

2SAMUEL 11

2Samuel 11:1–27

David, Bathsheba and Uriah the Hittite

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

And so the spring time returns—the time of the year when kings go out to battle. Therefore, David deploys Joab and his servants with him and all Israel. And so they destroyed the sons of Ammon when they besieged their capital city Rabbah. (2Sam. 11:1a)

J. Vernon McGee: *It was the time of the year when kings went forth to war. In other words, in that day the nations had an “open season” on each other like we do today on birds and animals. At a certain season, you can shoot them; at other seasons, you cannot. But, after all, isn’t that true even in modern warfare today? During the monsoons in Vietnam, the war came to a standstill because they got bogged down in the swamps, and the rain kept the planes out of the air. After the monsoons let up, the war was on again. The approach to war in David’s day may have been a great deal more modern than we think. The unfortunate thing about the two world wars is that the greatest suffering was caused by the winter weather rather than by the enemy, but they attempted to carry on the fighting. At least in David’s day, there was a season for warfare. Maybe they were a little more civilized than we are. At least they recognized a time when they could enjoy comparative peace.*¹

But David remained back in Jerusalem. One late afternoon, David rises up from his bed when it is almost evening time, and he walks around the roof of his palace. From his roof, he sees a woman bathing herself, and this woman looks exceptionally beautiful to him. (2Sam. 11:1b–2)

Given David’s impotence in war—he had reached the end of his ability to go to war with the younger men—David has what we call today, a mid-life crisis. His life was defined by his work, which was being king of Israel and a tough warrior. All of us reach that point where our abilities begin to wain; and for some of us men, that concerns us. It is clear we are becoming middle age (no, I cannot bring myself to say *old*). When we come to that point (I write this as a man having passed that point), we sometimes either need to redefine ourselves apart from our work; or we do what we can to reclaim our youth. Don’t misunderstand me—I am not excusing what David does here—I am just trying to put it into perspective.

¹ J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©Eternal life Camino Press, 1976, La Verne, CA; p. pp. 219–220.

J. Vernon McGee: *The sin of David stands out like a tar-baby in a field of snow, like a blackberry in a bowl of cream. It may cause us to miss the greatness of the man. Remember that sin was the exception in David's life—not the pattern of it.*²

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² J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©Eternal life Camino Press, 1976, La Verne, CA; p. 219.

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www.kukis.org		Exegetical Studies in Samuel

A Forward to 2Samuel 11

Because I felt ill-equipped to completely plumb the depths of this and subsequent chapters, this was the first time that I studied R. B. Thieme, Jr.’s teaching from the David series first, and then I began my examination of this chapter. Also, once my exegesis was complete (at around 225 pages), I went back and looked at

my notes, so see if there was additional information which I had left out, which increased the size of this study to 271 pages. The happy result was, where there were several verses where I had a limited amount of exegesis, Bob filled them in with informative ideas and doctrines. Therefore, this is a long and in-depth study of 2Sam. 11, and it is important because of David's horrendous sins and bad choices (something I am sure that all of us can relate to). I trust that this will be as much a blessing to you as it was to me in my study and preparation for this chapter.

Every day I thank God for the blessing of being able to spend time exegeting His Word in an attempt to wring from it every bit of meaning He allows me to find.

Doctrines Covered		Doctrines Alluded To	
Sexual Arrogance		Adultery	The Ark of God
		Dying Grace	Laws of Divine Establishment
		Liberation Theology	Polygamy
			The Will of God

Chapters of the Bible Alluded To			
2Samuel 5	2Samuel 6	2Samuel 10	2Samuel 12
2Samuel 21	1Chronicles 13	1Chronicles 15	1Chronicles 20

Psalms Appropriately Exegeted with this Chapter			
Psalms 6	Psalms 32	Psalms 38	Psalms 51

Other Chapters of the Bible Appropriately Exegeted with this Chapter			

This time, in beginning to put together the list of defined terms, it becomes even more apparent how important the ministry of R. B. Thieme, Jr. has been. All disciplines have a technical vocabulary and the same is true of Christianity. Apart from the reformation, the vocabulary and thinking of Christianity has languished to some extent over the past thousand or so years. Bob not only developed a more modern vocabulary to describe certain Christian principles, but built upon these principles as well, and developed doctrines which were previously undeveloped and, in some cases, not even thought of, until he began to put things together.

You may balk at this, and think, *if the word is not found in the Bible, then we have no use for it*. But bear in mind, the term *Trinity* is not found in the Bible, but it has tremendous meaning for us in the Church Age (also a term not found in the Bible). Developing some new concepts is extremely important in this and subsequent chapters of the Bible, because God the Holy Spirit will reveal that this sin of David's and God's dealing with his sin, is quite important and requires a great deal of study (which will involve doctrines and vocabulary).

Definition of Terms	
The Arrogance Complex	See interlocking systems of arrogance below.

Definition of Terms	
Client Nation	Client-Nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a pivot (see below) sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one's own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations.
Compartmentalization arrogance	<i>To compartmentalize means to put or divide into (compartments, categories, etc.), especially to an excessive degree.</i> Compartmentalization arrogance takes this concept to the n th degree.
Divine Good	That which the believer produces while filled with the Holy Spirit. A mature believer will produce more divine good and more efficiently than an immature believer.
Enforced and genuine humility	Enforced humility is when you are forced to obey the proper authorities. Whether it is a parent standing over you with a switch ³ or the police car behind you, you bend your behavior to what is expected, even though your volition desires to do just the opposite. Genuine humility is, you choose to do those things required by authority.
Evil	Evil is the thinking, strategy and plan of Satan. Evil may include sin and human good.
Human good	That which is done when out of fellowship, but is not sin. These acts are often in accordance with Satan's strategy and plan, thought by some to be good. Giving your time or money to a global warming organization would be an example of human good. All human good will be burned at the Judgment Seat of Christ (1Cor. 3:11–15).
Iconoclastic arrogance	This is also known as the <i>feet of clay syndrome</i> . One person builds up this great, unrealistic image of a second person, often out of arrogance. This often happens in love, where one person or the other is unable to really see or understand the sin nature of the one they love. Suddenly, the person who built up this image sees the feet of clay in the other person, and they are angry and they, in arrogance, smash this image.
Installment discipline	The sins committed require extensive discipline. Instead of delivering the discipline all at once, God delivers the discipline in several parts (installments).
Interlocking Systems of Arrogance	Also known as the arrogance complex. The interlocking systems of arrogance refers to many clusters of sins which have a tendency to interlock with one another. Entering into this complex is more than carnality and it is different from reversionism. The link will take you to a more complete explanation.
Judgment Seat of Christ	At the end of the Tribulation, believers will be gathered together and God will test their production with fire. Their human good and evil will be burned; the divine good which they create will remain.
Laws of Divine Establishment	The laws of divine establishment are a system of laws and principles which provide for the preservation as well as for the prosperity of the human race. These laws apply to both believer and unbeliever alike.

³ Oh, dear, if you are under 30, do you know what a *switch* is?

Definition of Terms	
Pivot	In nearly any nation, there will be believers and there will be mature believers (which is called a <i>pivot</i>). If these groups are large enough, a nation will be preserved and, in most cases, greatly prospered. If the pivot is small, or if there are very few mature believers in this pivot, then that nation will go down. The concept of a pivot of believers preserving a nation is found in Gen. 18:22–33 Matt. 5:13.
Rebound	The act of naming one's sins to God. You get out of fellowship by sinning; you get back into fellowship by naming those sins (privately) to God.
Reversionism	Spiritual decline brought about by rejection of Bible doctrine. This is a reverting to one's sin pattern before salvation. Sometimes, one develops a sin pattern after being saved.
Sexual Arrogance	Sexual arrogance is preoccupation with sex and self-gratification. It is preoccupation with the body to the exclusion of the soul.
Sin Nature Weakness Arrogance	Every believer has a weakness (or, weaknesses) in his (or her) sin nature. When this is placed above Bible doctrine, that is arrogance.
<p>Some of these definitions are taken from</p> <p>http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</p> <p>http://rickhughesministries.org/content/Biblical-Terms.pdf</p> <p>http://www.gbible.org/_files/pdf/Doctrine_of_The_Divine_Decree.pdf</p> <p>http://www.gbible.org/index.php?proc=d4d&sf=rea&did=28</p> <p>http://www.realtime.net/~wdoud/topics/chastisement.html</p>	

An Introduction to 2Samuel 11

Introduction: I am beginning the introduction to 2Sam. 11 long before I actually write this chapter. In fact, this chapter in 2Samuel represents much of a year's work (I worked on other doctrines and other things simultaneously). What we have here is one of the most important passages of Scripture: David's sin and its aftermath (the sin takes up a portion of a verse; the aftermath is covered in 2Sam. 12–19). God the Holy Spirit devotes at least 9 chapters in Samuel to this sin, along with several psalms. There is no other incident in an individual's life which takes up this much space in the Bible. The Holy Spirit devotes fewer words to creation and to the flood than He does to David's sin and its consequences. Therefore, we need to devote ourselves to the many lessons of 2Sam. 11–19.

On a personal note, it took me a very long time to get here, and I don't know if I am quite up to the job. My apprehension with this chapter is not that David is a great spiritual and temporal leader, and then he sins. Nor am I shocked at some of the things which David does in the aftermath. My concern is, what is this exactly; what do we call it and how do we classify it. There seems to be much more going on here than simply getting out of fellowship. For this reason, this is one of the few times I have gone back to R. B. Thieme, Jr.'s teaching on this matter, and I have listened to several hundred hours of his teaching on this material in preparation, and, quite frankly, Even from the outset, I still don't feel ready.⁴

⁴ However, in retrospect, I believe that I have succeeded in the end, in producing a clear and accurate study of these events recorded in the Word of God.

If you have listened to R. B. Thieme, Jr.'s exegesis of these chapters, he spends about 250 lessons on this and the next few chapters, which probably represents 2000+ hours of study for Bob delivered in about 300 hours.⁵ Given that much of this portion of David's life is barely covered by most commentaries, Bob broke a lot of new ground here (topics which immediately come to mind are: the interlocking systems of arrogance, installment discipline and counterinsurgency warfare). If you are ignorant of these topics, then be prepared—this will be a wild ride for you.

It is most reasonable to suppose that this chapter takes place the year after 2Sam. 10 (specifically, in the spring). In 2Sam. 10, the King of Ammon dies, and David sends to his son, Hanun, a delegation to convey David's sympathies. Encouraged by his staff, the deceased king's son humiliates these messengers and sends them back to David. David has no choice but to declare war on Ammon, which previously was an ally or a protectorate. The new King Hanun recognizes that, what he has done will have consequences. Therefore, they take a huge sum of money and hire an Aramæan mercenary force to deal with David's army when it comes. Joab leads an army into Ammon, and, as they face the Ammonites on the wall, they realize that behind them is the Aramæan mercenary force. Rather than dig in and hold their ground, Joab attacks the mercenary force and sends them running. After the Ammonites retreat behind the walls of the city, Joab contacts David, and they go to war against Aram and defeat them (which event was an historic game-changer). This was all covered in [2Sam. 10 \(HTML\)](#) ([PDF](#)). So now, it is a year later (or more, depending upon the length of the war between Israel and Aram), and there is the unfinished business of Ammon. So, each spring, the army of Israel went out to war, which is how this chapter begins.

The NIV Study Bible suggests⁶ that this takes place 10 years after David is established in Jerusalem, which seems to be a reasonable estimate. God the Holy Spirit chose not to tell us, *and this was the tenth year of David's reign after he took Jerusalem*. R. B. Thieme, Jr. suggests that David is about 50 years old.⁷ Because of the problem with preserving numbers, we are given a minimum set of numbers to get us from creation until today.

One of the great proofs of the accuracy of Scripture is, people are not idealized, but presented as real people. In the Old Testament, Abraham, Moses, David and Elijah are great and prominent men in the history of Israel. For that reason, as key figures in Israel's history, it would be normal for Jewish historians to idolize these men and to present them more as gods than as men. The Bible does not do that. We see the weaknesses of these 4 men as well as their strengths. The Talmud, on the other hand, makes an attempt to gloss over this incident, saying that, when men went out to war, they divorced their wives, so that they are free to do whatever if their husbands die in battle (Shab. 55:6). I want you to ponder for just a moment as to how self-serving and preposterous this is. When a man dies in battle, his wife is free to marry another man. Bathsheba's husband, Uriah, will die in battle, and she will marry David. Yet, some complete idiot decides to make up something about Israel's army, so that he can then say, "David did not commit adultery." That's both goofy and preposterous! However, that illustrates what men do—David is a great and central figure in the history of Israel, a king by which all other kings will be measured. Therefore, historians who admire David will want to downplay 2Sam. 11–12; that is what people do. The Bible, on the other hand, records who David really is, his strengths and his weaknesses, and none of it is glossed over in order to make David look good. The Bible presents the strength and weaknesses of every significant man in the Bible, along with their failures, except for, of course, Jesus Christ, the God-man, Who did not sin (John 8:46 2Cor. 5:21 1Peter 2:22 Heb. 4:15).⁸

⁵ Bob's dedication to teaching the Word of God is phenomenal. He claims to have studied 8–12 hours a day on the Word, and, for those who were unaware, he taught the Bible 10 times per week at his peak (at an hour and 15 minutes for each class), with additional classes being taught during the several conferences throughout the year at Berachah Church. Many men have gone out of Berachah Church inspired to teach the Word of God, and most of them max out at 4 classes a week. My own experience is, after putting in 2–3 hours of study in a day (along with another hour of listening), I am exhausted. I have no idea how Bob was able to do this for the better part of 50 years (okay, I do know; through the power of the Holy Spirit).

⁶ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 433 (footnote).

⁷ From the 1972 David series, lesson #631_0241.

⁸ This is, in fact, one of the great contrasts of Scripture—every man is presented as a failure—Moses, Peter, Paul—and yet, Jesus, on several occasions, by the witness of several men, is presented as sinless.

Because I am going to begin with a lot of introductory material which almost presupposes a knowledge of David's sin and its consequences, I had better give you a basic rundown of what we will study in this and subsequent chapters. David, a great king, called a man after God's Own heart, has many wives and mistresses. Yet, on one spring day, he looks out over the land and spies a beautiful woman (Bathsheba) bathing. He sends for her and has sex with her—it is possible even that he raped her. It turns out that she is married to one of David's greatest warriors—one of his mighty men—Uriah the Hittite. Consequently, she finds that she is pregnant with David's child while her husband is off at war. So David brings her husband, Uriah, back home and tries to get him to go sleep with his wife. The idea is, she will have a child and he will think it is his. However, David is unable to get Uriah to do this because his fellow soldiers are out in the field fighting; therefore, he cannot go home to his wife and enjoy pleasure with her under these circumstances. David, frustrated by this man's character and personal sense of honor, simply has Uriah killed. David tells his nephew Joab to put Uriah near the front of the battle, and then to fall back and allow him to be killed. So David has now involved one of his greatest generals, his own nephew Joab, in a successful plot to kill Uriah the Hittite, husband of Bathsheba. The discipline that David deserves for this great sin (obviously, a series of sins) becomes the topic for the next 8 chapters of Samuel, as well as the content for several psalms.

The discipline that David requires is going to be so great that, God cannot just give it to him at one fell swoop, or it would destroy David. So God breaks his discipline down into installments.

Installment Discipline for David

Installment	How David Was Disciplined
#1	David loses the child of this adulterous union in the latter half of 2Sam. 12. (2)
#2	One of David's daughters is raped by one of David's sons, Amnon (and David sets things up in order for this to happen—2Sam. 13:1–23).
#3	His son, Absalom, will kill Amnon (again, David is manipulated into setting up this murder—2Sam. 13:24–39).
#4	Absalom will lead a full-scale rebellion against his father, David (2Sam. 14–18). Finally, Joab has to straighten David out before he is restored as king, in 2Sam. 19.

There are 2 reasons why God applies installment discipline to David: (1) He cannot take all of the discipline at one time and (2) It takes this much discipline to turn David around and to turn him away from his arrogance and sin. David will still be involved in arrogance through to the final discipline installment. One concentrated lump of discipline would not be enough to turn David around. Even in the final phase of his discipline, David is still making really bad decisions, from time to time, as king, based upon emotion and arrogance. God has to pour enough discipline upon David to get him going in the right direction again because the entire nation Israel is dependent upon him.

Part of what we will study is discipline and part of it is suffering for blessing. When it turns David around, and he rebounds, it goes from being suffering from discipline to suffering for blessing.

Chapter Outline

Charts, Maps and Short Doctrines

What we will learn about revolution is nothing short of amazing (and this is a testament to R. B. Thieme, Jr.'s genius).⁹ This is my second time through this particular study of David (I heard it live when I moved to Houston and now I am re-listening to the MP3 files, and I am amazed by all that I missed the first time through.

⁹ I do not throw around the term *genius* very lightly; but what is found in these chapters, unearthed by Thieme, after they lay unplowed for 3 millennia, is nothing short of amazing.

Application: You may think that you want David's money, his looks, his military genius, his power and authority, but there is a downside to having great authority, and that is great discipline from God. After this chapter, David is going to be disciplined for 10 years based upon about a month's worth of bad decisions. With all of his money and power comes responsibility. We want to be able to make some bad choices, and look back and say, "That was a bad month; I'm ready to move on." In order for God to turn David around, 10 years of 4 beatdowns were required for his bad month. **"To whom much is given, much is required."** (Luke 12:48b).

First of all, let's examine in more detail what is actually in this chapter. In the spring, it was customary for most kings to go to war, however, David will hang back in Jerusalem while he sends his #1 general, Joab, to complete the attack upon Ammon (v. 1). Originally, I blamed David for staying in Jerusalem instead of going to war, which many other exegetes did. However, David was becoming an older man at this time, and in one battle, it was clear that he did not have the endurance to see things through. After that battle, David's top men made him stay in Jerusalem when they went to war (see 2Sam. 21:15–17, which is a part of the appendix to 2Samuel). David's men see that he is not up to the battle; and they tell him, "Look, my lord, you can no longer go out to battle with us."

Given David's impotence in war—he had reached the end of his ability to go to war with the younger men—David has what we call today, a mid-life crisis. His life was defined by his work, which was being king of Israel and a tough warrior. All of us reach that point where our abilities begin to wain; and for some of us men, that concerns us. It is clear we are becoming middle age (no, I cannot bring myself to say *old*). When we come to that point (I write this as a man having passed that point), we sometimes either need to redefine ourselves apart from our work; or we do what we can to reclaim our youth. Don't misunderstand me—I am not excusing what David does here—I am just trying to put it into perspective.

David seems to either sleep in late or take long, leisurely naps, and wakes up late in the day. After one of these siestas, David talks a walk on his roof and, from the top of his palace, he observes the very beautiful Bathsheba taking a bath or a shower (v. 2). Apparently, this is an open roofed room or area in the courtyard, where she enjoys privacy from the outside, but can be seen from above. David inquires as to who this woman is, and finds out that she is married to one of his greatest soldiers, Uriah the Hittite (v. 3). Although this ought to be the end of it, David has Bathsheba brought to his palace at which time he has sex with her (v. 4a). Bathsheba purifies herself and goes home. However, later Bathsheba discovers that she is pregnant with David's child, and she informs David of this (vv. 4b–5).

So David formulates a plan. He will bring Uriah, her husband, back from the field, and David will then attempt to get Uriah to go back home for a night so that he can think that he has impregnated Bathsheba. However, this does not work. So, David tries to get Uriah drunk and send him back home, and that does not work (vv. 6–13). So David formulates another plan—to have his general, Joab, place Uriah in the midst of a battle where he is certain to be killed (vv. 14–15). Joab follows David's orders and Uriah is killed in battle (vv. 16–17).

Joab sends a messenger to inform David of this, and actually knows what David will say. David will start talking about an incident from the book of Judges where a woman kills a judge by dropping part of a millstone on his head, and when David says this, the messenger is supposed to say, "And Uriah the Hittite is dead," in order to shut David up (vv. 18–24). This works so well, that David suddenly stops berating the messenger for Joab's mistake, and begins to respond philosophically with, "People die in war; that is a fact. We don't know who will die or under what circumstances. It is just a fact of war." And then David will dismiss the messenger (v. 25).

David then allows a respectable amount of time to pass, and he brings Bathsheba to his palace and marries her. She bears David a son (vv. 26–27a). However, what David did is evil in God's eyes (v. 27b).

