa.11.8, Qal imper., wash; 2Sa.12.20, Qal fut., washed.

This *washing* can refer to a full bath (cf. Le.15.13, 18), but it can also be a kind of rinsing. (cf. Ge.24.32) In the 12th chapter, after fasting and prayers, David washed himself after learning that Bathsheba's baby had died. (2Sa.12.20)

Ex 29:4 And Aaron and his sons thou (Moses) shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. (cf. Ex.40.12)

Le 15:13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

Many men have laid blame for this upon Bathsheba. Some have said that she was enticing David. Some have questioned why she was bathing out in the open. The fact is, the Bible states not so much as one word to condemn Bathsheba for this what takes place here. Not so much as one word of

blame! This is the clearest example of the abuse of one's power, authority over others. The blame for this is David's alone to bear.

and the woman [was] very beautiful to look upon.
of a very good appearance

to look upon, מְרֵאָה, a masc. noun tss. to the sight, to look upon, favoured, the appearance, the pattern, the countenance, goodly, fair, the form.

So, there is nothing communicated here (or in any other text) that would indicate to us that this anything out of the ordinary. It seems that this incident of David's seeing Bathsheba was completely accidental.

Now, in cases like this with David, there's not anything that anyone can do to prevent accidents like this from happening.

Do all we will, but accidents will happen. The nakedness of today is not accidental. It is purposeful.

Some women (mothers) are careless to publicly display their bodies before others. They purposely leave little to the imagination. Those same mothers set examples for their daughters, which emboldens them to carry it even a step further.

What to do when something like this happens. While we can't prevent the accidental as well as the purposeful acts of some, we (the children of God) can choose not to think another thing about it. We can choose not to fasten our mind upon it. We can put it away.

But that's not what David did. He allowed himself to think about what he saw. And that leads to sin in the heart, which then begins to scheme a way to fulfil the lusts of his heart.

Ja.1.13 ¶ Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil,

Joh 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

There is nothing in God, no corrupt principle, that can be plied so that He might be moved to lust and commit sin. Therefore ...

*neither tempteth he any man:
14 But every man is tempted,*

... because man has a corrupt principle working that can be plied to lust and then to commit sin.

*when he is drawn away of his own lust, and enticed.
15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*

The child of God must learn to cut off from the mind those things which lead him to fulfil the lusts of the flesh, thus committing the act sin.

Ro 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].

David fed the lusts of his heart and inflamed himself so that he finally sets out to commit sin. His heart deceives him all along the way, justifying and excusing the wicked thoughts.

Jer 17:9 The heart [is] deceitful above all [things], and desperately wicked: who can know it?

David saw this woman. Solomon says that there are four things that are never satisfied; the grave, the barren womb, the earth with rain, and fire. (cf. Pv.30.15, 16) But earlier he wrote of one more, and that is the lust of the eyes.

Pr 27:20 Hell and destruction are never full; so the eyes of man are never satisfied.

Even though David had taken numerous wives and concubines (cf. 1Sa.23.43; 2Sa.5.13; 1Chr.14.3), he fixated his heart upon this woman, the wife of another man.

Let this be a warning. Men, you can have a faithful wife, beautiful, loving, kind, godly and love her so very much. She might have born you many children, but if you don't make it an act of your will to cut off the lusts of the *flesh*, you're ticking time-bomb if you are not actively and at all times combatting against every manifestation of this sin. And in a moment of weakness you're whole life could be ruined.

Satan knows our weaknesses and vulnerabilities to sin, and he will ply them. Beware!

Pr 16:3 Commit thy works unto the LORD, and thy thoughts shall be established.

Pr 24:9 The thought of foolishness [is] sin ...

1Co.10.3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare [are] not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

David set his heart upon the woman.

3 And David sent and enquired after the woman.
to ask about

enquired after, Qal fut. of the verb שָׁרַף, tss. to make inquisition, to seek, to require, to ask, to question, to search, to seek after.