Matthew Henry: *The scripture is faithful in relating the faults even of those whom it most applauds, which is an instance of the sincerity of the penmen, and an evidence that it was not written to serve any party: and even such stories as these "were written for our learning," that "he that thinks he stands may take heed lest he fall," and that others' harms may be our warnings.*¹⁰

¹⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 11 introduction.

J. Vernon McGee: *The sin of David stands out like a tar-baby in a field of snow, like a blackberry in a bowl of cream. It may cause us to miss the greatness of the man. Remember that sin was the exception in David's life—not the pattern of it.*¹¹

McGee then adds: *The Word of God does not play down the sin of David; it does not whitewash the man. God doesn't say it is not sin. God is going to call it sin and David will be punished for it.*¹²

I enjoyed some of Henry's language in the following:

Alternate Outline from Matthew Henry

- I. He committed adultery with Bath-sheba, the wife of Uriah (2Sam. 11:1–5).
- II. He endeavoured to father the spurious brood upon Uriah (2Sam. 11:6–13).
- III. When that project failed, he plotted the death of Uriah by the sword of the children of Ammon, and effected it (2Sam. 11:14–25).
- IV. He married Bath-sheba (2Sam. 11:26–27).

From: Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 11 introduction. .

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When David realizes what he has done and how far he has fallen, he rebounds (names his sin to God), which will occur in 2Sam. 12 and in some psalms which David wrote. David then faces several installments of discipline which are turned to installments of suffering for blessing, because this sin is so ingrained in David's thinking. The aftershocks of this sin are so great, that God has to virtually beat this out of David.

David obviously likes women, and he collected a number of wives and mistresses (we do not know exactly how many, but probably, around 10 of each). David knows the Bible. He has read all about Adam and Eve. There was no Adam and Eve and Wanda and Mindy and Laura, et al. However, despite all of the doctrine that David knew, he essentially rejected the doctrine of right man/right woman. He knew it; he read about it; and he would not accept it.

There is one more thing which is quite significant with regards to David's sin: this woman that he possibly rapes is his right woman; this woman Bathsheba is the gal that God had designed specifically for David. The children which she will bear for David will be in the line of Jesus Christ—both His legal line (through Joseph) and his genetic line (through Mary). And there's more. At some point in time, David will stop having sex with his other wives and will devote himself to Bathsheba, the woman he raped (?) and the woman whose husband he murdered. This is remarkable. And this family, David's second set of children, will be raised correctly. Before Bathsheba, David sired a whole bunch of kids—children whom he loved, to be sure—but children that he did not raise correctly; and so, these are children which had some serious character flaws. You cannot have a dozen children with several wives, and be able to keep up with them. David was unable to properly raise his children, who become a part of his discipline; but, his children by Bathsheba, he will raise up with great wisdom.

Let's see if we can get some introductory points on David's sin.

David's Sin: What's the Issue?

1. Introductory point: this is *not* David's first sin, nor is this the first recorded sin where David is out of fellowship for a lengthy period of time. You may recall David marching with Philistines with the intent of attacking Israel—that was the result of David's protracted sin against God during that time period.

¹¹ J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©Eternal life Camino Press, 1976, La Verne, CA; p. 219.

¹² J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©Eternal life Camino Press, 1976, La Verne, CA; p. 219.

David's Sin: What's the Issue?

2. Second introductory point: there is not just a single sin which David commits here; however, the discipline for this series of sins and the text on this series of sins often refer back to David's *sin*. His getting out of fellowship and staying out of fellowship for a long period of time is treated with the singular word *sin*.
3. David is clearly a mature believer. His actions and life from very early on indicate this.
4. We know for a fact that David has carefully studied the Mosaic Law, because he figured out the proper way to move the Ark of God. This took some intense study and reading, since he may not have had anything which approximated a concordance back then (that is, he had no way of looking up *moving the Ark*, so that he could have looked up that particular passage). My guess is, David began to read the Law in order to find this passage, but, it grabbed him, and he began to read it carefully and to study the text as he went along.
5. Given that David marries many wives and collects mistresses, it is obvious that he rejected the doctrine of right man/right woman; which would have been apparent from God's model for a relationship between man and woman (one man, Adam; and one woman, Eve).
6. David ignored the passage that a king ought not to add many wives to himself (Deut. 17:17).
7. God the Holy Spirit spends a great deal of time on this sin, which indicates, it merits our careful study. Bear in mind, what we find in the Bible are not simply random lists and events, but exactly that which God the Holy Spirit wants us to know.
8. At the beginning of this sin, David is king over all Israel and one of the wealthiest men in all Israel—a man greatly blessed by God. At the end of his discipline, David is king over Israel and one of the wealthiest men in Israel—a man greatly blessed by God.
9. In fact, David, at the end of all this, will be blessed by now having his right woman and fathering children he actually spends time raising, and, obviously, enjoying.
10. The discipline which David receives is administered in installments, something which R. B. Thieme, Jr. calls *installment discipline*. The idea is, David is back in fellowship and he has admitted what he has done wrong, but God chooses to continue with suffering in David's life.
11. When a believer is out of fellowship, God may pour on the discipline, and the idea is, to catch his attention and to cause him to rebound and get back into fellowship. The suffering is also punishment for the sin or sins committed.
12. However, David is in fellowship for much of the suffering that he endures.
13. All suffering for the believer in fellowship is designed for blessing.
14. Suffering for the immature believer and the mature believer while in fellowship is often used to accelerate growth.
15. Therefore, this intense suffering which David is under will result in blessing and accelerated growth for David. So, even though David is clearly a mature believer throughout the previous chapters, he will still experience spiritual growth.
16. It is reasonable to suppose that this intense pressure which God puts on David also continues so that David remains in fellowship for the rest of his life (obviously, he will sin and get out of fellowship but he will be motivated to get right back into fellowship).
17. It is reasonable to suppose that David's intense suffering was made quite public by God because of David's position and authority. Everyone knows who David is; after awhile, people will begin to find out just how David has sinned. Some believers who know their Scriptures know that there is at least one mandate from God which David has ignored: **A king will not multiply wives to himself** (Deut. 17:17a). This must have been a concern or a question for believers who recognized that David was a great believer and greatly blessed by God. Because of his leadership role, David had a very public life; and this affected the spiritual lives of others.
18. Finally, there seems to be more going on here than David simply getting out of fellowship for a period of time and then being disciplined for it. It is that which I have been struggling with.
19. Each installment of discipline is not simply to make David feel pain; but, David is to learn something from each installment of discipline.
20. When all is said and done, David will not enter into sinless perfection. However, he will remain in fellowship for much longer periods of time and he will not get out of fellowship for days on end.

This is a lot to keep in mind as we begin studying this portion of David’s life, but these are all points of consideration as we evaluate what God the Holy Spirit wants us to understand.

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Prior to exegeting this chapter, I have spent a lot of time studying and re-studying Bob Thieme’s old *tapes* (actually MP3 files now) and thinking about alternative explanations. The theories which I offer up here may all be interrelated.

Theories on David’s Sin

Theory	Commentary
<p>David was out of fellowship for awhile and God disciplined him for it. Being a public figure, he may have been given more discipline than the average person.</p>	<p>There seems to be more going on here than simply getting out of fellowship. One issue here, which is often ignored by commentators is, David had many wives and this violated the mandates of the Mosaic Law (Deut. 17:17). It is reasonable to suppose that this Bathsheba incident will be related to that.</p>
<p>David was simply in reversionism and God disciplined him appropriately.</p>	<p>Technically, reversionism indicates that a person, from whatever spiritual level he is on, falls back (reverts) to his previous life. Reversionism is characterized by a refusal to rebound (name one’s sins to God), which is certainly a characteristic of David’s sin. Reversionism is accompanied by negative volition towards doctrine.</p> <p>However, the discipline for reversionism has a specific pattern of warning discipline followed by intensive discipline followed by the sin unto death. Instead, we find <i>installment discipline</i> (a misnomer). Therefore, there is a different approach taken by God with regards to discipline, indicating that the sin is a different quality of sin.</p>
<p>The key here is, David is a mature believer and yet allows himself to fall into protracted sin. That is, the key is both his maturity and the fact that he stays out of fellowship for a long time.</p>	<p>These observations about David are completely accurate—he is a mature believer and he stays out of fellowship for a protracted period of time. Furthermore, it is clear that he uses his God-given authority in order to commit these sins, and abuses this God-given authority on several occasions. So David has taken a great blessing and responsibility given to him by God, and has used it in order to satisfy his own personal lusts.</p>
<p>David is in interlocking systems of arrogance.</p>	<p>This is something brand new to theology, developed by R. B. Thieme, Jr. He did a fantastic job of developing this doctrine, but a less than stellar job of selling it. However, the idea is, a mature believer can step into interlocking systems of arrogance through one of its gates, and not only be trapped in there (until he rebounds), but be subject to the other gates as well (that is, David will enter into interlocking systems of arrogance through sexual arrogance but he will soon resort to conspiratorial, manipulative and criminal arrogance, something which he would not have considered doing before). Since I have introduced the subject, I will present the doctrine of interlocking systems of arrogance below.</p>
<p>Blind arrogance.</p>	<p>Perhaps David has committed a series of sins which he does not recognize as being sins, and they take him to this point to where he engages in adultery and then in murder.</p>

Theories on David's Sin

Theory	Commentary
<p>Wilful and persistent disobedience.</p>	<p>David knew the Old Testament, as we have previously studied, and yet he multiplied wives to himself, in opposition to the Bible. This ate away at his soul and eventually manifested itself in the taking of Bathsheba and the murdering of her husband.</p>
<p>Degeneracy sins. Semi-permanent engraving of the brain (or, this may be thought of as, the <i>addictive</i> quality of a sin). Engaging in a particular sin becomes more important than one's responsibilities in life.</p>	<p>There are sins which are related to our thinking (perhaps all of them); and some of them become so ingrained in our thinking that we are unable to view them objectively and they further blind us to divine truth. David, in one portion of his brain, begins to write on the neurons of his brain, and engraves thinking which is contrary to the thinking of God. Although we have the sloshing around in our brains of various chemicals and electronic signals and pulses going on, we can write semi-permanent information onto our brains which affects us quite significantly. Two very obvious examples are drug addiction and alcoholism. These two behaviors, separately or in tandem, can drag our entire lives down. They can destroy marriages, families, careers; and most certainly, the spiritual life of a believer. Repeating a particular sin seems to engrave such thinking into our brains; or engaging in a series of related sins seems to further engrave this into our brains. The end result is, this affects our entire thinking and almost every aspect of our lives. Another example of this is homosexual activity. We all have weaknesses; our sin natures have areas of sin which we lean toward. When we fall into these areas of sin, which then begin to engrave themselves in the brain, and become established functions in our lives, and then permeate the rest of our thinking; this quite negatively impacts our spiritual live. A person can be a believer in Jesus Christ and have homosexual tendencies, and be so tempted for most or all of his life. The more that he gives into this sin—to the point of accepting it and then to the point of making it an integral part of one's life—the more that this affects the entire thought process of this believer. Giving in to any particular set of sins over and over again can apparently neutralize the life of a believer. So, for David, what began as collecting women then turned to dereliction of duty, which turned to adultery, which then turned to murder.</p>
<p>David has moved from perpetual or intermittent carnality to perpetual evil</p>	<p>Evil is the thinking and policy of Satan, which is in opposition to grace, which is the thinking and policy of God. David suffered intermittent carnality because of his many wives (specifically not covered in Scripture). This led to carnality in David's life (his sin with Bathsheba). This sin turned into perpetual carnality which morphed into perpetual evil.</p>

Some of these theories may end up being different approaches which describe the same thing, like 5 blind men describing the elephant.

Chapter Outline

Charts, Maps and Short Doctrines

What appears to be the case is, R. B. Thieme, Jr. came upon this passage, which he was determined to teach, and did not have a viable doctrine to explain David's behavior.¹³ Nor was there any developed doctrine in theology which explained David's behavior and the results.

¹³ If memory serves, Thieme may have taught David in an earlier series, and was possibly concerned that he had not done the stellar job that he ought to have done, causing him to go back decades later.

A Doctrine is Needed to Explain David

1. The problem which seemed to bring out this doctrine was David's sin with Bathsheba.
2. David will first stay home when he ought to go out to war.
3. Then he has sex with another man's wife, and it is possible that this illicit sex involves rape.
4. David attempts to manipulate the situation to get Bathsheba's husband to come back from the war and sleep with his wife (to cover up the pregnancy).
5. When this doesn't work, David has her husband killed in battle giving a field order which requires Joab to carry it out.
6. David will rebound and God will discipline him afterwards with installment discipline.
7. Here is the problem: going into the sin, David is clearly a mature believer. Coming out of the sin, David is clearly a mature believer (he does a lot of writing of Scripture once he is restored to fellowship). David does not seem to lose spiritual ground in terms of maturity, although he certainly brought upon himself a heap of discipline.
8. Although David gets out of fellowship for an extended period of time, this does not appear to be reversionism.
9. Reversionism is where a believer gets out of fellowship, rejects Bible doctrine, intentionally not taking in doctrine (even though he might go to church) and consequently goes into a spiritual decline. Reversionism is a term which speaks of a person *reverting* to his behavior as an unbeliever during this period of spiritual retrogression. We find the Hebrews guilty of this in Heb. 6:1–6.
10. In fact—and this is an important point—although David has been in and out of fellowship on several occasions, he never seems to go into reversionism. There never seems to be a point where he has to start over from scratch.
11. David became a believer at a very early age and it appears as if he grew to spiritual maturity at a very young age as well.
12. Therefore, there is no actual set of behaviors to which David can revert to when out of fellowship, because he was so young when he was saved and then when he matured.
13. However, there is no way that we can overlook the gross sins which David immerses himself in. He will break several of the Ten Commandments here: he will covet another man's wife; he will commit adultery with another man's wife, and then he will have that man killed.
14. In committing these sins, David is not *reverting* to his behavior as an unbeliever. He never committed such sins before.
15. In reversionism, people tend to spiritual regress. That is, whatever level of spiritual maturity a person has reached, he begins to lose that state and to fall backwards.
16. This does not appear to happen to David.
17. He is spiritually mature at the beginning of these sins, and he will write a lot of Scripture immediately after committing these sins, suggesting that he is still in a state of spiritual maturity.
18. That is, despite committing this set of horrendous sins, David does not appear to have lost spiritual ground. At no time, will David have to start over and grow.
19. Therefore, we need more of an explanation of David's sin here and the results which goes beyond David being out of fellowship for a protracted period of time and beyond the concept of reversionism, which does not appear to apply here.

These points ought to make it clear that, simply saying that David is out of fellowship for awhile or that he has gone into reversionism does not fully explain what he did and where he is spiritually, both before and after this sin.

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This particular doctrine was originally developed by R. B. Thieme, Jr. in the late 1970's and he had it crystalized into a complete doctrine by 1980 (when he taught it in conjunction with this particular passage). He later revised this to 2 sets of interlocking systems, which he called cosmic 1 and cosmic 2.

As just discussed, we need to explain David's spiritual state in this chapter. We cannot fully explain his behavior by saying this is simply a protracted period of time that he is out of fellowship nor can we say that he entered into reversionism, because this is not reverting to any behavior which David exhibited as an unbeliever.

The Doctrine of Interlocking Systems of Arrogance

1. The interlocking systems of arrogance refers to many clusters of sins which have a tendency to interlock with one another.
2. That is, a believer who goes into interlocking systems of arrogance through one gate (or entrance), is likely to interlock with another cluster of sins if he remains out of fellowship.
3. Using David as the example, he first is guilty of sexual arrogance, and has sex with a woman who is the wife of one of his soldiers. Rather than get back into fellowship, David then tries to manipulate her husband, and, when that does not work, he becomes involved in criminal arrogance, and has Bathsheba's husband killed.
4. Believers and unbelievers can enter into interlocking systems of arrogance.
5. Immature and mature believers can enter into interlocking systems of arrogance.
6. The believer who enters into interlocking systems of arrogance may not lose much spiritual ground. They may not have to start over from step one in their spiritual lives (as we see in Heb. 6:1–3).
7. Such a believer may not be entirely negative toward Bible doctrine. He may continue to attend Bible class and will have periods of time when he is both in fellowship and listening to the Word of God.
8. Although they may not revert to behavior from their past unbelieving life, they may begin committing whole new varieties of sins never committed before.
9. While in interlocking systems of arrogance, a person can become more easily tempted by a variety of lusts. In this chapter, David will be overtaken by sexual lust for Bathsheba.
10. While in interlocking systems of arrogance, you may abandon many of your norms and standards. David will commit adultery and then murder in this chapter.
11. One cluster of sins often interlocks with another cluster of sins, which can pull in a set of sins that this believer generally does not commit.
12. When out of fellowship in inside the interlocking systems of arrogance, the believer—even the mature believer—is more vulnerable to these other clusters of sins (gates).
13. Each gate represents a cluster of sins related to arrogance.
14. These are called gates because they represent the way a person enters into interlocking systems of arrogance.
15. However, when in interlocking systems of arrogance, the believer may interlock with another cluster of sins. He is not reentering into interlocking systems of arrogance because he is already there. He just begins to participate in a new cluster of sins as well.
16. We might say, the believer goes further into the interlocking systems of arrogance with each new gate he enters.
17. In David's case, he is too entrenched in interlocking systems of arrogance to see just how far he has gone. He does not recognize just how evil he has been. It will take another believer, Nathan the prophet, to get to David, to get him to turn around and look at himself and what he has done (2Sam. 12:1–7).
18. So there is no misunderstanding here, David is not some helpless soul trapped in a system from which he cannot escape. He is in a system of interlocking clusters of sins, and involvement with one cluster of sins often leads to involvement with another cluster of sins. However, David has human volition which he is exercising the entire time. By arrogantly remaining out of fellowship, and trying to deal with this situation on his own, David continues to limit his options.
19. God does not look at David and say, "Look, this is too bad you are trapped here. Let's get you out and everything is all better." God will discipline David so much here that it must be parceled out in installments. If David got all that he deserved all at once, even David would be unable to endure it.
20. In other words, the punishment for entering into interlocking systems of arrogance is quite severe.
21. There seems to be very little spiritual ground lost as a result of being in interlocking systems of arrogance.
22. We know this because David goes in as a mature believer and he exits as a mature believer. We know he comes out as a mature believer because he will write a number of psalms to describe this experience (which we will, of course, study after completing this chapter).

The Doctrine of Interlocking Systems of Arrogance

- 23. Mature believers can fall prey to interlocking systems of arrogance. They can go into the interlocking systems of arrogance with doctrine in their soul, and come out the same way. In fact, it is often doctrine in their souls which they apply in order to get out of interlocking systems of arrogance.
- 24. Because it is so easy for the believer to fall back into he interlocking systems of arrogance after escaping, God often applies tough discipline in order to get our attention and to focus us toward getting out of interlocking systems of arrogance. Sin nature weakness arrogance and sexual arrogance were so deep in David’s soul, that God gave him installment discipline, partially to discipline David, but partially to help him stay out of interlocking systems of arrogance at the end of his life. This does work, because David will be great in the final years of his life (we know this, because he will actually raise up Solomon as a father ought to raise up a son).

Keil and Delitzsch write: *Although the primary occasion of the Psalm [51] is the sin of adultery, still David says peshah (פֶּשַׁח) [pronounced PEH-shahg] not merely because many other sins were developed out of it, as his guilt of blood in the case of Uriah, the scandal put into the mouths of the enemies of Jahve, and his self-delusion, which lasted almost a whole year; but also because each solitary sin, the more it is perceived in its fundamental character and, as it were, microscopically discerned, all the more does it appear as a manifold and entangled skein of sins, and stands forth in a still more intimate and terrible relation, as of cause and effect, to the whole corrupt and degenerated condition in which the sinner finds himself. This entangled skein of sins sounds a lot like the interlocking system of arrogance.*¹⁴

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There are 36 gates of arrogance (several of which I have add and I am sure more will be uncovered). Entering into the arrogance complex through any one of these gates can make you vulnerable to the other gates.

Surprisingly enough, I cannot find anywhere on the internet where this doctrine is laid out completely. I have it in my notes and it must be in one of Bob’s books, so I will reproduce it here for easy access. Each gate below is a separate doctrine in itself with examples from Scripture of believers who have exhibited these types of arrogance.

I have added 5 or more gates to this list.

The Gates (Entryways) into Interlocking System of Arrogance

Gate	Description of the Gate
<p>1. Mental Attitude Arrogance</p>	<p>Mental attitude arrogance is preoccupation with self leading to sin, human good and evil. It is satisfaction with self and dissatisfaction with others. Mental attitude arrogance results in preoccupation with self, which results in indifference to Bible doctrine, which results in accepting the cheap substitutes of emotional activity, legalism, human good, and becoming a loser in the Christian life.</p>
<p>2. Negative Volition Arrogance</p>	<p>Negative volition is resistance to Bible doctrine on the one hand, or indifference to Bible doctrine on the other hand, based on arrogant preoccupation with self. Arrogance preoccupation with self has many aspects, such as a personality conflict with the teacher of doctrine, or self-pity in interaction with people in the congregation. In this state, you are not antagonistic to doctrine, but simply distracted from it by your own status quo of arrogance. For the believer, this is the most damaging arrogance of then all.</p>

¹⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 51:1.

The Gates (Entryways) into Interlocking System of Arrogance

Gate	Description of the Gate
3. Impulsive Arrogance	Impulsive arrogance applies to those who are in position of authority and they abuse the power of their authority. Their arrogance is manifested by their aggressive decisions.
4. Institutional Arrogance	Institutional arrogance is the rejection of authority, policy, purpose and system of any legitimate institution.
5. Blind Arrogance	Blind arrogance - arrogance of legalism. This is being partially divorced from reality (sociopathic rather than psychotic). This includes self-righteous arrogance, which is failure to see in yourself what you criticize in others.
6. Conspiracy Arrogance	Conspiracy arrogance comes after institutional arrogance and results in a conspiracy to overthrow the purpose, policy, or authority of an organization.
7. Criminal Arrogance	Criminal arrogance seeks to solve problems by violence and/or by criminal actions. The modus operandi of a person in criminal arrogance is criminal behavior. Believers are susceptible to this kind of arrogance just as unbelievers are.
8. Crusader Arrogance	Crusader arrogance is the self-righteousness arrogance that tries to straighten the world from its error and mistakes. A person places his personal standards above the law or any form of establishment or authority. When criminal arrogance interlocks with crusader arrogance, there is terrorism or revolution.
9. Psychopathic Arrogance	Psychopathic arrogance is total divorcement from all reality. It is a result of bad decisions, not genetics. It is intense concentration on self. Emotions take precedence over reason.
10. Sexual Arrogance	Sexual arrogance is preoccupation with sex and self-gratification. It is preoccupation with the body to the exclusion of the soul.
11. Genetic Arrogance	Genetic arrogance is assuming that greatness in life is inherited. Parents who seek recognition through the achievement of their children have this type of arrogance.
12. Political Arrogance	Political arrogance is a result as well as an interlock with crusader arrogance. It is any human panacea which offers the solution to life's problems. Liberals and conservatives both suffer from political arrogance. It rejects the separation of church and state. Political arrogance is self righteous searching for a solution to problems in politics.

The Gates (Entryways) into Interlocking System of Arrogance

Gate	Description of the Gate
<p>13. Client Nation Arrogance</p>	<p>Client nation arrogance is the arrogance related to divine laws and spiritual leadership. National arrogance emphasizes the laws of divine establishment (HTML) (PDF) and the function of government leadership in terms of arrogance versus humility. There are three basic forms of legitimate government.</p> <p>(1) Monarchy is the rule of one man in the interest of the common good, which under arrogance becomes tyranny, i.e., the rule of one man for his own advantage.</p> <p>(2) Aristocracy is the rule of a group in the interest of the common good. This degenerates to an oligarchy, which is the rule of a group for their own benefit, as the cosmic system influences the nation.</p> <p>(3) A republic is the rule of the better part of the people in the interest of common good. But when arrogance comes, it degenerates into a democracy, which is the rule of the worst part of the people for their own benefit.</p>
<p>14. Authority Arrogance</p>	<p>In authority arrogance, the individual fails to make the most difficult transition of temporal life, which is going from the authority in the home to freedom in life. The home is organized humility. The parents' authority is enforced humility, and the child's response to enforced humility produces genuine humility. Rejection of overt authority in life results in rejection of inward authority of the soul, and that destroys your own self-discipline.</p>
<p>15. The Arrogance of Ignorance</p>	<p>Genuine humility is necessary for the transitions from authority in the home to freedom in life and from ignorance at salvation to cognizance at spiritual maturity. Genuine humility is the necessary teachability to make that transition. The arrogance of ignorance is the failure to make that transition from ignorance to cognizance in the Christian way of life. Simply put, the arrogance of Ignorance is the failure to make transition from ignorance to cognizance</p>
<p>16. The Arrogance of Unhappiness</p>	<p>In the arrogance of unhappiness, self-centeredness eliminates any capacity or possibility for happiness. Involvement in cosmic one guarantees unhappiness and leads to erroneous ideas about what constitutes happiness. This means you expect others to make you happy. Entertainment and marriage is for people who are already happy. But with the arrogance of unhappiness, you have a martyr complex which results in trying to control people by giving them a guilt complex. This is how the weak control the strong. Unhappiness arrogance is the martyr complex trying to control people by guilt complex.</p>

The Gates (Entryways) into Interlocking System of Arrogance

Gate	Description of the Gate
<p>17. Iconoclastic (or, Disillusionment) Arrogance</p>	<p>The arrogance of disillusion is called iconoclastic arrogance or the feet of clay syndrome.</p> <p>(1) This begins when you put someone on a pedestal. Then when their feet of clay shows, you become disillusioned and react to whatever they represent.</p> <p>(2) In other words, arrogance creates an idol of enchantment and illusion, but when the idol is shattered, arrogance is shocked and distracted and disoriented to life.</p> <p>(3) As a result, the arrogant creator of the idol seeks to destroy the idol, a revenge in which the person can only gain his self-respect by destroying the thing which has allegedly destroyed his self-respect.</p> <p>(4) Illusion created by arrogance is illusion destroyed by arrogance.</p> <p>Iconoclastic arrogance is idolizing a person, which person is then mentally destroyed by the admirer's own disillusionment.</p>
<p>18. The Arrogance of Morality</p>	<p>The arrogance of morality is the self-righteous arrogance of superimposing false standards of morality on others. People major in one moral thing so they can rationalize and say they are better than everyone else in that area. This is superimposing a false standard of morality on others or taking a true standard out of its context, e.g., salvation. Morality is designed to protect human freedom. Morality arrogance is the imposition of self righteous arrogance of man-made legalistic norms and standards.</p>
<p>19. Rational Arrogance</p>	<ol style="list-style-type: none"> 1. Rational arrogance is the vanity of intellectual arrogance, or the elitism of the genius I.Q. Elitism might be defined for this study as that arrogant consciousness of pride in belonging to a select or favorite group of people. People with a high I.Q. have a tendency to look down their noses at those who are less fortunate. 2. Rational arrogance is the vanity of giving precedence to human I.Q. and intellectual attainment over spiritual I.Q. and momentum from doctrine. The human viewpoint of life rejects or sets aside divine viewpoint. 3. Rational arrogance generally afflicts those believers in Jesus Christ whose superior I.Q. or educational background gives them a false sense of elitism or 4. All too often, intellectual arrogance compromises Bible doctrine by attempting to reconcile those things found in the Word of God with philosophical and scientific speculation. 5. Because rational or intellectual arrogance is so anthropocentric, it has a tendency to accept as fact theories and philosophical speculations in the field of rationalism and empiricism, and make them a part of Christian doctrine. 6. This doctrine is found at the Free Republic Website as gate #9 (points taken from there) and at Robert McLaughlin's website.
<p>20. Emotional Arrogance</p>	<p>The arrogance of emotion is irrationality. Arrogant people stop thinking and so their emotion becomes their substitute for thought. This is total preoccupation with self related to emotion. Knowledge is the environment for thinking. Bible doctrine is the environment for decisions. Emotional arrogance fantasizes and therefore collapses under pressure. Emotional arrogance is when thought is replaced by substitute emotion.</p>

The Gates (Entryways) into Interlocking System of Arrogance

Gate	Description of the Gate
21. Pseudo-generosity Arrogance	In the arrogance of pseudo-generosity, a person gives because of a desire for attention, approbation, or to buy friendship or happiness. 2Cor. 9:7,11 teaches that the function of genuine generosity is found in the mind.
22. The Arrogance of Christian Service	A loss of momentum comes from rejection of doctrine and substituting Christian service for spirituality. Christian service becomes a distraction to momentum. Production is a result of growth, never the means. Perpetuation of Christian service while in the cosmic system is the arrogance of Christian service. Arrogance mistakes Christian service for growth and momentum. Christian service arrogance is the self-righteous arrogance of making a show of out of his service and sacrifice for God, the motive of which is human recognition and approbation.
23. Discouragement Arrogance	The arrogance of discouragement is preoccupation with self under pressure and testing. Unexplained disaster tempts the believer to feel sorry for himself. Being maligned, treated unfairly, or facing the death of loved ones are the kinds of disaster or pressure that bring this on. This was Peter and Elijah's problem (Matt. 26:58 1Kings 19:10). In discouragement arrogance, one enjoys the scenario of seeing himself in pain, sorrow and lost.
24. The Arrogance of Lust	When legitimate desire is linked with arrogance, it becomes lust. Inordinate desire is lust. Desire is not wrong, but lust is. Lust is arrogant preoccupation with one's desires. A legitimate arrogance when combined with arrogance becomes lust of arrogance.
25. Pseudo-Intellectual Arrogance	Pseudo-intellectual arrogance is the superimposition of human I.Q. over spiritual I.Q. Arrogance rejects divine viewpoint. It glorifies human speculation to the exclusion of Bible doctrine, or seeks to reconcile Bible doctrine with false philosophical, psychological, and scientific speculation; e.g., gnosticism. Spiritual IQ is the ability and capacity of the believer to perceive, receive, believe, retain and recall Bible doctrine for everyday living under the grace of God.
26. Pseudo-Love Arrogance	Pseudo-love arrogance is the attempt of anyone to duplicate the principles or function of true love while residing in the cosmic system.
27. Revenge Arrogance	Revenge arrogance - trying to re-gain self respect by destroying the destroyer of his false self-esteem.
28. Suicidal Arrogance	Suicidal arrogance - is super-imposing his own will over God's sovereign will at the limelight. Arrogance of suicide is produced by arrogance which motivates the taking one's own life.
29. Religious Arrogance	Religious arrogance exalts creatures or things over the Creator (we see this in hyper-environmentalists who are concerned with the preservation of mother earth more than with human life).

The Gates (Entryways) into Interlocking System of Arrogance

Gate	Description of the Gate
30. Sin Nature Weakness Arrogance	Every believer has a weakness (or, weaknesses) in his (or her) sin nature. When this is placed above Bible doctrine, that is arrogance. For instance, homosexual believers who refuse to recognize that homosexual behavior is sin. It is certainly possible for any homosexual to believe in Jesus Christ and stand saved forever, no matter how often this person has homosexual relations. However, when their personal predilection for sin is given preeminence over Bible doctrine, that is the arrogance of sin nature weakness. In other words, they often try to portray their sin as good or as a condition given by God, which is far worse and more arrogant than committing this sin.
31. The Arrogance of Addictive Behavior	Some sins are naturally addictive—alcohol and drug usage are examples of this. Quite obviously, a person drinks or takes a particular drug because they like the way it makes them feel. It titillates their emotions and causes their mind and/or body to feel good. Most often, it removes them from their circumstances, which they may find difficult.
32. Manipulative Arrogance	Rather than to take responsibility for one's actions and rather than to accept things as they are, a manipulator will attempt to manipulate people and circumstances in order to do his or her bidding.
33. Compartmentalization Arrogance	Here, a person is able to set aside all of the pain and grief he causes, because these things are a means to a desired end. There are a huge number of people around the world who are willing to do very evil things, so that their ends might be gained. Islamic radicals, communists, socialists and anarchists all come quickly to mind. These people all have a radical vision of the future, and are unconcerned about the pain and suffering that they cause, which will take them to that goal. They are able to set aside, in their own minds, the pain, harm and evil which they cause, because these things result in what they see as a good result.
34. Anti-societal arrogance	This is where a person rebels against societal norms and standards, to the point where, if society classifies some as right, he questions it; if society classifies something as wrong, he does it. He looks at other people who adhere to these rules with disdain and sees them as inferiors. A great many filmmakers suffer from this sort of arrogance. They attempt, in their films, to continually push the envelope when it comes to societal mores. Because they question society's conventions, they see themselves as superior and insightful to those who abide by them. However, from time to time, they we latch on to an axiom of counter-culture morality and display it with great self-righteousness (such as, <i>tolerance</i>).
35. Entitlement arrogance	The infusion into the soul that one is entitled to things which one has not earned.

The Gates (Entryways) into Interlocking System of Arrogance

Gate	Description of the Gate
36. Abuse of Authority Arrogance	<p>This is where a person in authority considers himself too smart and too good to consider the suggestions of his underlings. He automatically reacts negatively to the suggestions of certain people below him. Or he rejects philosophies and approaches which rejection has been ingrained in his soul from his early age.</p> <p>Another form of this is where a person in authority abuses or takes advantage of those under his authority. You have entered into this gate when this is your modus operandi.</p>

Many of these definitions from:

http://demonology.jrcbdm.com/gates_of_evil.htm Some of these definitions came from Rev. Dr. James A. Brettell from <http://www.docstoc.com/docs/33520367/Texts> and others came from Cvengr's notes from Berachah Church circa 1989 <http://www.freerepublic.com/focus/f-religion/2344068/posts> The final 6 gates are my own.

There are more extensive notes on the interlocking systems of arrogance from Bob's teaching of David ([HTML](#)) ([PDF](#)); lessons #631_0238–631_0239 (I apologize in advance for the many typos). My notes from those classes have since been removed, at the request of R. B. Thieme III.

Chapter Outline

Charts, Maps and Short Doctrines

Applying the interlocking systems of arrogance to David in particular,

David and the Interlocking Systems of Arrogance

1. David likes women and he began to collect women very early on.
2. As a great and charismatic leader, David could also apply this charm to women, and we have [a list of David's wives](#), mistresses and children begun in 2Sam. 5 ([HTML](#)) ([PDF](#)).
3. However, during all of this time, before and after David began to collect wives, David continued to grow spiritually and he had many spiritual breakthroughs (e.g., the successful moving of the Ark in 2Sam. 6 ([HTML](#)) ([PDF](#))).
4. However, all of this time, he continued to collect wives and mistresses. David collected so many that he did not even record all of their names in 2Sam. 5, nor did he keep track of which child belonged to which wife or mistress (which will be discussed in greater detail when we look at [David's Wives](#)).
5. This chapter marks a point at which David takes this too far.
 - a. He does not go out with his soldiers at war. This appears to be at the urging of his own soldiers (2Sam. 21:17).
 - b. He appears to take advantage of the fact that his soldiers are at war, as there are far fewer men inside of Jerusalem.
 - c. David finds himself attracted to a woman, and when he finds out that this woman is the wife of one of his soldiers—even now, on the field of battle—this does not dissuade David. He desires the wife of Uriah the Hittite, breaking commandment #10, and he commits adultery with her, breaking commandment #7, which violation makes David worthy of death.
 - d. When David takes Bathsheba, bear in mind, he had 10–20 other women that he could have had sex with legitimately.
 - e. However, even then, David continues on this arrogant pathway, and he has her husband killed, which is breaking another commandment, which is also a capital offense.
6. David is both out of fellowship for an extended period of time, and he is committing acts which begin affecting dozens of people, completely ignoring his own personal responsibility toward these people.
7. David will give in to the lusts of his sin nature and he will abandon his many norms and standards.

David and the Interlocking Systems of Arrogance

8. David's old sin nature weakness is revealed in 2Sam. 5, and despite the clear spiritual growth that David enjoys in 2Sam. 6 (and elsewhere), David later finds himself giving in completely to his personal desires, which is what this chapter is all about.
9. According to R. B. Thieme, Jr.¹, David will go 18 months without rebounding (naming his sins to God and being restored to fellowship).

¹ From my notes of R. B. Thieme, Jr.'s 1972 David series, lesson #631_0238.

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This portion of David's life—his sin and punishment—take up a huge portion of the Word of God (2Sam. 11–20). Therefore, we need to recognize the importance of this study. This sin that David committed simply indicated how far he had fallen into degeneracy.

Degeneracy Sins (Addictive Behavior)

1. Not all sins function the same way in our life. We may give in to this or that sin, now and again, but these sins do not dramatically impede our spiritual growth nor do they consume our lives.
2. However, there are sins which potentially can stop us dead in our tracks, keeping us from spiritual growth, and sometimes transforming our lives, to where these sins become first and foremost in our lives.
3. We will classify these types of sins as degeneracy sins. Committing such sins once or twice is not degeneracy; committing such sins with great regularity, where much of our life is spent preparing to commit such sins, is degeneracy.
4. David has fallen into sexual degeneracy.
5. Sins of degeneracy are sins where we continue to dig ourselves deeper and deeper into sin.
6. Most often, these sins involve some kind of pleasure, often from sex, drinking, drugs or even over-eating.
7. The commission of these sins goes beyond the weakness of the sin nature. These are not simply a person's individual weakness; these are sins which that person continue to pursue with greater effort and greater frequency.
8. There seems to be an effect of repetition and time when it comes to degeneracy sins. This repetition digs out a rut which often keeps us there. That is, the more we repeat the sin, the harder it is not to commit that sin.
9. Degeneracy sins can begin small and develop to a point where they consume much of a person's life.
10. There seems to be a diminished capacity to resist such sins, as repetition of these sins continues. It is not necessarily that the person is completely unable to stop committing these sins; but that he chooses not to.
11. There also appears to be an inability to objectively appreciate the effect of these sins on one's own life.
12. David was a skirt-chaser. He loved women. In his culture, David could get away with having many wives, and few people took a dim view of this.
13. However, the ability to temporarily satisfy a sin of degeneracy does not minimize that sin in any way, nor does it keep that sin from taking up too much of your life.
14. David had so many wives and mistresses that he stopped keeping track of all their names and stopped worrying about which child belonged to which wife (apart from his first few children). 2Sam. 5:13–16
15. However, his sin with Bathsheba made it clear that David was in a hole and he continued to dig himself deeper into that hole. His sins of degeneracy had led him to a place where he committed sins against others that he would have never considered before.
16. If you have ever driven a vehicle over open land and got stuck in the dirt, you will find that, when you rev up the engine, you will just dig yourself deeper at the point where you got stuck. This is how a sin of degeneracy affects us.
17. The carry this analogy further, we find that we must either seek outside help to get the car out of the rut or try an outside approach (e.g., putting boards under the wheels of the vehicle in order to get traction).

Degeneracy Sins (Addictive Behavior)

18. One of the common steps in addiction recovery is trusting in a higher power (God) to help you, guide you out, or to depend upon. Political correctness has kept many addiction organizations from specifically identifying God.
19. By the time of 2Sam. 11, David discovered that, as king, he could send his troops off to war, and that took many of the men out of Jerusalem. That gave David a greater chance to chase women.
20. David wakes up in the early evening, has a sexual urge, and yet does nothing to satisfy the urge with one of his (approximately) 20 wives and mistresses. Most of us males think, with 20 women, that is going to be quite enough variety. The fact that David did not turn to one of his wives or mistresses indicates that he was trapped in addictive behavior; he was digging himself further into a rut with degeneracy sins.
21. David's son, Solomon, had 1000 wives and mistresses, and that was not enough for him. The Song of Solomon is all about his pursuit of another women, even though he had 1000 women of all nationalities to choose from. That is clearly being trapped in addictive behavior.
22. Degeneracy sins can include various sexual addictions, including homosexuality, a desire for sexual relations with children, and/or an addiction to pornography; as well as alcoholism, drug addiction and an addiction to gambling.
23. There have been several studies which indicate that there is a genetic component to addictive behavior. One study, for instance, showed that, of identical twins, if one person was a homosexual, there was a 50% chance that his identical twin was homosexual. This indicates a clear genetic predisposition but one which is not determinative.
24. Along the same lines, there seems to be genetic evidence for alcoholism. Charlie Brown may be predisposed genetically toward alcoholism, but that may or may not develop in his lifetime. The same thing is certainly true of drug addiction. Having this soul defect is not determinative; you can choose not to participate in the first place.
25. I recall an article which was purposely a setup. It begins describing the effects of a particular sin, and the results of that sin. The way the article begins, one immediately thinks that it is homosexual behavior which is being discussed, but it turns out to be alcoholism. The twist of the article is, all the percentages of negative results which are true of the alcoholic are even more pronounced for the homosexual.
 - a. As I read somewhere on the internet, "This is how God made you (an alcoholic), enjoy it. Drink all you want."
 - b. This is how the world wants us to view these weaknesses, in some instances. That is, if you have a desire to experiment with homosexual sex, then go ahead and try it out. Quite obviously, that is not the Biblical approach.
26. There seems to be an addictive personality, that has one set of addictions, and, after overcoming that, falls prey to another set of addictions. This would probably indicate both a genetic and a volitional component.
27. You cannot fall into addictive behaviors apart from your own free will. This is one of the attacks of the present-day, political homosexual movement—they claim that there is no choice involved, that being homosexual is ingrained from birth, and cannot be changed, and that even those who claim to be transformed, if they find themselves tempted, this is evidence that they have not been transformed. Some even bring God into this, along with love, and try to approximate homosexual relationships with heterosexual relationships. This is wrong on many counts.
 - a. A heterosexual relationship can result in a child, and marriage serves to protect both the mother and the child. You have no doubt heard of shotgun weddings; this was a somewhat warped version of understanding this principle. There is no such protection required in a homosexual union.
 - b. A heterosexual marriage combines two fundamentally different creatures: a man and a woman. These genders are different from birth. At one time, the women's lib movement tried to convince us that gender differences were placed there by society, but that has since been shown to be false.
 - c. Homosexuality is not as widespread as it portends to be. The National Health and Social Life Survey (NHSLs), found that only 2.8 percent of the men and 1.4 percent of the women said they thought of themselves as homosexual or bisexual.¹
 - d. Fidelity is a very important part of a heterosexual marriage. An act of infidelity can destroy a marriage. Few committed homosexuals depend upon sexual fidelity.