And [one] said, [Is] not this Bathsheba, the daughter of Eliam,
Bathshua Ammiel

Bathsheba, בַּת־שֶׁבַע, or daughter of Sheba. The fem. Hebrew בַּת, is tss. *daughter*, and שָׁבַע, the verb *to swear, to charge by an oath*.

Bathsheba is also called Bathshua in 1Chr.3.4. And Eliam is there also called Ammiel.

Some commentators say that Bathsheba is the granddaughter of Ahithophel, counsellor to David, making his son Eliam her father. (cf. 2Sa.23.34) There is not enough information so that we can prove that to be true.

the wife of Uriah the Hittite?

Bathsheba is wife to Uriah. David in contemplating having this woman has committed the sin of adultery in his heart.

Mt.5.27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Listen, the sin of adultery in the heart can be cut off, repented of and forgiven. But there is a difference between sin which is in the heart and acting out sin, just as there is a difference between thinking about drinking poison and the actual drinking of it. While sin in the heart may be repented of and forgiven, sin acted upon cannot be undone. We can be forgiven, but the act carries with it real consequences. For example,

The commission of murder in the heart (which is hate) may be repented and forgiven, but the act cannot be undone. The murderer may be forgiven, but the act warrants the death penalty, capital punishment.

David will bear consequences for this sin the rest of his life. (cf. 2Sa.12.10, ... *the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.*

4 And David sent messengers, and took her; and she came in unto him, and he lay with her;

David committed the act of adultery, a violation of the 7th commandment of the Law of Moses.

Ex 20:14 Thou shalt not commit adultery.

Of this sin Solomon wrote:

Pr 6:32 [But] whoso committeth adultery with a woman lacketh understanding: he [that] doeth it destroyeth his own soul.

for she was purified from her uncleanness: and she returned unto her house.

for she was purified from her uncleanness – This might mean that the manner of women was not upon her, so that she was in a time of conceiving ...

5 And the woman conceived, and sent and told David, and said,
reported (to)

told, Hiphil fut. of the verb **גָּדַל**, tss. *to tell, to show, to report, to declare, to utter.*

I [am] with child.

with child, of the fem. adj. **הָרְבָה**, tss. *with child, great, conceived.*

David now attempts to cover up his transgression. He's been able to manage so many trying circumstances: the defeat of Goliath, escape the sword of Saul, conveying himself as a mad man before, forbearing with

Nabal, fighting against all the enemies of Israel on every side; certainly, he can manage this thing also.

6 ¶ And David sent to Joab, [saying], Send me Uriah the Hittite. And Joab sent Uriah to David.

Now Uriah was one of the valiant warriors of Israel, a faithful servant to the king.

1Chr.11.26 Also the valiant men of the armies [were], Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,

...

41 Uriah the Hittite ...

Qal fut. of **שָׁאַל** **לְשִׁלוֹם**

7 And when Uriah was come unto him, David demanded [of him] how Joab did,
asked – of Joab’s welfare

and how the people did, and how the war prospered.
of the welfare of the people, of the welfare of the war

This must have seemed such a strange thing to Uriah. This could have been given to David by Joab or one of his messengers.

8 And David said to Uriah, Go down to thy house, and wash thy feet.

*wash, Qal imper. of the verb **יָחַץ**, tss. to wash, to bathe; 2Sa.11.2, Qal part. washing herself; 2Sa.11.8, Qal imper., wash; 2Sa.12.20, Qal fut., washed.*

And Uriah departed out of the king’s house, and there followed him a mess [of meat] from the king.