Degeneracy Sins (Addictive Behavior)

- e. A lifelong commitment among heterosexual couples is much more likely than that between homosexual couples.
 - f. Marriage is an institution recognized by nearly all cultures over all recorded history. Homosexuality, bestiality, pedophilia and polygamy have all existed almost since the beginning of time, but always as a perversion and never as the norm of any society.
 - g. For a traditional marriage, it is not unusual for lifelong partners to enter into a lifelong commitment, without ever having sex with one another or with others. In fact, this was, at one time, the norm. Virgin marriages and making a lifetime commitment to one another as virgins simply does not occur in a homosexual relationship.
 - h. It is obvious that many of these differences are a matter of degree, but the difference in degree is generally quite dramatic.
28. For many, committing these sins (sexual sins, drunkenness, the use of drugs) tends to dig oneself deeper into a degeneracy hole.
 29. Their lives become obsessed with committing these sins, to the exclusion of other legitimate activity.
 30. I've known alcoholics and have seen them drink themselves to the point where they lose their jobs, their families, their homes, and/or their cars.
 31. I have known drug addicts. Drug abusers can get to a point where they will rob their own family members in order to continue using drugs. I have known drug addicts whose physical changes and mental changes are so stark as to make them almost unrecognizable to friends and family.
 32. A 1978 study showed that 43% of male homosexuals have had 500 or more partners.² That is obsessive behavior.
 33. A 1981 study showed that only 2% of male homosexuals could be classified as monogamous or semi-monogamous.² Again, this is behavior far outside of the norm and indicates addictive behavior more than it does personal satisfaction.
 34. There are several passages in the Bible which allude to degeneracy sins:
 - a. 2Sam. 11 is all about how overcome David is with lust that he would take a woman in adultery—possibly by rape—and then have her husband killed.
 - b. Song of Solomon is all about Solomon, the man who is chasing after the woman in this book, despite having 1000 wives and mistresses.
 - c. Rom. 1:21–27 **Because knowing God, they did not glorify Him as God, nor were thankful. But they became vain in their reasonings, and their undiscerning heart was darkened. Professing to be wise, they became foolish and changed the glory of the incorruptible God into a likeness of an image of corruptible man, and of birds, and four-footed animals, and creeping things. Because of this, God gave them up to impurity in the lusts of their hearts, their bodies to be dishonored among themselves, who changed the truth of God into the lie, and worshiped and served the created thing more than the Creator, who is blessed forever. Amen. Because of this, God gave them up to dishonorable passions, for even their females changed the natural use to that contrary to nature. And likewise, the males also forsaking the natural use of the female burned in their lust toward one another, males with males working out shamefulness, and receiving back within themselves the reward which was fitting for their error.** Here, God gives these up to their dishonorable lusts, allowing them to burn in lust toward those of the same gender. So the Bible clearly recognizes that, when it comes to this sort of behavior, the desire to commit these sins is very strong.
 35. The solution for sins of degeneracy does not appear to be any different from the solution to all forms of carnality (being out of fellowship). Rebound (naming one's sins to God) and turning toward the truth of the Word of God (the inculcation of Bible doctrine into one's soul; or, epistemological rehabilitation). This is not reading the Bible for yourself, but putting yourself under the authority of a knowledgeable pastor-teacher who consistently teaches the Word of God. Personally, I believe that there is no reason why a believer should be taking in doctrine less than a daily basis.

¹ http://www.truenews.org/Homosexuality/homosexual_myths_and_facts.html accessed February 15, 2011.

² <http://gospelway.com/morality/homosexuality.php> accessed February 15, 2011.

For additional research of homosexuality, let me suggest:

<http://www.freerepublic.com/focus/f-news/1751579/posts>

<http://www.conservapedia.com/Homosexuality>

Chapter Outline

Charts, Maps and Short Doctrines

It may seem early to be drawing some conclusions about David's sin (since we have not exegeted the first word yet), but I think we can safely come to some conclusions.

Concluding Introductory Remarks about David's Sin

1. There is certainly more here than simple, perpetual carnality.
2. David's high profile position and clear relationship to God play an important part in this narrative. David's position of authority allow him to commit these sins. It is a lot harder for me to spot a super-babe who is married, get her to come over to my house, have sex with her, and then murder her husband. These things are harder for me to do than for David.
3. David was looked up to with regards to his relationship with God. It was clear, early on, in his kingship, that he was closely related to God in his thinking. He was absolutely persistent about bringing the Ark of God into Jerusalem.
4. David was well-known and respected. You or I may commit a great sin or a series of sins, and 10 or 15 people might know (maybe less). David's sins became known to perhaps tens of thousands of people and they affected hundreds, if not thousands of people.
5. David, a man after God's Own heart, has sex with one of his warrior's wives and then has him killed is pretty extraordinary; as people found out about this, the more they are likely to use that as an excuse for their own bad behavior. "David, this great spiritual giant, did this; and all I want to do is that, which is much less important." Sin has a way of taking hold and spreading throughout a population. The fact that David is seen as a spiritual giant allows people greater latitudes in their own rationalization.
 - a. I am a political junkie, and I have heard, hundreds of times, a charge laid against our current President Obama, where an apologist immediately cites something similar which former President George W. Bush had done.
6. A number of us desire some modicum of fame. I recall being in Austin on Sixth Street with a friend of mine, and some drunken kids drive by and yell out my name. This was moderately impressive, as here we were, a couple hundred miles from where I live, and I am recognized. Some people have a great desire for this thing called fame; but with fame comes responsibility. The more closely you are identified with the plan of God, the tighter the reign which God might upon you.
 - a. This does not mean that what you want to shoot for is a mediocre spiritual life when you essentially fly beneath the radar.
 - b. People are confused by spiritual growth. They think that, they don't want to grow too much, because this might obligate them to too much.
 - c. Remember what Jesus promised: **"Come to Me, all those laboring and being burdened, and I will give you rest. Take My yoke upon you and learn from Me, because I am meek and lowly in heart, and you will find rest to your souls. For My yoke is easy, and My burden is light."** (Matt. 11:28–30; Jer. 6:16b).
 - d. In other words, spiritual growth makes your life better, not worse, despite the added responsibilities.
 - e. In the human realm, when you went from being a teenager to a full-fledged adult, you gained a huge amount of freedom; however, personal responsibility also increased.
 - f. In your job, you will often find that additional responsibilities is a promotion. Furthermore, often what is involved is greater creativity and greater authority. One of the things which I enjoyed about teaching was the great latitude, freedom and creativity which was afforded me in the classroom (something which was reduced over the years). It made the job much more enjoyable, despite the fact that more responsibility was much greater.
 - g. The more you grow spiritually, the better your life is, despite the increased responsibility. Just as no sensible adult wants to return to his parents' home and put himself under their authority, no

Concluding Introductory Remarks about David's Sin

sensible growing believer wants to retrogress to a more mediocre level of spiritual growth.

7. David's fame as a man who was spiritually mature came into play here; his actions were deplorable and could have infected the entire nation. God's discipline of David had to be just as public and just as harsh, so as to discourage others from falling into the Davidic rationalization process.
8. One of the end results of David committing this sin is going to be a revolution against his government.
9. Therefore, David's sin is going to affect essentially everyone in Israel.
10. This is part of the responsibility that the believer with some authority faces. A pastor who commits adultery or some sexual sin is likely to be run out of his church. The greater the spiritual responsibility, the greater the punishment.

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I should hope that it is clear, that, from this point forward, that this portion of David's life is not designed to be fully understood by new believers. There are many twists and turns, a huge volume of doctrine, and much to be studied in order to have a full understanding of what will occur in this and the next half-dozen chapters of Samuel. If you are a new believer, you will get something out of this study. However, if you come back in 5 or 10 years, you will be surprised as to how intense this study is.

Let me add in a few principles taught by Bob in the David series:

Loyalty to the Truth Rather than Loyalty to People

1. Human integrity is having loyalty to the 3 categories of truth.
 - 1) To the laws of divine establishment ([HTML](#)) ([PDF](#)).
 - 2) To the gospel ([HTML](#)) ([PDF](#)).
 - 3) To Bible doctrine ([HTML](#)) ([PDF](#)) (Lake Erie Bible Church [HTML](#) [PDF](#)) ([Verse by Verse HTML](#))
2. True integrity is having loyalty to a principle as opposed to loyalty to a person. It is legitimate to exhibit loyalty to a person so long as integrity is directed toward the truth.
3. Believers and unbelievers alike are to adhere to the laws of divine establishment.
4. The gospel is truth for the unbeliever only, but designed to be understood as absolute truth by believers, with all of its ramifications.
5. After believing in Jesus Christ, the believer then is to turn toward doctrine.
6. Loyalty to the truth is adherence to the truth.
7. When having to choose between loyalty to a friend and loyalty to the truth, the person with integrity must choose the truth.
8. The following two illustrations are an application of this doctrine, and which help to explain it.
 - 1) When your friends desire to break the law, you cannot be with them. It is not unreasonable to turn them in or warn them that you are going to turn them in.
 - 2) When friends, family or other believers try to dissuade you from Bible class, you have to choose Bible class. God separated some believers from their family so that they can focus on the Word of God (however, this is not true for all believers in the Bible nor does the Bible suggest that you must isolate yourself from family and friends).
9. Incorrect application:
 - 1) You do not separate from family and friends because they are confused about the laws of divine establishment.
 - 2) You do not necessarily separate from believers who lack doctrine and are therefore, not growing.
10. A chief characteristic of integrity is having loyalty to truth. **You will know the truth and the truth will make you free** (John 8:32). Therefore, when you, as a believer, face a conflict between people and the Word of God, you choose the Word of God.

Loyalty to the Truth Rather than Loyalty to People

11. You cannot be loyal to Bible doctrine without knowing Bible doctrine.
12. A believers cannot have integrity unless he is loyal to the truth.
13. The believer cannot be enmeshed in the interlocking systems of arrogance and have integrity. We are going to see David trapped by interlocking systems of arrogance in this chapter, and his personal integrity is completely lacking.
14. Personal honor is the coalescence of integrity and loyalty.
15. The believer who is ignorant of doctrine and the unbeliever who has no concept of divine establishment, cannot develop honor because they have on truth to be loyal to.
16. Developing an appreciation for the truth begins with teachability, which is true humility. There is nothing more arrogant than a believer who, soon after believing in Jesus Christ, thinks that he knows it all.
17. Learning Bible doctrine as a system will involve self-discipline and academic discipline. A natural outcome of spiritual growth is self-discipline and academic discipline.
18. Many of the principles of doctrine (which include the laws of divine establishment) ought to be applied to business and professional life.
19. Learning and believing in Bible doctrine develops integrity for the believer, which is loyalty to God.
20. When you choose people over doctrine, that is not loyalty to people but disloyalty toward the truth.
21. Believers who are not loyal to the truth are then given strong delusion, as Paul wrote in 2Thess. 2:11: **Therefore, God will send them [those who reject Bible doctrine] strong delusion, so that they will believe a lie.**
 - 1) The lie can be almost anything, depending upon the category of truth you have rejected.
 - 2) This is another way of viewing scar tissue of the soul. When you reject Bible doctrine, your soul develops a vacuum which sucks in false doctrine, which develops scar tissue of the soul. Eph. 4:17–19 **Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility [emptiness, vacuum] of their minds [thinking]. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart [scar tissue of the soul]. They have become callous [in their thinking; they have become callous toward the truth] and have given themselves up to sensuality, greedy to practice every kind of impurity.**
22. There ought to be no conflict between truth and loyalty. When loyalty to a person leads to criminality, arrogance, and/or corruption, then one has become loyal to a person rather than loyal to the truth. All believers, our loyalty is always toward God, which means our loyalty is toward divine truth.
23. In a national entity, there must be adherence to the laws of divine establishment. We find this under communism; we find this in Arab nations; and this is beginning to develop throughout most of Europe.
24. Quite obviously, a client nation to God must be loyal to the truth, which means, it must adhere, as much as possible, to the laws of divine establishment. The more that these laws are rejected, the more warning discipline that God administers to that nation.
25. No nation can continue as a client nation without national integrity, which is loyalty to the truth. Therefore, as a collective body, the unbelievers in the nation should believe in the laws of divine establishment and the believers should believe in Bible doctrine. Evangelization and doctrinal teaching ought to continue unhindered.

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There are a couple of other points which need to be made. David is a great believer—greater than any of us will be—but God the Holy Spirit placed this information here so that we learn from it. We have to examine this part of David's life critically, because that is why it is placed in the Bible. However, we are not to look at David's failures and feel self righteous about how great we are in comparison to David. As a ruler, David is the gold standard of kings (1Kings 3:4 11:4, 38 15:5, 11 2Kings 18:3 22:2 2Chron. 17:3 29:2). Furthermore, we are not to emulate David in his mistakes nor are we to somehow see these actions as good or right or admirable.

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David's Army Goes to War

Slavishly literal:

And so he is to a return of the year to a time of the going out of the kings. And so sends David Joab and his servants with him and all Israel. And so they cause to go to ruin sons of Ammon. And so they besiege upon Rabbah. And David is staying in Jerusalem.

2Samuel
11:1

Moderately literal:

And so it is a return of the year to the time when kings go out. Therefore, David deploys Joab and his servants with him and all Israel. And so they destroyed the sons of Ammon and besieged Rabbah. But David remained in Jerusalem.

And so the spring time returns—the time of the year when kings go out to battle. Therefore, David deploys Joab and his servants with him and all Israel. And so they destroyed the sons of Ammon when they besieged their capital city Rabbah. But David remained back in Jerusalem.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation¹⁵; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

¹⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

Latin Vulgate	And it came to pass at the return of the year, at the time when kings go forth <u>to war</u> , that David sent Joab and his servants with him, and all Israel, and they spoiled the children of Ammon, and besieged Rabbah: but David remained in Jerusalem.
Masoretic Text (Hebrew)	And so he is to a return of the year to a time of the going out of the kings. And so sends David Joab and his servants with him and all Israel. And so they cause to go to ruin sons of Ammon. And so they besiege upon Rabbah. And David is staying in Jerusalem.
Peshitta (Syriac)	<u>AFTER the year expired</u> , at the time when <u>the king leaves the palace</u> , David sent Joab and his servants with him and all Israel; and they besieged Rabbath. But David remained in Jerusalem.
Septuagint (Greek)	And it came to pass, when the time of year had come for kings to go out <u>to battle</u> , that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbath; but David remained at Jerusalem.
Significant differences:	The Syriac text has a different beginning to this text, although it seems to be quite similar to <i>a return of the year</i> , as is found in the Hebrew. <i>And it came to pass</i> is left out of the English translation of the Syriac. In the second phrase, the English translation of the Syriac has <i>king</i> in the singular and it is not clear where the king is going to. However, the Hebrew is also unclear as to where the kings go out to; but the Latin and Greek fill in the blanks, as do many English translations. It is possible that <i>to battle</i> was dropped out of the Hebrew text. The Syriac text leaves out that the Israelites are attacking the <i>children of Ammon</i> (which may have been missing in their Hebrew text). Although there are several differences, primarily with the Syriac text, none of these differences does serious damage to the Hebrew text.

Thought-for-thought translations; paraphrases:

CEV	It was now spring, the time when kings go to war [Or "when the messengers had gone to Ammon" (see 2Sam. 10.2) or "the time when the kings had gone to war" (see 2Sam. 10.6–8)]. David sent out the whole Israelite army under the command of Joab and his officers. They destroyed the Ammonite army and surrounded the capital city of Rabbah, but David stayed in Jerusalem.
Easy English (Pocock)	David and Bathsheba The next spring came. Kings usually went to fight wars during springtime. David sent Joab out with David's officers and the *Israelite army. They defeated the *Ammonites and surrounded the city called Rabbah. But David stayed in Jerusalem.
Easy-to-Read Version	In the spring, at the time when kings go out to war, David sent Joab, his officers, and all of the Israelites out to destroy the Ammonites. Joab's army also attacked {their capital city} Rabbah.
Good News Bible (TEV)	The following spring, at the time of the year when kings usually go to war, David sent out Joab with his officers and the Israelite army; they defeated the Ammonites and besieged the city of Rabbah. But David himself stayed in Jerusalem.
New Life Bible	David And Bathsheba The spring of the year was the time when kings went out to battle. At that time David sent Joab and his servants and all Israel. They destroyed the sons of Ammon and gathered the army around Rabbah. But David stayed at Jerusalem.

Partially literal and partially paraphrased translations:

Ancient Roots Translinear	The period of the year returned for the messengers to proceed. David sent Joab and his servants with him, and all of Israel to destroy the sons of Amman, besieging toward Amman. But David dwelled in Jerusalem.
American English Bible	Now, when the time of year came around when the kings [traditionally] went out to battle, David sent Joab, his servants, and the entire army of Israel, and they destroyed the sons of Ammon. Then they laid siege against Rabbah, however David stayed home in Jerusalem.
<i>God's Word™</i>	In the spring, the time when kings go out to battle, David sent Joab, his mercenaries, and Israel's army to war. They destroyed the Ammonites and attacked Rabbah, while David stayed in Jerusalem.
NIRV	It was spring. It was the time when kings go off to war. So David sent Joab out with the king's special troops and the whole army of Israel. They destroyed the Ammonites. They went to the city of Rabbah. They surrounded it and got ready to attack it. But David remained in Jerusalem.
New Jerusalem Bible	At the turn of the year, at the time when kings go campaigning, David sent Joab and with him his guards and all Israel. They massacred the Ammonites and laid siege to Rabbah-of-the-Ammonites. David, however, remained in Jerusalem.
Revised English Bible	At the turn of the year, when kings go out to battle, David sent Joab out with his other officers and all the Israelite forces, and they ravaged Ammon and laid siege to Rabbah. David remained in Jerusalem,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Now in the spring, at the time when kings go out to war, David sent Joab and his servants and all Israel with him; and they made waste the land of the children of Ammon, and took up their position before Rabbah, shutting it in. But David was still at Jerusalem.
Context Group Version	At the return of the year, at the time when kings go out [to battle], David sent Joab, and his slaves with him, and all Israel; and they destroyed the sons of Ammon, and besieged Rabbah. But David remained at Jerusalem.
HCSB	In the spring when kings march out <i>to war</i> , David sent Joab with his officers and all Israel. They destroyed the Ammonites and besieged Rabbah, but David remained in Jerusalem.
JPS (Tanakh)	At the turn of the year, the season when kings go out [to battle], David sent Joab with his officers and all Israel with him, and they devastated Ammon and besieged Rabbah; David remained in Jerusalem.
NET Bible®	<i>David Commits Adultery with Bathsheba</i> In the spring of the year, at the time when kings [Codex Leningrad (B19A), on which BHS is based, has here "messengers" (which is, hammal'khim), probably as the result of contamination from the occurrence of that word in v. 4. The present translation follows most Hebrew manuscripts and the ancient versions, which read "kings" (hammela'kim).] normally conduct wars [Heb "go out."], David sent out Joab with his officers [Heb "and his servants with him."] and the entire Israelite army [Heb "all Israel."]. They defeated the Ammonites and besieged Rabbah. But David stayed behind in Jerusalem [The disjunctive clause contrasts David's inactivity with the army's activity.]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.
<i>The Scriptures</i> 1998	And it came to be at the turn of the year, at the time sovereigns go out <i>to battle</i> , that David sent Yo'ab and his servants with him, and all Yisra'el, and they destroyed the children of Ammon and besieged Rabbah. But David? remained at Yerushalayim.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And it comes to pass, at the revolution of the year--at the time of the going out of the messengers--that David sends Joab, and his servants with him, and all Israel, and they destroy the Bene-Ammon, and lay siege against Rabbah. And David is dwelling in Jerusalem,...
English Standard Version	In the spring of the year, the time when kings go out to battle, David sent Joab, and his servants with him, and all Israel. And they ravaged the Ammonites and besieged Rabbah. But David remained at Jerusalem.
Geneva Bible	And it came to pass, after the year was [The year following about the spring time] expired, at the time when kings go forth [to battle], that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.
LTHB	And it happened at the turn of the year, at the time <i>when</i> kings go out, David sent Joab and his servants with him, and all Israel. And they destroyed the sons of Ammon, and lay siege to Rabbah. But David remained at Jerusalem.
New King James Version	David, Bathsheba, and Uriah It happened in the spring of the year, 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 people of Ammon and besieged Rabbah. But David remained at Jerusalem.
NRSV	In the spring of the year, the time when kings go out to battle, David sent Joab with his officers and all Israel with him; they ravaged the Ammonites, and besieged Rabbah. But David remained at Jerusalem.
Syndein	And it came to pass,; the spring!/'after the year was expired'; spring is the time for new military campaigns}, at the time when kings go out to battle, {David was a 'King-soldier' and he should be going out to battle himself - instead he sends Joab} that David sent Joab {Chief of Staff - David's nephew and great military genius also}, and his 'general staff', and 'the Jewish Army'. {idiom: literally: 'all Israel' - but only the army goes out to fight} Now they 'annihilated {in battle}' the army of Ammon, and besieged Rabbah {their capital city}. But David 'remained and intended to stay' {yashab - Qal participle} in Jerusalem {with no intention of going to war again}.
Third Millennium Bible	And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab and his servants with him and all Israel; and they destroyed the children of Ammon and besieged Rabbah. But David tarried still at Jerusalem.
World English Bible	It happened, at the return of the year, at the time when kings go out <i>to battle</i> , that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David stayed at Jerusalem.
Young's Updated LT	And it comes to pass, at the revolution of the year—at the time of the going out of the messengers—that David sends Joab, and his servants with him, and all Israel, and they destroy the Bene-Ammon, and lay siege against Rabbah. And David is dwelling in Jerusalem.

The gist of this verse: Joab and the troops return to Ammon to besiege the city; David chooses to remain behind in the *City of David*.

2Samuel 11:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253

2Samuel 11:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced le]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
t ^e shûwbâh (תְּשׁוּבָה) [pronounced t ^e -shoo ^b -VAW]	a return; a replay, an answer	feminine singular construct	Strong's #8666 BDB #1000
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun with the definite article	Strong's #8141 BDB #1040

We find this same or similar phrasing in 1Kings 20:22, 26 1Chron. 20:1 2Chron. 36:10.

Translation: [And so it is a return of the year...](#) The Jewish calendar runs from spring to winter. The beginning of spring marks the beginning of their calendar (the month of Nissan); and the end of their year is the end of Winter (which makes a great deal of sense to me). Rebirth (spring) follows death (winter). Adar is the final month of the Jews, which straddles our February and March; and Nissan begins the Jewish year. In the year 2011, the Jewish new year (1Nissan 5772) will be March 24, 2011 (here is a website which [converts the dates](#), because this is not a simple 1–1 relationship). In short, the old year is passing and the new year is beginning (which is equivalent to our spring); and this also marks the time that kings go out to war.

The land of promise, during the beginning of David's reign, was in a state of flux. At the beginning of each year—after the winter—when spring had come and there were butterflies moving from flower to flower and birds sweetly chirping, there was another activity which continued from year to year: war. There was a constant struggle between these various groups to put down their flag in this or that land, to claim it.

Gill: Jewish commentators observe, the rains were over, and there were grass in the fields, and fruit on the trees, and corn ripe, and so food for horse and men.¹⁶

Part of the reason for this was, this is Israel, and throughout Israel and on every side, are those who are hostile to Israel. This is a part of the angelic conflict. Even today, there are huge factions in dozens of nations around Israel who are antagonistic toward Israel, and it will always be that way. During our time, there is Iran, hundreds of miles away, a country that is unaffected by the actions of the nation Israel, and yet, they even today are absolutely beside themselves that a half million Jews occupy a postage stamp of a country, comprising perhaps 0.2% (or less) of the Middle East, and Iran is furious at Israel. Iran, a country which could care less about the rights and interests of any other people, are all worked up over to the tiny country of Israel, and their present leader has spoke of destroying Israel completely on many occasions, claiming outrage over Israel's treatment of the Palestinians. Of course, Iran would never give the Palestinians a plot of land in the country of Iran; Iran would never do anything to materially benefit the Palestinians, but they will send them weapons.

That irrational hatred and anger which exists today existed in the past. The Philistines had defeated Saul and his sons, and split Israel into two countries. The Ammonites and the Moabites had developed hostilities toward Israel, as did Aram and many other peoples.

¹⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 11:1.

Therefore, in the spring, there continued to be war between Israel and the nations all around, as well as with the people within the land.

2Samuel 11:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
‘êth (עַתָּה) [pronounced <i>gayth</i>]	<i>time, the right time, the proper time; opportunity</i>	feminine singular construct	Strong's #6256 BDB #773
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct	Strong's #3318 BDB #422
melek ^e (מְלָכִים) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine plural noun with the definite article	Strong's #4428 BDB #572

According to Rotherham, this is written *messengers* but read *kings*.

Codex Leningrad (B19A), on which Biblia Hebraica Stuttgartensia is based, has here "messengers" (מִיְכַלְמֵהוּ, hammal'khim), probably as the result of contamination from the occurrence of that word in 2Sam. 11:4. The present translation follows most Hebrew MSS and the ancient versions, which read "kings" instead (הַמְּלָכִים, hammela'kim).¹⁷

Translation: ...to the time when kings go out. This is interesting, as there is no mention of war, no mention of military men, no mention of generals. One might even think, it is spring, and these kings are going out to smell the new flowers and gather for a music fest somewhere. However, this is not why kings go out. They go out to war. Of course there are generals and there are armies, but here, this is set up to be in stark contrast with David.

J. Vernon McGee: *It was the time of the year when kings went forth to war. In other words, in that day the nations had an "open season" on each other like we do today on birds and animals. At a certain season, you can shoot them; at other seasons, you cannot. But, after all, isn't that true even in modern warfare today? During the monsoons in Vietnam, the war came to a standstill because they got bogged down in the swamps, and the rain kept the planes out of the air. After the monsoons let up, the war was on again. The approach to war in David's day may have been a great deal more modern than we think. The unfortunate thing about the two world wars is that the greatest suffering was caused by the winter weather rather than by the enemy, but they attempted to carry on the fighting. At least in David's day, there was a season for warfare. Maybe they were a little more civilized than we are. At least they recognized a time when they could enjoy comparative peace.*¹⁸

So far, our verse reads: **And so the spring time returns—the time of the year when kings go out to battle.** This seems to indicate that war was a regular thing during the time of David. This was not just something which David did, in order to conquer more land, but kings from all around that area went out with their soldiers to hold their land or to take more land. Just as plowing and planting crops were a natural part of the spring; so it was with war.

It is the time of the year when kings go out; but David will not. At first read, I believed that this specifically stated David's responsibility and he is shirking his responsibility. However, in 2Sam. 21:15–17, it is clear that David had

¹⁷ From *The Net Bible*®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, 2Sam. 11:1.

¹⁸ J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©Eternal life Camino Press, 1976, La Verne, CA; p. pp. 219–220.

reached his expiration date as a soldier. His own men told him not to go off to war with them any more. For a man who had been a warrior for most of his life, this was tough for David to hear. However, he made choices after this which were, simply put, very bad choices.

God gives us a number of responsibilities throughout our lives. This may be authority in this or that position; we might even run a company, and have 10 or 20 or 1000 people work for us. Having this responsibility is to be taken seriously. Having a responsibility which God has given you has to be taken seriously, Can you imagine someone in charge of that company and then deciding, "I don't feel like going to work" and then stay home for the next 6 months or more? However, this was not David. David's own men had told him, "Do not come to battle with us any more." The implication was, he, as king, had become more of a liability to them.

A pastor-teacher has a tremendous responsibility. He is responsible for the souls of dozens or hundreds of people, and he will be attacked continually by Satan's demon army, if he does a halfway decent job. He may be plagued with a hundred different attacks, and yet, he has to be faithful in teaching the Word of God.

David has a tremendous responsibility here as king and as commander-in-chief; however, his authority was entering into a new phase; and David was having difficulty coming to grips with that.

Application: So, you are sitting there and you think that God ought to drop \$10 million into your lap or that He ought to give you your right woman (or right man) or that He ought to give you a higher position, and you might even be a little upset with God, because He has not advanced you as far as you think He should have or He has not blessed you with as much as you think He should have. All of these things come with responsibility. God does not give you a million dollars and then look the other way when you decide to spend all of this money on wine, women and song. You belong to Him. **You have been bought with a price.** God doesn't give you stuff to simply frivolously waste on your lusts.

Application: I recall one of my more industrious friends, always going to school and always working. Whenever she needed something difficult to attain or had a difficulty, she would ask me to pray for her. If she wanted X, then it was time to pray to God. I suspect that she mentioned this to believers and unbelievers of many faiths, just to keep her bases all covered. It never occurred to her that anything was reciprocal. It never occurred to her that she ought to think about her own relationship to God. God is someone out there, and if she got enough people praying to Him, he's going to give in to her.

Application: You may love your son or daughter, but when you give them gifts, then these gifts ought to be appropriate to their age and character. You don't buy your 16 year-old son a \$50,000 sports car and say, "Enjoy." He may think that you are the coolest dad ever and, within 1 month, wrap that sports car around a tree, because he is not ready to have that kind of responsibility.

David is, at this time, revealing a distinct lack of responsibility, and, therefore, a lack of capacity. I want you to recall a parable that Jesus spoke to His disciples: **"For it [the 2nd advent of Jesus] will be like a man going on a journey, who called his servants and entrusted to them his property. To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them, and he made five talents more. So also he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.' His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered**

no seed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him and give it to him who has the ten talents. For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.' When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne." (Matt. 25:14–31). Every man is given things for which he is responsible, here, spoken of in terms of *talents* (a talent of silver is 100 lbs. of silver and a talent of gold is 200 lbs. of gold¹⁹). We are responsible to God for what He has given us, for **You have been bought with a price**. Let me describe the person with one talent—Jesus Christ died for his sins, and paid for this man's soul. When you face Jesus Christ, and He asks you what you have done with this soul He paid for, will you say, "Yep, I got it right here. I know that you are a hard man, so I kept my soul hidden and I produced nothing, so that I can deliver it up to You, and *here I am*." With privileges and blessing comes responsibility.

2Samuel 11:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yôw'âb (יְוָאֵב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713
'îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767

Translation: **Therefore, David deploys Joab and his servants with him...** David himself, the King of Israel, sends out Joab. As the commander-in-chief, David sends out Joab, his nephew and Israel's greatest general.

¹⁹ *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #5007.

Along with Joab are his servants. Now, this does not mean that Joab gathered up the servants of his household and took them as, as per David's command; nor are these David's household servants; these would be David's elite army along with the regular army.

Again, the writer of Samuel continues to make this point. Joab's servants went *with him*. His soldiers follow him into battle. The writer does not simply say that David's sends out *his servants* but that they go *with Joab*. David's soldiers don't go out with David; they go out with Joab. This represents a change in David's life, and, as we get older, we do go through changes. There is no denying this. Unfortunately, David will not properly deal with his time off the battlefield.

I want you to recall why Israel asked God for a king in the first place: they wanted a king who would have a standing army who would provide some measure of security for Israel. Therefore, they approved of Saul as their king, a brave and responsible military man (at first). So, now David is their king, and what is going on? David puts this responsibility in the hands of Joab and David's subjects (servants). Given that David is in his mid-40's and had shown weakness on the battlefield (2Sam. 21:15), it is okay for him to delegate responsibility. However, he has to determine what he should do as king, after this big change in his life.

Bear in mind, David does not need time off right now. He has had most of the winter for time off already. He has enjoyed 3 or 4 months of doing almost anything that he wants to do. He has a dozen wives and a boatload of children, and David could have done most anything that he wanted to do. However, it is time to go back to work, and David chooses not to go.

Remember—David has great blessings: he has a great palace, he has fame, he has money, he has material things, and he has 20 or more different sex partners. There is one more thing which David has, and that is responsibility, and David is not seeing to his own responsibilities.

What should David be doing? David needed to take this time and to oversee the military and ROTC training of his own sons; and to see that their spiritual needs were being met. God gave David some time here, but David will not use his time wisely and because of that, David is going to lose about 10 years of his life.

2Samuel 11:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; the prince that prevails with God; he will rule as God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: ...and all Israel. Those who go out with them is *all Israel*. Quite obviously, this does not mean every man, woman and child went out to war. However, David did not send out just his elite troops; he sent out all of his reserves, here, called *all Israel*. Israel had universal military service and David took all of those who are the right age, according to the requirements of the Mosaic Law, and pressed them into service.

So, this is the exact opposite of what Israel expected. They called for Saul to be their king, and Saul would organize armies and go out and fight their enemies; however, here, David presses all the eligible military men into service, and they go out, but he does not. What David needed at this point was a plan—what should he be doing with this new time off. As king, David is not providing protection for his people; his people are going out there to provide protection for him. Given his age, this was legitimate. As we get older, our lives change and our responsibilities change.

Again, what should David be doing? He should have organized ROTC training for the young men of Jerusalem; and, specifically for his own sons. Part of that training would have included the teaching of the Word of God during this period of time. David needed it and his sons needed it. But that is not what David would do.

2Samuel 11:1e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâchath (שָׁחַת) [pronounced <i>shaw-KHAHTH</i>]	<i>to cause one to go to ruin, to spoil, to ruin, to corrupt, to destroy</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #7843 BDB #1007
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bên (בְּנֵי) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
'Ammôwn (עַמּוֹן) [pronounced <i>gâhm-MOHN</i>]	<i>hidden; transliterated Ammon</i>	masculine proper noun	Strong's #5983 BDB #769

Translation: *And so they destroyed the sons of Ammon...* The verbiage here seems to indicate that Joab and his army picked up where they left off with Ammon.

Just in case you forgot the details of the conflict that Israel had with Ammon and Aram, let me fill you in:

A Recap of Israel's War Against the Ammonites and the Aramæan Mercenaries

In the previous year, at the beginning of 2Sam. 10, the Ammonite king died, and he was a king with whom David had a good relationship. They were allies. David dispatched a emissary of men to convey his sympathy to Hanun, this man's son (and new king). Hanun treated these sympathizers with contempt, leaving David no choice but to attack Ammon.

Ammon, therefore, went to Syria (Aram) for help and paid for their mercenary army. So they joined forces and developed a fool-proof plan in order to defeat Israel's army. Now, this was not all the Syrian army, but a mercenary force. Here was the plan (and bear in mind, there are two independent armies): when Joab came through the valley to Rabbah, the capital city of Ammon, the Ammonite army would be poised right outside of the city wall, and they would put up a moderate fight, which would draw Joab's troops in toward the wall of Rabbah. Meanwhile, off hidden in the trees and the bushes, was the mercenary force of Ammon, hidden there with their horses and their chariots. As soon as Israel was drawn into the wall, the very mobile army of Aram would close in behind them, as a trap.

A Recap of Israel's War Against the Ammonites and the Aramæan Mercenaries

This was an excellent plan except for Joab's quick thinking. He did exactly what the Syrian forces did not expect or plan for: he attacked them! He turned his forces around, keeping a holding force on the Ammonites, and charged the Aramaic army. Now, they expect Joab's army to dig in, and they would come at them from all directions in their chariots and on their horses, and they would easily kill most of Joab's army. But, before they could get their army out from where they were hidden, Joab attacks. Now, in an open field, with a stationary opposing force, horses and chariots are marvelous. They have speed and great mobility, and can come at a stationary force in seemingly from all directions and easily overpower them. However, when caught up in the brush, and foliage and trees, which hid them, they could not maneuver. Joab struck them before they could get out into the open, and Joab soundly defeated the Aramæans, sending a few soldiers retreating, and killing most of them. Joab was brilliant and flexible. The Aramæan army was inflexible. They had a plan, that plan involved attacking Israel's troops when out in an open field, and when Israel attacked them before they could mount up and move out, they were too inflexible and too surprised to respond effectively. So Joab's assaulting force destroyed the Aramæan mercenaries, eventually sending them running (they were able to use their horses and chariots to escape, and some, of course, just ran on foot). Meanwhile, the holding force under Abishai, just held the Ammonites at bay at the wall.

Now, there are Ammonites soldiers and Aramæan mercenaries. They had no close ties, apart from their mutual hatred for the Jews. So, when Ammon saw what was going on, they did not suddenly charge out from the wall, to save their comrades. They were somewhat frozen there, amazed the Joab turned the tables on Aram, and was beating them now. Had Ammon aggressively moved out from the city walls, they may have turned this war around, but they did not. Therefore, after Aram retreated, the men of Ammon did the same, going back behind the walls of their great city, expecting Israel to attack mercilessly. Except, Israel did not.

Joab was a brilliant soldier, and he understood what he had just done. He defeated an Aramæan mercenary force, and that was the bread and butter of the Aramæan empire. Their mercenary army was their great export to the world. This filled the nation's coffers with gold and silver. Aram cannot let that stand. Who is going to hire them if this little upstart nation Israel defeated them and another army both? Aram is a great empire at this time; one of the greatest in ancient history. They cannot let this stand, and Joab knows that. He cannot spend the next few months besieging the city of Rabbah; he has to deal with Aram, and they have to go big. So David and Joab meet, they gather all of Israel, all of their reserve forces, and go out and defeat Aram, which is one of the greatest battles in ancient history, as well as one of the most important. We see a few verses describing this battle in 2Sam. 10, but this changed the course of history, and virtually stopped the advance of the great empire of Aram in its tracks.

That was then; that was last year. This is the new year and Ammon is still there—the people huddled behind the walls of Rabbah and dying a thousand deaths, expecting the siege by Israeli forces to begin at any time. So, now it is perhaps 6 or 8 months later, since the Ammonites retreated behind the walls of Rabbah, and Joab takes a fairly large force against them, to take them out, to destroy them.

This is a recap of the events of [2Sam. 10 \(HTML\)](#) ([PDF](#)).

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Joab knows exactly what to expect. The Ammonites just spent all of their money hiring this Aramæan army, so now they had no allies, nothing to offer any other army, and they lay in wait in their city Rabbah, knowing that, at any moment, Joab would come and destroy them. All of this is based upon the arrogance of this newly crowned king. In fact, this king's arrogance changed human history, inasmuch as, David would defeat the Aramæans, which would have become the greatest power at that time, if not for David.

2Samuel 11:1f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
tsûwr (רצו) [pronounced tsoor]	<i>to bind, to besiege, to confine (shut up, cramp, enclose)</i>	3 rd person masculine plural, Qal imperfect	Strong's #6696 BDB #837
Tsûwr has 2 other sets of meanings: <i>to show hostility toward, to be an adversary to, to treat as a foe; and to form, to fashion, to delineate.</i>			
‘al (לע) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
Rabbâh (רַבָּה) [pronounced rahb-BAW]	<i>many, much, great (in the sense of large or significant, not acclaimed); transliterated Rabbah, Rabba</i>	a proper, locative noun	Strong's #7237 BDB #913

Translation: ...and besieged Rabbah. The capitol city of Ammon is Rabbah is called *Rabathamana* by Polybius.²⁰ This city was later enlarged and embellished by [Egyptian king] Ptolemy II Philadelphus (285-246 B.C.) and named in honor of him. Amman, the capital of Jordan, is now on the site.²¹

According to Jamieson, Fausset and Brown: *Rabbah denotes a great city. This metropolis of the Ammonites was situated in the mountainous tract of Gilead, not far from the source of the Arnon. Extensive ruins are still found on its site.*²²

The maps below will show where this city is in regards to the changing control of various nations.

²⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 11:1. Gill cites Hist. I. 5. p. 414.