*mess, **מִשָּׂאָה** of **מִשָּׂאָה**, a fem. sing. noun tss. messes, great flame, flame, collection, gifts, sign of fire, oblation, burden. In this case, as in Ge.43.34, refers to a large portion of food.*

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

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

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; booths

tents, בִּסְכוּת, lit. *in the booths*, of the fem. noun סִכָּה, tss. *booths, tabernacles, pavilions, tents, covert, cottage.*

אֲדוֹן

and my lord Joab, and the servants of my lord, are encamped in the open fields;
master pitched on the face of the field

are encamped, Qal part. Poel of the verb הִנִּיחַ, tss. *to pitch the tent, to encamp, to pitch, to dwell, to rest or abide in the tent, to lie.*

shall I then go into mine house, to eat and to drink, and to lie with my wife? [as] thou livest, and [as] thy soul liveth, I will not do this thing.

Again, Uriah was a valiant man. As such, he would not allow himself the luxury of common life when the representation of His God on earth was on the battlefield with his nation, his tribe, his general, and all of his fellow-fighting men. A patriot to the core! And how the words of Uriah must have stung David's conscience. This should have been the mind of the king of Israel. But instead the king is resting at home and snared in grievous sin.

12 And David said to Uriah, Tarry here to day also, and to morrow I will

let thee depart. So Uriah abode in Jerusalem that day, and the morrow.
send you away dwelt

Obviously, David needs to come up with another plan to cover his sin.

13 And when David had called him, he did eat and drink before him;

and he made him

drunk:

to be filled with drink, to drink abundantly

he made him drunk, Piel fut. of the verb שָׁכַר, tss. to be drunk, to be filled with drink, to drink abundantly.

David knows, we ought all to know, that drinking in excess lowers one's inhibitions. It distorts what is our normal ability to judge; it dulls the ability to discern between right and wrong.

Le.10.1 ¶ And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

...

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: [it shall be] a statute for ever throughout your generations:

10 And (do not drink wine) that ye may put difference between holy and unholy, and between unclean and clean ...

Pv.31.4 [It is] not for kings, O Lemuel, [it is] not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Due.29.6 Ye have not eaten bread, neither have ye drunk wine or strong drink (excesses of either): that ye might know that I [am] the LORD your God. (The LORD didn't allow the Israelites excesses of food and drink so that they might always have a keen awareness of who God is. The LORD in love lead his people, generally, down a lean path. to help them be of a sound mind along their earthly sojourn.)

Is.28.7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of

the way through strong drink; they err in vision, they stumble [in] judgment.

Normal inhibitions are relaxed through excess.

Ge.9.20 And Noah began [to be] an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

Ex.32.6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. (cf. 1Co.10.7)

Pv.23.29 ¶ Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, [when] it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, [shalt thou say, and] I was not sick; they have beaten me, [and] I felt [it] not: when shall I awake? I will seek it yet again.

13 And when David had called him, he did eat and drink before him; and he made him drunk:

and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab,

a letter, סֵפֶר, a masc. noun tss. book, bill, letter, scroll, evidence.

and sent [it] by the hand of Uriah.

Obviously, to conceal his sin, there is but one, last thing to do. Arrange it so that Uriah dies in battle. Understandably, the letter was sealed so that Uriah did not know that the information he was relaying to Joab concerned his own death.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest

Give, place, at face strongest
appoint, burden

Bagster's Hebrew Student's Manual

set ye, Qal imper. pl. masc. of the verb **בָּרַח**, tss. *burden, go to, give, come on, take, ascribe, bring, set ye.*

hottest, חָזָק, adj. tss. mighty, strong, loud, stiff, harder, sore.

battle, and retire ye from him, that he may be smitten, and die.
fight withdraw, turn back

battle, מִלְחָמָה, a fem. noun tss. war, battle, fight.

retire, Qal pret. of the verb שׁוּב, tss. to return, to come again, to turn, to turn away, to bring again, to retire, to turn back, to convert, to withdraw, etc.

Joab being the servant of the king followed the king's orders.

16 And it came to pass, when Joab observed the city,
watched (of Rabbah)

observed, Qal infin. of the verb שָׁמַר, tss. to keep, to observe, to take heed, to wait, to mark, to watch, to preserve, to lay wait, etc.