²¹ From <http://www.answers.com/topic/philadelphia> accessed November 8, 2010.

²² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 11:1.

Maps and Photos of Rabbah





The first map is from the era of David and taken from:

http://www.bibles.com/content/images/The_Kingdoms_of_Israel_and_Judah__1_2_4152.jpg accessed November 8, 2010.

The second map is from the time of Jesus, 1000 years later, and taken from:

http://www.bible-history.com/geography/ancient-israel/nt_israel-flat.jpg accessed November 8, 2010.

Photo of Jabbok River from:

http://www.bibleplaces.com/images/Jabbok_River_eastern_end,_tb060603216.jpg accessed November 8, 2010.

Photo of Ammon theater is from:

http://blog.bibleplaces.com/uploaded_images/Amman_theater_from_above,_tb060303014-711604.jpg accessed November 8, 2010.

Rabbah in Ammon is where the battle took place. The army of Ammon was hiding behind the walls of Rabbah. Israel has just defeated before their very eyes the greatest empire of their day—Aram. So, huddled behind their walls, they readied themselves for an assault by the greatest military force of their time, and, perhaps, of all time. Now it is 4 or 6 months later,²³ and this new assault by Israel begins.

It is hard to describe just how senseless this all is. David is more than willing to get along with the Ammonites and the Moabites. He trusted the Moabites with his own parents. He sent ambassadors to convey his sympathy when the king of Ammon passed. And this arrogant upstart of a little man—King Hanun of Ammon—humiliates these emissaries, bringing not just war upon Ammon, but resultant poverty and then death upon most of his people. All it took was a little arrogance on the part of Hanun to bring down his great city.

Application: Hanun is an arrogant little man, trying to impress his cabinet with his anti-Semitism, and, rather than reestablishing bonds with Israel, an ally of his father, he rebuffs David's grace. This is what happens when you have someone in a high position of authority who is out of his league. Hanun does not have the capacity to be ruler of Ammon. His complete lack of ability as a son of a great king will be the downfall of all his people. Now, do you want to be advanced at work? Are you at a low-level position and you think you need to be higher up? Do you think you need to be one of the vice presidents? This is what happens when a man is promoted above his capacity. Thousands of people will die simply because Hanun is a jerk. Now, if Hanun was some little nobody, this would not matter. If Hanun lacked this power, his arrogance would not have affected the rest of Ammon. This is why God has not promoted some of us—we are too arrogant to have authority. We would not know what to do with it. Our arrogance would bring everyone else down.

²³ The account of Israel's war with Aram seems indicate a fairly short war; so I am assuming that Aram was defeated in that same warring season in 2Sam. 10.

2Samuel 11:1g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
<p>The wâw conjunction is used as ❶ a simple copulative, used to connect words and sentences, in which case it is usually rendered <i>and</i>. ❷ It can be used to explain one noun or clarify one noun with another, in which case it is rendered <i>even</i> or <i>yea</i> (see Job 5:19 Dan. 4:10). ❸ The wâw conjunction can introduce two nouns, where the first is the genus and the second is the species; in which case, we would render it <i>and particularly, and specially, and namely, and specifically</i> (and it can be used the other way as well) (see 2Kings 23:2 Psalm 18:1 Isa. 1:1 2:1 Zech. 14:21). ❹ It can be prefixed to a verb also by way of explanation; it could be reasonably rendered as a relative pronoun (<i>who, which</i>) (see Gen. 49:25 Job 29:12 Isa. 13:14). ❺ It can be used to begin an apodosis (the <i>then</i> portion of an <i>if...then...</i> statement) (see Gen. 2:4, 5 40:9 48:7). ❻ It is used between words and sentences in order to compare them or to mark their resemblance (1Sam. 12:15 Job 5:7). ❼ When doubled, it can mean <i>both...and...</i> (Num. 9:14 Joshua 7:24 Psalm 76:7). ❽ It can be prefixed to adversative sentences or clauses and rendered <i>but, and yet, although, otherwise</i> (Gen. 2:17 15:2 17:20 Judges 16:15 Ruth 1:21 Job 15:5 6:14). ❾ And, what we were after, is the wâw conjunction can be used in disjunctive sentences; that is, it can be rendered <i>or</i> (which will help us to understand what Jephthah does) (Ex. 21:17 Lev. 5:3 Deut. 24:7). ❿ Finally, the wâw conjunction can be used before causal sentences and rendered <i>because, for, that, in that</i> (Gen. 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered <i>so that, therefore, wherefore</i> (2Kings 4:41 Isa. 3:14 Ezek. 18:32 Zech. 2:10); and before final and consecutive sentences, which mark an end or an object: <i>in order that</i> (Gen. 42:34 Job 20:10 Isa. 13:2). To paraphrase Gesenius, <i>frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition</i> and is reasonably rendered <i>then</i>.²⁴</p>			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^BV</i>]	<i>inhabiting, staying, remaining, dwelling, sitting</i>	Qal active participle	Strong's #3427 BDB #442
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced <i>y^{oo}-shaw-LAH-yim</i>]	possibly means <i>founded upon peace</i> or <i>city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436

Translation: [But David remained in Jerusalem](#). But, in contrast to all of this, David stays behind in Jerusalem. We do not find out why David stayed behind until 2Sam. 21. Quite obviously, Joab was more than capable of leading Israeli forces against any threat that Israel faced; he was an extraordinary and fearless tactician, and his defeat of the Aramæan mercenary force was nothing short of brilliant and daring. So now he is going back to face half the army that he faced before, and David reasonably decides, "Joab's got this, I'll stay home." This was not necessarily a dereliction of duty. David's own soldiers, when he fought against one of the Philistine giants and

²⁴ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

was almost killed, told David to remain at home (2Sam. 21:15–17). See the exegesis of **2Sam. 21** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Let me point out that, this is not the first time that David has done this. In the previous year, David is at home, and Joab is out fighting both the Ammonites and the Aramæan mercenaries. Joab correctly evaluated the situation and knew that he needed to attack the Aramæans after he had defeated their mercenaries on the battlefield, so he then got David to join with him and to gather the people of Israel to defeat Aram (2Sam. 10:17–19).²⁵

When it comes to remaining behind, many have incorrectly diagnoses David's motivation. Some have suggested that he was afraid. Suddenly, he was struck by his own mortality and he decided to stay behind. I reject this theory because David did this same thing in the previous year, and when it was apparent that he needed to step up and help fight the war against Aram, David did—this is all found in **2Sam. 10** ([HTML](#)) ([PDF](#)).

The Bible tells us what happened with David. 2Sam. 21:15–17 reads: [The Philistines again waged war against Israel. David went down with his soldiers, and they fought the Philistines, but David became exhausted. Then Ishbi-benob, one of the descendants of the giant, whose bronze spear weighed about eight pounds and who wore new armor, intended to kill David. But Abishai son of Zeruah came to his aid, struck the Philistine, and killed him. Then David's men swore to him: "You must never again go out with us to battle. You must not extinguish the lamp of Israel."](#) (HCSB) This put David in a precarious situation. He suddenly had a great deal of time on his hands; and he probably, because his life was being redefined as becoming older, he probably suffered a mid-life crisis as well.

David spent the winter with his wives and mistresses, and just did not quite get enough. He did not reach a point of personal satisfaction that winter, because you cannot with a bevy of women. He had a lot of women; he had many sons and daughters; and David just had not really satiated his sexual lust. So he decided to pursue this interest more fully. After all, he was king and Joab had this handled. He may have rationalized this by saying to himself, "Joab has this handled; I would only get in the way. I'll let him take the glory." This is all, of course, speculation. However, what is not speculation is, David normally would have gone out with his troops and he did not, at their request. The writer of Samuel beats us over the head with this point. [This was the time of year that kings went out, but David remained in Jerusalem.](#) In 20 or 25 words, this writer here sets the table for us; we know where David would normally be, and we know where David is instead. He is not shirking his duty; he has simply grown older.

The problem is, David did not organize his time as commander-in-chief to do what needed to be done. David has several sons in their teens and a few younger than that. David has let these young men get raised by their mothers. David needs to get a hold of these boys and start their military training. He needs to get up at the crack of dawn with these boys and put them through their paces. This is not what David will do.

We know that Joab will be sleeping under the stars until he reaches Rabbah, and then he may spend a several months²⁶ in a dramatic assault on the walls of Rabbah, where men will risk their lives and men will die, and David, on the other hand, is sleeping in.

J. Vernon McGee: Why did he stay? I have only a suggestion to make. After David built his palace he found it very comfortable. It was quite different from the cave of Adullam where he had spent his youth. His palace was a place of luxury and comfort. Also, David loved Mt. Zion and wanted to stay around that place. Prosperity is one of the things that has trapped so many men and women. Our great comfort has be trapped so many men and women. Our great comfort has become a curse in our nation. David tarried still in Jerusalem. That was his first mistake. He should have gone to war

²⁵ I originally considered that 2Sam. 10 and 2Sam. 11 are two sides of the same coin; that is, they describe the same incident from two different views. However, given the follow up which occurs when David joins Joab to war with Aram does not square with the narrative found in the rest of 2Sam. 11. Therefore, David stayed back home the previous year as well.

²⁶ There needs to be enough time for David to get with Bathsheba, impregnate her, figure out that she is pregnant, and then for him to act before she begins to show. So, I make this a 3 or 4 month siege.

with his men.²⁷ McGee is only right insofar as, God gave David some time; David should have used this time wisely, but he did not.

Application: God has a geographical will for each person. There is some place that we need to be. David has been in this situation before. You may recall near the end of 1Samuel, David found himself with Philistines marching toward Israel to go to war with his own people. At some point, David had to realize, *there is something wrong here*. He was about to attack his own people. David was clearly outside of the geographical will of God then and he is out of God's geographical will here as well.

Unlike many have alleged, David is not outside of God's geographical will for his life; but he is outside of God's will for his life. Therefore, it would be worthwhile to examine the Doctrine of the Will of God.

Summary Points from the Doctrine of the Will of God

This is all about how to be in the will of God and how to remain in the will of God.

1. You need to be in fellowship, which is achieved by 1John 1:9: **If we name our sins, He [God] is faithful** [i.e., He does it every time] **and just** [God operates within His Own essence] **to forgive us our sins** [these are the sins we name] **and to cleanse us from all unrighteousness** [these are sins which we do not name].
2. You need to be growing spiritually. This does not mean that you reduce the number of overt sins in your life or that you speak a holy language now and again (*Amen, God willing*) or that you become more and more involved at your church (teaching Sunday school, acting as a deacon, etc.). Spiritual growth is achieved by the daily intake of the Word of God taught by a doctrinal pastor-teacher. **Grow in grace and knowledge of our Lord and Savior, Jesus Christ** (2Peter 3:18a). *Grace* is the grace system which God has provided. All believers in Jesus Christ are given the means and the opportunity to grow spiritually, regardless of geographical location. 99% of the time, this will be learning under the ministry of a doctrinal pastor-teacher (I provide a list of them here: <http://kukis.org/Links/thelist.htm>). Many of these pastor-teachers, if they are outside of your geographical area, provide an online MP3 ministry, where you can download (or order) previous lessons and listen to the teaching of the Word of God without any financial obligation. Many of them will provide these lessons by sending them to your home by mail. If you are relatively near to any of these churches, then that is where you ought to go.
3. If you are not in the geographical area of any of these churches, then you need to operate under normal academic discipline when listening to a lesson. You don't surf the internet, you do not text, you do not do housework, nor do you do anything else which takes your concentration away from the message that you are listening to. Ideally speaking, if you live within driving distance of a doctrinal church, then that is where you need to be when the church doors are open.
4. The short explanation is, as long as you are in fellowship and growing, then you will be in the will of God.
5. Now, let's say that you are a new believer or a believer who has decided to get with God's program and to start growing, and you face a momentous decision (to get married, to change jobs, to move elsewhere). If you face this as a new believer or as a believer just about to get with doctrine, then you choose not to change your status until you know enough doctrine in order to make this decision. 1Cor. 7:18–24.
6. If you are at city A and God wants you to be in city B, do not worry. God will make that happen. Where I was raised up, I had studied God's Word for about 5 years, but I was spinning my wheels career-wise, and it did not seem as if that would change anytime in the near future. I began exploring my options in other cities. On my list of 3 cities to move to, #3 on the list (and, way, way down from #2) was Houston. I thought of moving to Houston because Bob Thieme was teaching Bible doctrine there. However, this was so far down the list from my 1st and 2nd choices. In any case, every door closed to me for my first two choices; and door after door after door opened for me for choice #3. God did almost everything necessary to move me in that direction.
7. When it comes to your day-to-day life, God has things mapped out. You have a job or school that you go to, which takes up perhaps 9–10 hours of your day. You do this job (or attend this school) as unto the Lord. That is, you function as if you are working for God, and you remain faithful in all respects, whether

²⁷ J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©Eternal life Camino Press, 1976, La Verne, CA; p. 220.

Summary Points from the Doctrine of the Will of God

anyone else can see what you are doing or not. You have a couple of hours that you spend eating, an hour for Bible teaching, and a few hours for relaxation. If you stay in fellowship all of this time, or get back into fellowship when you get out, then you are in the will of God.

8. If you do not have a job or school, then (1) you spend 9 or 10 hours of every single day looking for a job or (2) you set your sights to moving to a different city or to a different state. If you have begun to listen to a particular pastor from the list I provided, then you seriously consider packing up all that you own and move to the city where he teaches (obviously, it is normal to seek out job opportunities in that city by phone and by the internet and then you go there for interviews). God uses your lack of opportunity in city A to get you to move to city B. God allows man to enact foolish political policies, which negatively impact a particular geographical area, to move some believers from point A to point B.
9. Gathering together with other believers is extremely important. I have known a lot of believers over the years, many of them squared away on doctrine. However, when they go off on their own—they make no attempt to gather under the authority of a well-qualified pastor-teacher or as a group—they get goofy, and I can name a whole host of believers I have known in my life who stopped gathering under this sort of authority, and got goofy. Personally, I gather with believers under the ministry of R. B. Thieme III every time the church is in session, and, on off-nights, listen to his father's teaching. Even though I clearly understand what God's will is for my life, that does not mean I no longer need to study under my pastor's authority.

This was taken from the [Doctrine of the Will of God \(HTML\)](#) ([PDF](#)), which is a 12 page doctrine.

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Our verse reads: [And so it is a return of the year to the time when kings go out. Therefore, David deploys Joab and his servants with him and all Israel. And so they destroyed the sons of Ammon and besieged Rabbah. But David remained in Jerusalem.](#) Note how this narrative tells us that David should have been at war with Joab. It is the time when *kings* go out; and yet, David is staying in. Since going out to war is no longer God's will for David's life; David needs to find something else to do with his time. Instead, David was taking life easy in Jerusalem, enjoying the springtime weather and allowing his passions to rise.

We know what is coming—that David will commit adultery with Bathsheba, and this marks the beginning of that great sin, but the seeds have been planted long ago. Let me suggest that David has suffered, off and on, from sin nature weakness arrogance; or, what we may dub *blind spot arrogance*. David has a number of wives and a number of mistresses. We have already confirmed that David knew that he was not supposed to multiply wives to himself as king. Insofar as society was concerned, this was okay—a king having many wives was acceptable and it was the norm. However, insofar as the Word of Truth is concerned, it is not. What we have here is a problem which has been festering for some time, and David's strong spiritual life has apparently compensated for this.

Let me propose this—when David began to collect wives, he was not aware of this as a sin. Recall that he did not know how to handle the Ark of God (nor did anyone else). However, he read and studied the Word of God and he discovered how the Ark must be moved. I suspect that this is when David realized that God, in the Mosaic Law, had forbidden kings to take a plethora of wives. There was even an incident that drove this home to him—Michal, the daughter of Saul, David's wife, thought that David behaved like an ass when he brought the Ark into Jerusalem. How much in common did he really have with this woman, who was his wife? And if she was his only wife, David may have taken time with her, to get her to respond to him; but he had a bunch of other wives, so, David and Michal simply stopped having sex (2Sam. 6:20–23). So David here is in an untenable place: he has a large number of wives and mistresses (common in the ancient world; particularly for kings and rich men) and he knows that God has said a king ought not to do this. Nevertheless, David is going to, in this chapter, give into his lust, and simply take a woman in adultery. So David is going to go from being trapped, so to speak, in a sinful state of affairs (having many wives and mistresses) to taking a woman in adultery. What I am saying is, the seeds

for this sin were planted long ago, and we can even give David the benefit of the doubt that he did not realize that collecting many wives was a sin, but it is still a sin.

At no time, before Bathsheba, does David go to the prophet Nathan and say, “I have all of these wives and I recognize that I ought not to have all of these wives. What would God have me do?” David cannot just abandon these women; they are dependent upon him and many of them have children by him (several of whom will be a source of David’s discipline in the future).

We need to discuss David, his wives and the concept of polygamy as compared to monogamy.

Commentary on David and His Wives and His Children

1. One woman is a handful.
2. 2 or more women under the same roof can increase the woman’s expression of her nature, so to speak, exponentially.
3. It is difficult for a man to satisfy one woman (soulishly and sexually).
4. It is impossible for a man to satisfy several women.
5. A woman’s soul is designed to respond to one man. They do not want to share.
6. When David goes home to one particular wife or mistress, then the other 19 (approximately) are going to be jealous, angry, put off, and, if you know women, they are going to save this anger and jealousy up to share with David the next time he comes home to them.
7. When children are introduced into the mix, there is a balance between the approach to discipline of both parents which is not always easy to achieve. A mother and a father have to work together in order to achieve a good balance of love, training and discipline for their children.
8. When there are several wives—many of whom the husband is physically attracted to, but does not really like as a person—there is no way to achieve this balance of discipline. How does a man reach any level of balance of discipline with a woman he really does not like? He can’t.
9. With David, we have an added problem: which child will succeed him? These women’s feelings toward David will be just as cool as his feelings toward them (probably more so), but almost every single wife will want her son to be king in David’s stead. Many of these women will want to see their own sons behave in a strong, dominant way towards his half-brothers.
10. So David has several dysfunctional families. His wives and mistresses are in charge of raising his children (who appear to receive almost no guidance or training from David).
11. Because of the complex relationships which are a result of this, and despite of having the choice of as many as maybe 20 women to go home to at night (or that afternoon), David finds himself sleeping at the castle alone.
12. David could have summoned any one of his wives at this point, and he does not. That tells us the relationship that David had with his many women. There is not one single woman in his harem that David wants to spend a romantic afternoon or evening with.
13. What will appear to be the case (and we will study this later), is David will focus on one woman in the future and upon his children by that one woman. His other wives and mistresses are taken care of materially, but David behaves toward them more as a benefactor than as a husband.
14. Bear in mind that, all the while that this is going on, with all of these problems, society views David as having several families as normal for a king. In other words, for his sin here, no one is ostracizing him for that sin. There is no social pressure on David to do anything any differently.

It is reasonable to ask, *what should David have done? He has all of these wives and children, he now knows that this is a sin, so what should he do?* It ought to be obvious that David cannot simply abandon his wives, mistresses and children. Therefore, he needs to continue to support them. However, beyond this, there is not a simple solution. I would submit to you that, David cannot continue treat these women as wives, and come home to whatever family suits his whims that evening.

Again, our verse reads: **And so it is a return of the year to the time when kings go out. Therefore, David deploys Joab and his servants with him and all Israel. And so they destroyed the sons of Ammon and besieged Rabbah. But David remained in Jerusalem.** David has a responsibility here to do something productive, since he will not go out with his army. He needs to recognize his old age and to prepare his sons as military men and as leaders. However, he appears to have sloughed off this duty the year before as well. What has happened is, the addictive nature of the desires of his sin nature, having been satiated again and again, is taking over David's life. He has duties and responsibilities, and he is either ignoring these responsibilities (e.g., raising his own children) or putting them off on others (Joab is given complete charge over the Israeli army).

Chapter Outline

Charts, Maps and Short Doctrines

David Takes Bathsheba

This marks the beginning of 2Sam. 11:2, but it will take a little introductory material before we actually get to that verse.

Most of what follows will be the very famous *sin of David*, which is actually a series of sins. David will become strongly attracted to a woman he sees and he will take her, ignoring her volition and the fact that she is married. When it turns out that she is pregnant, then he gets more people involved (including Joab and Bathsheba's husband). There appears to be no off button for this series of sins that David commits. David does things which even shock him (this will become more apparently when he talks to Nathan in the next chapter).

Since David is about to commit adultery, we ought to look at who David is married to at this time and what we know about these women.