נָתַן

that he assigned Uriah unto a place where he knew that valiant men [were].
gave, delivered mighty (of Ammon)

that he assigned, Qal fut. of the verb נָתַן, tss. to give, to put, to set, to commit, etc.

valiant, masc. noun גִּיּוֹר, tss. wealth, activity, able, valiant, substance, valour, virtuous, strong, power.,

17 And the men of the city went out, and fought with Joab:
(of Rabbah) warred (Joab's men)

fought, Niphal fut. of the verb מָחָה, tss. to fight, to overcome, to prevail, to war, to eat, to devour.

and there fell [some] of the people of the servants of David; and Uriah the Hittite died also.

So, as the mighty men of Israel withdrew from Uriah they also withdrew from those that were with him.

18 Then Joab sent and told David all the things concerning the war;
reported (to) matters of

19 And charged the messenger, saying, When thou hast made an end of telling
– finish – speaking

when thou hast made an end, Piel infin. of the verb כָּלָה, tss. to determine, to finish, to waste, to consume, to cease, to end, to accomplish, to be done, etc.,

the matters of the war unto the king,
battle

**20 And if so be that the king's wrath arise, and he say unto thee,
indignation**

*wrath, חֶמַח, fem. noun tss. fury, wrath, hot displeasure, poison,
anger, indignation.*

**Wherefore approached ye so nigh unto the city when ye did fight?
did you draw near (communicating to Joab)**

*approached ye so nigh, Niphal pret. of the verb שָׁגַח, tss. to come
near, to approach, to go up, to give place, to draw near, etc.; v.21,
why went ye so nigh, also Niphal pret.*

knew ye not that they would shoot from the wall?

**21 Who smote Abimelech the son of Jerubbesheth?
(Jerrubaal or Gideon, Jud.6.32)**

**did not a woman cast a piece of a millstone upon him from the wall, that he died
in Thebez?**

Note David's familiarity with the history of the Book we call Judges. He refers to our Jud.9.50-55.

Gideon had many sons born (70) of his wives, but only one that was born of his concubine. And the name of this son was Abimelech. (cf. Jud.8.30, 31)

why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

Joab sends a cryptic message to David that the messenger could not discern. But it informs David that Joab successfully carried out the king's commandment. This military maneuver which resulted in the deaths of Uriah and others of Israel's warriors was not a tactical error on Joab's part, but a result of the king's commandment. Uriah is dead.

22 So the messenger went, and came and shewed David all that Joab had sent him for. reported (to)

23 And the messenger said unto David, Surely the men prevailed against us,
over
prevailed, Qal pret. of the verb גָּבַר, tss. to prevail, to be stronger, to be great, to be valiant, to confirm, to exceed.

and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and [some]
on

of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

That I know of Joab is not charged with Uriah's death. He was acting in behalf of the king. However, David, though not charged with murder and subject to capital punishment was held liable for arranging that Uriah die by the sword of Ammon.

2Sa 12:9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife [to be] thy wife, and hast slain him with the sword of the children of Ammon.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another:

be evil in your eyes eats

make thy battle more strong against the city, and overthrow it:

make ... strong, Hiphil imper. of the verb חָזַק. See directly below for the Piel imper., and v.15 for the adj. חָזָק.

and encourage thou him.

strengthen (the messenger should encourage him with this message.)

and encourage thou him, Piel imper. of the verb קָנַח.

26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

mourned, Qal fut. of the verb סָפַד, tss. to mourn, to lament, to wail. Robert Young, 'Young's Concordance', and H.W.F. Gesenius, 'Gesenius' Hebrew-Chaldee Lexicon of the Old Testament,' define this, to beat upon the breast.

27 And when the mourning was past, David sent and fetched her to his house,
over gathered

the mourning, אָבֵל, a masc. noun tss. mourning. See also the verb אָבַל, tss. to mourn, to lament.

was past, Qal fut. of the verb עָבַר, tss. to pass, to pass over, to pass through, to come over, to go over, to transgress, to pass along, to be past, to go over, to pass on.

fetches, Qal fut. of the verb אָסַף, tss. to gather, to take away, to bring, to lose, to recover, to withdraw, to gather together, to assemble, etc.

The mourning period could have been as short as seven days. Mourning for Jacob was seven days. (cf. Ge.50.10) Mourning over the deaths of Saul and his son Jonathan was seven days. (cf. 1Sa.31.13) But there are longer mourning periods recorded, i.e., Aaron and Moses, thirty days. (cf. Nu.20.29; Deu.3.48)

and she became his wife, and bare him a son.

The marriage between David and Bathsheba was soon enough to conceal their sin. David very likely remains unrepented for months as Bathsheba

carries the baby to term. Only after the LORD sends the prophet Nathan to him does he finally acknowledge his sin. (cf. 2Sa.12.13)

Look at what unconfessed sin drove David to do to hide conceal it from others.

1. He arranged for Uriah and Bathsheba to be together so that the child might appear to be his.
2. He arranged for Uriah's death. And,
3. He arranged for a quick re-marriage of Bathsheba.

The child of God that will not confess and forsake his sins cannot prosper. The LORD will not allow for him to get free of it until he confess it before His throne of grace.

Pr 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh [them] shall have mercy.

covereth, of the verb כָּסַף, tss. to overwhelm, to cover, to conceal, to hide, to close, to clad.

shall prosper, Hiphil fut. of the verb יָצַח, tss. to come, to go over, to prosper, to profit, to break out, to come mightily.

These things being done, David thought that certainly no one will ever find him out. But sin had so blinded him that he even forgot that the LORD knew what he had done.

But the thing that David had done displeased the LORD.

And the thing which David had done was evil in the eyes of the LORD.

Had this sin of David become public knowledge there is little doubt that he and Bathsheba should have died by stoning. That was the punishment for committing the sin of adultery. (cf. Lev.20.1, 10; Deu.22.21, 21; Jn.8.4, 5) It is my opinion that this matter was kept private except as the LORD revealed it to the prophet Nathan.

2Sa.12.12 For thou didst [it] secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

But David will bear the consequences of this act during the remainder of his reign as king of Israel.

2Sa.12.10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give [them] unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

While in his unrepentant state, *David clearly abused his office as king*. He thought so very little of others' lives so as to arrange for the deaths of his faithful servants: Uriah, a valiant and honorable man and the others that died in with Uriah in battle.

Many Christians object to the plain teachings of Romans chapter 13 which commands men to be subject to those in authority over them. They object by saying that we are not obligated to be subject to godless authorities. I am reminded by this text that under the best of circumstances the authorities of men will always fall far short of what they ought to be. (Even Solomon's kingdom shall fall short!) There is only one Authority that will ever rule the world in righteousness, and that will be the Lord Jesus. Properly, these failing kingdoms of men cause the child of God all the more to long for the second coming of the millennial kingdom of Jesus Christ to this earth. Until then, let us subject ourselves to the authorities which God has appointed to be over us. Pray for them that they might make judgments that will allow for the people of God under them to live quiet, peaceable lives in all godliness and honesty. given to us for the good of all men.

Sin is a hard taskmaster. It destroys lives, even of the godliest in a moment of weakness and unwatchfulness. Unconfessed sin will drain all joy from the Christian life. Perhaps David thought that waiting upon the LORD to open the way to the throne of Israel, and suffering the persecutions of Saul were hard to bear. But now being seated upon the throne and everything he could ask, it all turned to nothing because of sin. Regardless of outward circumstances, if in His presence there is *fulness of joy* (cf. Ps.16.11), then without Him there is only dark and sorrowful days.