David's Wives and Their Children

David's Wives

Their Children

Although David was first promised another of Saul's daughters (and Saul changed his mind), David was finally given **Michal**, Saul's younger daughter. Michal loved David (1Sam. 18:20, 28) and even risked her life and separation from him to protect David (1Sam. 19:11-13, 17). While David was on the run, Saul gave her over to another man (1Sam. 25:44), and David later took her back (2Sam. 3:13-14).

They had no children who are listed in the Bible. After she is angered to see David dancing in the street half-naked before the Ark of God, she vents this anger against him, and the Bible then tells us that she has no children by him (2Sam. 6:16-23).

When on the run from Saul, David and his men were protecting Nabal and his flocks of sheep and goats. When David asked for payment, by means of a messenger, Nabal turned him down flat. **Abigail**, Nabal's wife, an intelligent woman with a good figure (1Sam. 25:3), interceded, and saved her husband from David. When she told her husband about this, he apparently went into a coma, and died 10 days later. David was quite impressed with Abigail and married her. 1Sam. 25

She is the mother of Daniel, David's second-born in Hebron (1Chron. 3:1). He is called Chileab in 2Sam. 3:3.

David's Wives and Their Children

David's Wives	Their Children
During this time on the run, David took Ahinoam of Jezreel as his wife as well (1Sam. 25:43). He lived with both Abigail and Ahinoam as a guest of Achish, king of Gath (1Sam. 27:3). Both Abigail and Ahinoam were taken as prisoners by the Amalekites and later rescued by David (1Sam. 30:5, 18).	She is the mother of Amnon, David's firstborn in Hebron. He is the son who raped his half-sister Tamar. 2Sam. 3:2 1Chron. 3:1
Maachah (Maacah) the daughter of Talmai king of Geshur (2Sam. 3:3 1Chron. 3:2).	She was the mother of David's 3 rd born son, Absalom, who would kill Amnon for raping his sister; and then flee to the kingdom of his grandfather. Later, he would lead a revolt against David. 2Sam. 3:3 13 1Chron. 3:2
Haggith is named principally as the mother of Adonijah. 2Sam. 3:4 1Kings 1:5, 11 2:13 1Chron. 3:2	The mother of David's 4 th son, Adonijah. He will attempt to become king instead of Solomon, and he will make this attempt while David is still alive but very ill. 2Sam. 3:4 1Chron. 3:2 1Kings 1–2
Abital is named in 2Sam. 3:4.	The mother of Shephatiah, David's 5 th son. 1Chron. 3:3
Eglah is named in 2Sam. 3:5.	Mother of David's 6 th son, Ithream., born to David in Hebron 1Chron. 3:3
David is said to take more wives (and mistresses) in Jerusalem, which would bring the total number of wives at least up to 10. 2Sam. 5:13	David will have 9 more sons in Jerusalem, but it is unclear as to whom: Ibhar, Elishama, Eliphelet; Nogah, Nepheg, Japhia; Elishama, Eliada, and Eliphelet (2Sam. 5:14–16). Tamar is David's daughter (1Chron. 3:9), possibly the daughter of Maacah.
Bathshua (Bathsheba) the daughter of Ammiel.	In this chapter, David will take Bathsheba, and possibly rape her, and then have her husband killed (2Sam. 11). David will take her as his wife and she will bear 4 sons to David: Shimea, and Shobab, and Nathan, and Solomon
David also had at least 10 mistresses. 2Sam. 15:16 20:3 1Chron. 3:9	These mistresses also had children. 1Chron. 3:9

There is a literary device used when naming David's sons and wives. His first 2 wives are memorable and there are things which we know about them. We know a lot less about David's next 3 wives, although we do have a lot of narrative about their sons. In fact, Haggith, David's 5th wife, is known only through her son (and, because her son is called handsome, we may assume that she was gorgeous). When we get to wives 6 and 7, they are named, as are their sons. This indicates very little interest on David's part. Obviously, we know a lot more about Bathsheba, and this suggests that she is David's right woman. Finally, David has a lot more sons, who are not even connected to their mothers; and then David has mistresses and they have sons—and here, we do not even know their names. The idea is, as David collected more and more women, he became increasingly disinterested in the women that he collected (apart from Bathsheba).

One of the reasons for putting this list together, is to suggest that David had no fewer than 10 wives and 10 mistresses²⁸ that he could go to on the afternoon of this narrative.

Now, just in case you think that polygamy is a good thing, let me remind you of the **Doctrine of Polygamy** ([HTML](#)) ([PDF](#)) (which was covered back in Deut. 21:15).

As an aside, a polygamist cannot be a good parent. Children require a full-time mother and a full-time father. A child being raised right under one parent is far less likely than a child raised right under 2 parents. David did not participate much at all in the rearing of his own children. He simply did not have the time or the interest (until he had children with Bathsheba).

David could have been a much better parent than he was.

If you want to know more about David's wives, try: <http://www.biblenews1.com/garden/David1.html> (Some of this stuff is a little on the goofy side; some is insightful).

Chapter Outline

Charts, Maps and Short Doctrines

As we begin this narrative, keep in mind that David probably had at least 20 women that he could have semi-legitimately gone to for sex (he was not to multiply wives to himself, but he did). We don't know if David mentally ticked through the list of his wives and mistresses, and decided against them one at a time or whether David will simply see Bathsheba and decide, "I want to have *that* woman." We have 2 kinds of arrogance interlocking at this time. David has, for a long time, ignored God's law that a king ought not to multiply wives to himself. David may have had several wives and then discovered this verse, but that does not appear to have stopped him. That is **sin nature weakness arrogance**. You have a particular sin which you enjoy—in David's case, it was having sex with a variety of women—and that takes precedence over the mandates of the Word of God. This gate will interlock with **sexual arrogance**, which is a preoccupation with sex and self-gratification. It is preoccupation with the body to the exclusion of the soul.

There are sins which we commit—particularly those which we repeat again and again—which appear to have an affect upon our soul. Our sin nature has an area of weakness, and we may choose to indulge that area of weakness. This area of weakness may even be genetic (there appears to be evidence of a genetic link to such things as alcoholism, homosexuality, and liberalism). Therefore, when we indulge this weakness again and again, it seems to dig deep into our souls. If you tend to drink too much too often or engage in your sexual whims (whether it is chasing skirt or engaging in homosexuality), this digs huge behavior ruts into your soul. That is, you give more and more time over to these weaknesses. Such a sin has a spiraling effect upon the believer, dragging him further down into this particular sin or group of sins. This does not have to be some horrendous sin; this can be anger or gossiping. I worked with 3 women, all of whom were probably believers in Jesus Christ, and yet, they spent every afternoon gossiping and running people down. It never occurred to them that this was sin. It was like breathing to them. And the more they did it, the worse it got and the more destructive it got. Even the administration of this very large campus had an idea as to what was going on (although, I doubt that they understood that all of this was rooted in evil gossiping).

I am able to exegete these chapters in the Bible because of the many Bible classes I attended under R. B. Thieme, Jr. (many times attendance was sitting around a tape recorder, back in the day). This particular time of David's life has many different ramifications, which explains why God the Holy Spirit devoted so much of the book of Samuel to this sin.

²⁸ 8 wives are named and *mistresses* is in the plural. He took more wives in Jerusalem (2Sam. 5:13) and I would guess that he had many more mistresses than just 2. He leaves 10 mistresses behind when he flees Jerusalem (2Sam. 15:16). Therefore he had no fewer than 10 mistresses.

David's Sexual Arrogance and its Application

1. Sexual arrogance is preoccupation with sex and self-gratification. Sexual arrogance is a preoccupation with the body to the exclusion of the soul.
2. The latter explains why David did not wake up that afternoon and decide, "Which wife or mistress should I go see?" No doubt that there were hard feelings between David and some of his wives and mistresses. No doubt that, once David got to know some of his wives or mistresses, he really did not like them that much. "If I go over and see so-and-so, she is going to start nagging me about why I don't come around and help out with our son."
3. Ultimately, all relationships involve the soul, and sexual arrogance wants to ignore the soul for sexual gratification. The fact that David did not go to any of his wives or mistresses is proof as his being in sexual arrogance.
4. Sexual arrogance always leads to distortions of sexuality.
 - 1) In this chapter, David's taking of Bathsheba is a result of his sexual arrogance.
 - 2) Because of the physical differences between men and women, a man is more likely to become involved in sexual arrogance.
 - 3) This is one of the great problems with homosexuality, because this involves two male souls—two men who are involved in sexual arrogance.
 - 4) This is taken to the extreme when homosexuals demand that they become a protected class of people and that their sexual predilections be seen as no different than those of heterosexuals.
5. As one becomes more preoccupied with sex, their capacity for love is lessened. Skirt-chasing (multiple sexual partners), masturbation, polygamy, homosexuality etc. all begin as sexual arrogance or they lead to sexual arrogance. These behaviors, when continued, result in a person becoming trapped in interlocking systems of arrogance.
6. Because David is preoccupied with sex, he is a lousy father and a lousy husband. This is why most of the children from his early liaisons never amounted to anything; they lacked sound training in character and in Bible doctrine.
7. In this chapter, David will neglect his duties as king and military commander because he is in sexual arrogance. His army goes to war, with Joab leading them, and David remains in Jerusalem to chase women. So, while his army was besieging Rabbah, David continued to function in sexual arrogance.
8. It is normal for a man to have a desire for sex; it is normal for a man to have a physiological drive. When that drive controls you, then you are in sexual arrogance or you are entering into sexual arrogance.
9. Another way to see this is, such a person is becoming addicted to sex. This means, when it is over, you no longer have an interest in your partner; and when your sexual drive kicks in, then you want to either use your present sexual partner or seek out a new one.
10. David was preoccupied with sex because he was in sexual arrogance. Sexual arrogance is abnormal; being controlled by your sexual drive is abnormal. Having a sexual drive is normal.
11. No man has ever died from having unrequited sexual desire. If men died from that, all men would be dead by age 21.
12. You may be hungry an hour prior to a meal, but you do not just indulge your hunger. On the battlefield, you may feel a surge of adrenalin which could morph into panic, but you depend upon your training to keep you steady and focused. An athlete trains his body to do whatever the sport requires, even though it may be difficult. All of these things involve personal control of the soul and of the body. In the same way, we are able to overcome strong sexual lust. Many men face sexual temptation after marriage; most men are able to walk away from such sexual temptation because of the destructive nature of adultery.
 - 1) The Bible mandates: **You will not commit adultery** (Deut. 5:18). This mandate applies to believers and unbelievers alike. It is a part of the Laws of Divine Establishment ([HTML](#)) ([PDF](#)).
 - 2) When faced with illicit sexual desire, the believer resists with the doctrine in his soul. Sometimes, rebound is necessary to utilize. If necessary, the believer redirects his thoughts, as we all can control what we choose to think about.
 - 3) Although the unbeliever lacks doctrine, a reasonable understanding of the laws of divine establishment can dissuade them, along with a realistic appraisal of the situation. When it comes to a married unbeliever, they should be able to recognize that infidelity could not just result in the dissolution of his marriage, but do severe damage to the souls of his children.

David's Sexual Arrogance and its Application

- 4) Society and the nation in which we live is preserved, in part, by marriage and family.
- 5) Therefore, believers and unbelievers alike are able to go through life without committing adultery (there are many unbelievers who have remained faithful to their spouses throughout their entire lives).
13. Polygamy for David (which would be multiple sexual partners today) distracts the soul from true love. David did not truly love any of his wives, because such a love would be soulish and physical. His lack of love is clear because he wakes up, he desires sex, and he does not go to any of his wives or mistresses. Now, David certainly liked Abigail, a woman with whom he had a lot in common. However, both he and Michal probably lacked the capacity for a mutual love; and David had so little interest in his mistresses, that he does not even note their names in Scripture.
14. David simply used these women for personal self gratification. This reveals his sexual arrogance.
15. Sexual arrogance often produces increased lust, which becomes an abnormal lust. Many homosexuals fall prey to this lust, so that having 100 or even 1000 sexual partners is not unusual. It is not unusual for the homosexual to have more sexual partners whose names he does not know than those whose names he does know.
16. David's continual sexual lust caused him to be on the prowl as often as possible, to the detriment of his responsibilities. Any attractive woman could set him off. Bathsheba, the woman who catches David's eye, is the granddaughter of David's greatest counselor, Ahithophel. His advice was highly esteemed and will play a part in David's punishment phrase. David, in losing this man as his counselor, will negatively impact the nation Israel.
 - 1) We have a modern-day example of such sexual lust: several men in the SEC spent 8 and 10 hours a day viewing pornography on their computer rather than doing their job. This is sexual arrogance. Obviously, sexual arrogance does not require a partner.
 - 2) If you have seen a gay pride parade, there are simulated acts performed throughout the parade, that most of the participants would be embarrassed about, if, say, their mother was watching the parade.
17. The sex which David participated in only temporarily satisfied his sexual lusts. However, these lusts always returned, and David would be on the prowl once again. This kept David from performing his duties as king of Israel.
18. David had no soul satisfaction with any of his wives. He could not go to them to enjoy sex and companionship. Much of the time, he rejected going to his wives to satiate his sexual desire (our chapter gives an example of this).
19. Therefore, David lacked the capacity to love.
20. As a consequence, David's harem was a collection of frustrated wives and neglected mistresses, all of whom shared David's body, for a time, but not his soul.
21. Therefore, sex for David was only about the body. There was no soul love in his sexual aggression.
22. Love is the reality which relates sex to the soul. This is how a man can be married to one woman and be sexually satisfied. This is why another man can be out there chasing women, and only be sexually satisfied for a short time.
23. Many churches practice ritual without reality (that is, their parishioners have no idea why they are doing this or that ritual; they just do it). Sex without love is a ritual without the reality. It is only done to satiate physical desires, but it never satisfies the desire of the soul.
24. Sex is designed to express true love from the soul. Right man and right woman within the confines of marriage express their love for one another in sex, and enjoy far more satisfaction than David did for the first 20 years of being king.

Several points are inspired by the 1972 David series ([HTML](#)) ([PDF](#)), lesson 631_0239.

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Now, this afternoon may not mark the actual interlocking of sin nature weakness arrogance with sexual arrogance for David. He may have gone into sexual arrogance months or years ago. This is why I gave you a list of his wives and mistresses. It got to a point that David simply collected women. We do not know any of the names of his mistresses or even how many mistresses he had. There came a point at which, he was having sex with so many different women that he did not even appear to keep track of which child belonged to which mother. This afternoon simply indicates that David has dug such a deep behavioral rut in his soul that, he no longer confines himself to wives and mistresses, but he is ready to have sex with any woman that he finds attractive, married or not. What has happened is, after committing a sin enough times, an the addictive quality of that sin has not just emerged, but it will begin to dominate David's life and affect the quality of every decision which he will make. Any person who has had an addiction (be it drugs, alcohol, sex or even power), can attest to not just the addictive nature of their sin, but also to the dramatic way that this addiction permeated into the entirety of their lives. An addict who is to the point of admitting his addiction usually recognizes how his addiction colors nearly every thought, word and action. When under the control of the sin nature and the addictive nature of a sin which we have indulged in, almost all that we do moves us in the direction of committing that sin once again. Whether this is the politician who will do or say anything to get elected, the drug addict who will commit crimes in order to get high, the man who will say anything to a woman in order to have her—this is where David is at this time. God has given him great wealth and power, and, along with this wealth and power comes great responsibility; and yet, David puts all of that aside and uses his great wealth and power to chase skirts. Let me add one more thing which works to David's advantage: many of the men of Jerusalem are off to war, so that leaves him in Jerusalem, which a lot of women and not so many men.

Application: You may think that God ought to allow you to win the lottery or drop several million dollars into your lap, but with that comes great responsibility. Maybe God knows that your spiritual life would be sucked dry once you have been given millions of dollars. Maybe God knows that you would do little else than indulge your own desires. David is our illustration; he is a great man, a man after God's own heart, and yet, he is just a Lothario here, able to use his power and position to do whatever he wants with whomever he wants.

Application: God has a geographical will for our lives. Most of this the time, this is easy to ascertain—we spend most of our lives working, as has been God's design for man from the beginning. As we acquire things in life, which these things comes responsibilities (these things can include a spouse, a home, family, money, etc.), and we have duties related to these acquisitions. And we need to grow spiritually, which requires the daily intake of doctrine. And we need sleep. For most people, where we ought to be at any given time is well-defined. Where should David be? With his troops, because it is [the time of the year when kings go out \[to battle\]](#). If David is in God's geographical will, then there is no adultery and no murder which take place.

And so he is to a time of the evening and so rises up David from upon his couch. And so he walks (about) upon a roof of a house of the king. And so he sees a woman washing from upon the roof and the woman pleasant of sight very.

2Samuel
11:2

And so it comes to pass toward the evening time that David rises up from his bed. Then he walks about the roof of the king's palace [lit., house] and from the roof, he sees a woman bathing (herself); and the woman is very pleasing to see.

One late afternoon, David rises up from his bed when it is almost evening time, and he walks around the roof of his palace. From his roof, he sees a woman bathing herself, and this woman looks exceptionally beautiful to him.

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls

[Then in the evening, David got up from hi scorch and took a walk [on the roof of the palace. From the roof he saw a woman bathing.] and the woman [was very beautiful].

Latin Vulgate	In the <u>mean time</u> it happened that David arose from his bed after noon, and walked upon the roof of the king's house: And he saw from the roof of his house a woman washing herself, over against him: and the woman was very beautiful.
Masoretic Text (Hebrew)	And so he is to a time of the evening and so rises up David from upon his couch. And so he walks (about) upon a roof of a house of the king. And so he sees a woman washing from upon the roof and the woman pleasant of sight very.
Peshitta (Syriac)	And it came to pass in the evening that David arose from his bed and walked upon the roof of the king's house; and he saw a woman bathing; and the woman was very beautiful to look upon.
Septuagint (Greek)	And it came to pass toward evening, that David arose off his couch, and walked on the roof of the king's house, and saw from the roof a woman bathing; and the woman was very beautiful to look upon.

Significant differences: The Latin does not indicate that this is the evening time. .

Thought-for-thought translations; paraphrases:

CEV	Late one afternoon, David got up from a nap and was walking around on the flat roof of his palace. A beautiful young woman was down below in her courtyard, bathing as her religion required. David happened to see her,...
Easy English (Pocock)	One evening, David got up from his bed. He walked round on the roof of his palace. While he was on the roof, he saw a woman. This woman was having a bath. She was very beautiful.
<i>The Message</i>	One late afternoon, David got up from taking his nap and was strolling on the roof of the palace. From his vantage point on the roof he saw a woman bathing. The woman was stunningly beautiful.
New Living Translation	Late one afternoon, after his midday rest, David got out of bed and was walking on the roof of the palace. As he looked out over the city, he noticed a woman of unusual beauty taking a bath.

Partially literal and partially paraphrased translations:

Ancient Roots Translinear	It was in the evening period. David rose from over his pallet and went over the roof of the king's house. From the roof he saw a woman washing, a woman of very good appearance.
<i>God's Word</i> ™	Now, when evening came, David got up from his bed and walked around on the roof of the royal palace. From the roof he saw a woman bathing, and she was very pretty.
New American Bible	One evening David rose from his siesta and strolled about on the roof of the palace. From the roof he saw a woman bathing, who was very beautiful.
Revised English Bible	David remained in Jerusalem, ² and one evening, as he got up from his couch and walked about on the roof of his palace, he saw from there a woman bathing, and she was very beautiful.

Mostly literal renderings (with some occasional paraphrasing):

Context Group Version	At evening, David arose from off his bed, and walked on the roof of the king's house: and from the roof he saw a woman bathing; and the woman was very beautiful to look at.
JPS (Tanakh—1985)	Late one afternoon, David rose from his couch and strolled on the roof of the royal palace; and from the roof he saw a woman bathing. The woman was very beautiful,...
NET Bible®	One evening David got up from his bed and walked around on the roof of his palace [Heb "on the roof of the house of the king." So also in vv. 8, 9.]. From the roof he

saw a woman bathing. Now this woman was very attractive [The disjunctive clause highlights this observation and builds the tension of the story].

The Scriptures 1998

And it came to be, at evening time, that Dawid? rose up from his bed and walked about on the roof of the sovereign’s house. And from the roof he saw a woman bathing, and the woman was very good to look at.

Literal, almost word-for-word, renderings:

The Amplified Bible

One evening David arose from his couch and was walking on the roof of the king's house, when from there he saw a woman bathing; and she was very lovely to behold.

English Standard Version

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

Geneva Bible

And it came to pass in an eveningtide, that David arose from off his bed [Upon which he used to rest in the afternoon, as was read of Ishbosheth in (2Sam. 4:7)], and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman [was] very beautiful to look upon.

Heritage Bible

And it was in the time of dusk, and David rose from his bed, and walked upon the roof of the house of the king; and from the roof he saw a woman bathing herself; and the woman was very good in appearance..

LTHB

And it happened at evening time, David rose up from his bed and walked up and down on the roof of the king's house. And *he* saw from the roof a woman bathing. And the woman was very good of form.

Syndein

Now/'And it came to pass' when evening came, that David got up from off his bed, {David was lying around sleeping all day - a defense mechanism for people who are on party binges} and he walked around on the roof of the king's castle. And from the 'roof battlements', he saw a woman in the middle of bathing herself . . . and the woman was extremely 'beautiful of appearance'. {m@`od towb - fantastic face and body - top of the feminine form}.

Third Millennium Bible

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

A Voice in the Wilderness

And it happened at night time, that 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 pleasant in appearance.

World English Bible

It happened at evening, that David arose from off his bed, and walked on the roof of the king's house: and from the roof he saw a woman bathing; and the woman was very beautiful to look on.

Young’s Updated LT

And it comes to pass, at evening-time, that David rises from off his couch, and walks up and down on the roof of the king’s house, and sees from the roof a woman bathing, and the woman is of very good appearance.

The gist of this verse:

In the early evening, while it is still light, David gets up and he walks around his roof and sees a very attractive woman bathing down below.

2Samuel 11:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (I) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong’s # BDB #253

2Samuel 11:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
‘êth (תַּעַת) [pronounced ‘gayth]	<i>time, the right time, the proper time; opportunity</i>	feminine singular construct	Strong's #6256 BDB #773
‘ereb (בֵּרַעַ) [pronounced ‘GEH-re ^{bv}]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Translation: [And so it comes to pass toward the evening time...](#) God the Holy Spirit sets the scene for us. It is the early evening. The sun is going down. Farmers throughout the land are planning how to best end their day. They have only an hour or so of sunlight remaining, and they need to wind things down. Workers need to be paid, equipment need to be put up, and animals need to be fed and watered and possibly moved to shelter.

According to Barnes,²⁹ this is about 3 in the afternoon, so there are about 3 hours left in the workday.

In the second part of this verse, we find out what David is doing.

2Samuel 11:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קִוַּם) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘al (עַל) [pronounced ‘gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752

²⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 11:2.

2Samuel 11:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
mishkâb (מִשְׁכָּב) [pronounced <i>mish-AW^əV</i>]	<i>bed, couch; bier; laying down, the act of lying down</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4904 (from #7901) BDB #1012

Translation: ...that David rises up from his bed. David is in bed; it is early evening; and now he is just getting up. David's warriors are just about to complete a day at war. David is getting up in the evening. We may reasonably assume that David either slept all day or this was nap time, and he was just pulling himself out of bed. David either has been out partying the night before and he is getting up quite later. Or, David has taken a leisurely nap, and now it is time for him to get up again.

Why are we told this? David did not stay behind in the palace because there was urgent business for him to attend to. He was not hosting some kind of a summit. He did not have a long trial docket of cases to decide. There was not unrest throughout the country that he needed to see to. He is simply sleeping all day or taking a leisurely nap. If David has any responsibilities, we are certainly not told of them here.

I want you to notice something—where is David sleeping? He appears to be sleeping at the palace and he appears to be sleeping alone. We just saw how David had at least 10 wives and probably as many mistresses, and yet, he is sleeping alone. Most men give the idea of polygamy a thought once or twice in their lives, and one of the benefits they see is, unlimited sex. However, David is here this afternoon alone, although he has 20 women he could have napped with.

2Samuel 11:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk [up and down, about]; to wander, to prowl; to go for oneself, to go about, to live [walk] [in truth]; to flow</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1980 (and #3212) BDB #229
‘al (לְעַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
gâg (גָּג) [pronounced <i>gawg</i>]	<i>roof, top, housetop; top or surface [of the altar of incense]</i>	masculine singular construct	Strong's #1406 BDB #150
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: [Then he walks about the roof of the king's residence...](#) Note that this is not called *David's* home (residence or palace); this is called *the king's residence*. This is the official palace of the king, and God installed David as king over all of Israel, but David was not acting like a monarch here, but more like a leech. David is enjoying the prosperity of being a king, but without attending to his duties (which would be going to war).

In the ancient world, the roof of a house acted as another room; it was a place a person could go—particularly if it was a lavish home, and get a whole new perspective on life (compare 1Sam. 9:25). At various times of the year, the weather would be quite pleasant up there in the open air. I am making the assumption that it is still light enough for David to see out from his roof. There is the possibility that it is night, and he is able to see either by moonlight or by whatever lighting system that the woman could be seen by David.

Now, he is on this roof walking about—apparently, David has noticed that he has a nice vantage point here. He can walk about and see things that most people cannot.

There is a whole host of problems when building a roof. However, that host of problems is increased tenfold when the roof is also designed to be walked upon. So, not everyone had a roof like this. It would have been quite expensive to build. You may recall that Hiram King of Tyre built David's palace for him, and he would have installed all of the latest features, which would have included this open-air space on the roof on a roof designed to be walked upon.

2Samuel 11:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61
râchats (רָחַץ) [pronounced <i>raw-KAHTS</i>]	<i>washing, bathing (oneself), washing off (away); a female bather (bathing)</i>	feminine singular, Qal active participle	Strong's #7364 BDB #934
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
gâg (גַּג) [pronounced <i>gawg</i>]	<i>roof, top, housetop; top or surface [of the altar of incense]</i>	masculine singular noun with the definite article	Strong's #1406 BDB #150

Translation: ...and, from the roof, he sees a woman bathing (herself);... Whether this bathing was ceremonial (as we see in 2Sam. 11:4) or simply a matter of cleanliness or refreshment, we do not know (although most assume that this is a cleansing ritual based upon the end of her menstruation period (v. 4). However, given the time of the year (the day warming up somewhat, and many of the males being gone), what Bathsheba is doing here is perfectly normal.

Near as I can figure out, based upon the sources that I have read, Bathsheba was bathing in a courtyard type set up, probably with a bowl of water. This afforded her privacy, for the most part; but not from David's roof. Ideally, as the man in charge with protecting the freedom and privacy of his citizens, David should have turned away, realizing that he was invading her privacy. He chose not to.

There have been several instances in the Bible where a person looks at something, desires it, and falls into sin.

The Lust of the Eyes Leading to Sin

Scripture	Commentary
<p>So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate (Gen. 3:6).</p>	<p>This marked the first sin of the woman, and then of Adam.</p>
<p>The sons of God saw that the daughters of man were attractive. And they took as their wives any they chose (Gen. 6:2).</p>	<p>This goes back to angels lusting after the women and being able to cohabit with them.</p>
<p>And when Shechem the son of Hamor the Hivite, the prince of the land, saw her, he seized her and lay with her and humiliated her (Gen. 34:2).</p>	<p>A daughter of Jacob here is seen and then raped by a heathen. Jacob's sons end up killing all the males of the people of Shechem.</p>
<p>"Never desire to take your neighbor's household away from him. Never desire to take your neighbor's wife, his male or female slave, his ox, his donkey, or anything else that belongs to him." (Ex. 20:17).</p>	<p>We are not to be desirous of those things which we see that our neighbor has. This is the entire basis for political movements which bash the rich and suggest that we ought to have what they have; or that, what they have is too much and ought to be taken away from them..</p>
<p>"I have made a covenant with my eyes; how then could I concentrate upon a virgin?" (Job 31:1).</p>	<p>There are times you will see women and they are attractive. The word here is not the word <i>to see</i>, but it means <i>to be attentive to; to concentrate upon something, to think about something</i>. The idea is, Job knows better than to look upon a woman and to think lustful thoughts about her.</p>
<p>Turn my eyes away from looking at worthless things. Revive me in your ways (Psalm 119:37).</p>	<p>Our concentration is not to be upon worthless things.</p>
<p>"But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell." (Matt. 5:28–29).</p>	<p>So there is no confusion, Jesus Christ is not telling every person to pluck out your eyes if you lust with them. The idea is, it would be better to do that, than to go to hell because of your lusts. As drastic as plucking out one's own eyes is, spending eternity in hell is far more drastic.</p>

The Lust of the Eyes Leading to Sin

Scripture

Commentary

For all that is in the world--the desires of the flesh and the desires of the eyes and pride in possessions--is not from the Father but is from the world (1John 2:16).

This is simply an update on the tenth commandment, *you will not covet*. You have two sets of people here; those who see things which others have, and desire them greatly; and those who have all of these other things which they enjoy showing off.

Most of these verses came from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 11:2.

Chapter Outline

Charts, Maps and Short Doctrines

It is possible that David has seen this before. All of his soldiers have been around for several months of the winter. However, now all of his army, except for a few personal bodyguards, are off at war. David is able to see a woman bathing from this perch.

With most of the men of Jerusalem gone, this woman probably believes herself to have some privacy. Whereas, David has a roof that he can walk upon, this woman has a room or a courtyard, surrounded by walls, but open to the heavens above. We do not know if she brought the water in herself, but it was probably learned that, water, in a confined space, was problematic; and water in an open-air space was the way to go (in a confined area, moisture causes various molds to grow more readily than in the open-air). So, was this woman not aware that David could walk out on his roof and see her? I don't think that occurred to her, because this was the spring, [the time that kings go out to war](#). Her husband is a warrior. He is off at war and she probably assumes that the same is true of King David.

Now, whether this is the first time David has observed this or whether he has seen this before, we don't know. It is possible that she has a schedule and David gets up to observe her. Or this could have been random observation on David's part. Whether or not she is a new thing to him, he is seeing this woman now. This captures David's interest. We know that David's weakness is women and sexual lust, and seeing this woman kicks his sexual lust into high gear.

We may reasonably say that David's palace was the largest within the walls of Jerusalem, and the tallest, and that he is able to look down upon much of the city from this roof. Although McGee suggests that the woman is bathing upon her roof, I picture this more of a courtyard shower of sorts, something that can be looked down upon, but not seen from street level, and possibly from no other roof.

Although David had excellent vision, my guess is, this woman has to be maybe 100–500 ft. away, and possibly farther. The woman is far enough away so that David does not know who she is or who she is the wife of. As a matter of security, I would assume that David's immediate neighbors were known, and many of them were probably palace staff and bodyguards. From a distance, the face of Bathsheba would likely be difficult to discern, but David could get a reasonable, but blurred view of her figure.

Built into the psyche of man is an appreciation for the female form. We do not know why this is, apart from, this is how God made us, designing us in such a way that this peaks in our late teens, but does not wain for a long time. Man's appreciation for the female form and the female face seems to continue for a long time in life without waning.

There are a lot of things we do not know. Has David done this before? We do know that, in the previous year, David remained in Jerusalem while his soldiers went out to war. My guess is, previously, this was a brand new world for David, being at home in Jerusalem during the spring. For a decade or more, he has gone out with his men at the beginning of the season. Last year, David stayed home for part of the spring (until Joab realized that

the Aramæans had to be dealt with). This year, David has decided to remain in Jerusalem and enjoy the springtime there.

Because his army kept the city safe, the city became quite relaxed even with most of the male soldiers gone. My guess is, that even if this woman knows she can be seen from the palace roof, she probably assumes that the king has gone off to war. It is a beautiful spring day, and what could be more relaxing than a bath before the sun sets?

And so it comes to pass toward the evening time that David rises up from his bed. Then he walks about the roof of the king's palace [lit., *house*] and from the roof, he sees a woman bathing (herself);... Clarke³⁰ suggests that, with the spring rains, there are pools of water, and that women bathed themselves in the morning or in the late afternoon—something which would have been common with the change of season and the reduced number of men in the city. The NIV Study Bible suggests³¹ that she is purifying herself from menstruation, as is called for in the Law (Lev. 15:19–30), so that it is clear that she is not pregnant at this time from Uriah.

2Samuel 11:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
ʾôwb (אוֹב) [pronounced <i>tohb^v</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive; construct form	Strong's #2896 BDB #373
mar ^e eh (מַרְאֵה) [pronounced <i>mahr-EH</i>]	<i>the act of seeing, sight, vision; appearance, that which is seen</i>	masculine singular noun	Strong's #4758 BDB #909
m ^e ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: ...and the woman is very pleasing to see. The Hebrew is a fascinating. All of the phrases up until this point in time have been wâw consecutive followed by imperfect verbs—4 times, this is repeated. Suddenly, in this verse, we have a wâw conjunction and no verb. It grabs your attention. This is what seeing the woman did to David—it grabbed his attention. This is a literary device, and there are several literary devices used in this chapter. This particular literary device is designed to grab a person's attention, just as seeing Bathsheba did to David.

The woman that David sees is exceptionally attractive. There are several reasons why we know this. Syntactically, this is set apart from the rest of the text, so this jumps out at you—it grabs your attention. Secondly, there is the adverb *very*, which indicates that this woman is more than just being pleasant to look at or moderately attractive. She is a woman of exceptional beauty.

³⁰ Clarke actually makes this point with Bengal cities; but the idea is the same. Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 11:2.

³¹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 434 (footnote).

Lust is not the act of seeing a beautiful woman; it is the act of seeing this woman and staring and thinking about her. In God's plan, this is to be confined to marriage. That is, we are able to look upon our own spouse longingly, but our concentration is not to be upon another woman, and certainly not someone else's wife (**You will not covet your neighbor's wife**). As pointed out earlier, David had maybe 20 or more women he could have gone to legitimately. Before he laid down for his nap, he could have commanded that his messenger bring in one of his wives or mistresses at such and such a time to wake him up. David has so many legitimate options (seeing that he was married to so many women and had others as mistresses), but the number of women was not enough to satiate his lusts. We will find this out with Solomon years later, who will have 700 wives and 300 mistresses to choose from (yet, he will still lust after the Shulamite woman in Song of Solomon).

Application: You cannot satiate your lusts by indulging your lusts. The key is an adjustment of your soul; not an adjustment of your circumstances. To put it more bluntly, 1000 women was not enough to satiate Solomon's sexual lust. No matter what your addiction, you cannot satiate it by feeding that addiction. Most alcoholics and substance abusers, in a moment of honesty, can testify to this. Give an alcoholic and unlimited supply of alcohol and, he may drink himself to death, but he won't come to a point where he has truly satiated his addiction.

Application: Guzik³² suggests that men, when seeing an alluring image, direct their eyes (and thoughts) to "bounce off" this image.

Guzik writes: The real strength of temptation often does not lie in the quality of the tempting object, but in the state of heart and mind of the one being tempted. David had long been "prepared" to stumble at this very point. Even so, this temptation was not too strong for David, no matter how beautiful Bathsheba was.³³

Here, David will give in to his temptation. Men are not helpless in this situation. We have volition. No matter how great the temptation, we have the ability to say no, avert our attention, or whatever. Joseph, in Gen. 39, fled a similar temptation. He knew that giving in to the pharaoh's wife would have been a serious mistake and a breach of trust.

Beauty is, of course, in the eye of the beholder. However, David has a good eye for women, and he has been married many times; so my guess is, this woman is spectacular, from the standpoint of most men. She also has good taste in men, as we will find out. It will turn out that her husband is a very honorable man.

David, as we have already discussed, is out of God's geographical will. He should be at *work* (i.e., at war), but he is not. David is enjoying far too much idle-time. God designed man to work, which design is a powerful factor in determining God's geographical will for our lives. There is someplace that we ought to be, 8 or 10 or 12 hours a day. There, we ought to perform our duties as unto the Lord. No matter what the circumstance, man is designed to work (and, by *man*, I mean *men and women*).

Application: Without this work ethic, people go astray. I had 2 women, a mother and a daughter, who were tenants of mine, and they received their rent from housing and I assume they received food stamps and other means of assistance as well. So, their job was, to get up every morning, light up a cigarette, and sit down in front of their big screen tv. You would think that, with all of this time, these woman would have perfect children and the neatest cleanest house you have ever seen. Not so. I have been there doing repairs, and the children run about unsupervised, and, after they moved out, the level of filth was beyond one's imagination. Leaving aside that there were enough beer cans in their back yard to build an aluminum car with (I exaggerate here), the roach feces and bodies were inches thick on top of their kitchen cabinets (I am not exaggerating here). God's design for these women was work, and since they chose not to work, but live off of government handouts, their lives were disorganized, unseemly, and they lacked drive and energy. No matter who you are, no matter what kind of physical disabilities you suffer from, God has designed you to work. If your life is filled with idle time, you will be tempted and you will fall prey to your temptations.

³² David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 2Sam. 11:1–27.

³³ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 2Sam. 11:1–27.

David has been king over Israel for 20–30 years at this time, and he has been an excellent king. However, this afternoon of excess is going to change the entire tenor of his reign. Falling prey to this temptation will lead to an unstable government which will almost fall to revolution and civil war. This could have all been avoided, had David simply been in the geographical will of God.

David was astonished by the beauty of the woman and he desired her. A man in love may see a beautiful woman and he will think, “Hmm, a beautiful woman.” and he can leave it at that.

David's Lust for Beautiful Women

1. Even though David was married to many beautiful women, when he saw another beautiful woman, his sexual lust took over.
2. No matter who the woman was, David would find himself greatly desiring her, even if she were married.
3. Men who are not trapped in interlocking systems of arrogance can see a beautiful woman without sexually desiring her.
4. A man who is in love and not in sexual arrogance can also look on another beautiful woman without being irresistibly drawn to her.
5. In a nation where many men find themselves trapped within interlocking systems of arrogance, there are very few men that you could trust in a compromising situation.
6. On the flip side, there are women who think every man lusts after her and there are women who dress and act in such a way to attempt to engender lust for them in men.
7. When a man and a woman get married, they enter into a system of authority. The woman submits herself to the man and the man takes responsibility for the woman, just as a commanding officer assumes the responsibility for his troops.
8. When a person is arrogant, there is nothing to him that is sacred. He does not recognize private property, he does not recognize marriage, he does not recognize the free exercise of another person's volition.
 - 1) The topic here is David and his beautiful women, so the arrogance we are focused on is someone who has no qualms about committing adultery. In their arrogance, they want what they want and when they want it.
 - 2) However, this same kind of arrogance is found in completely different realms, like in political movements. There are political movements who do not recognize private property, who believe that they or the government should be free to seize the property of others.
9. David, despite being married and despite the fact that Bathsheba was married, desired her, and he used his great authority in order to take her. It is very possible that he had this sort of thing in mind when he stayed home from the war.
10. No man has the right to use his authority in order to seduce some woman.
11. David's sexual arrogance began some time ago, as early as 2Sam. 5:13, when he began to practice polygamy.
12. As we have studied, prior to moving the Ark of God, David had a lot of holes in his understanding of theology. When he learned how to move the Ark, he likely found out a lot more as well. At some point, David had to recognize that collecting wives was wrong for a king to do. However, being enmeshed in interlocking systems of arrogance caused him to go after Bathsheba anyway.
13. One theologian suggested that maybe David married all of these woman so that he would not have to confess to fornicating with them all.
14. Promiscuity destroys one's capacity for love, which includes the capacity for friendship between a married couple.
15. Similarly, capacity for category #3 love can be destroyed by promiscuity. This is why some people change friends so often—they do not have a capacity for friendship.
16. If lust controls the soul, then lust controls the soul. Lust is the arrogance of believing that what you want is more important than honor, integrity and God's plan. This lust does not have to be sexual; an overpowering lust can be for money, power, or approbation.
17. David has a complete breakdown of his personal integrity. He has the responsibility for those under him, and, therefore, ought to respect the privacy and possessions of his subjects.
18. The greater a man's authority, the greater is his responsibility and the greater his respect ought to be for

David's Lust for Beautiful Women

- those under his authority. Because David had such great authority, he needed to respect the rights and privacy of those under his authority.
19. David abused his own authority here, taking this woman that he should have protected, and alienating her grandfather, who was one of David's greatest advisors.
 20. As has been discussed, what is difficult for many to understand is, David had advanced spiritually in many areas, but he allowed his foray into sexual lust to control him. This is what has baffled theologians for centuries. How do you show great wisdom and spiritual maturity on the one hand, and yet, fall so far in such a short time, on the other. R. B. Thieme, Jr. explains this with the interlocking systems of arrogance and I have added the concept of addictive arrogance,
 21. David was addicted to sex, and this took his entire spiritual life off the rails. The key to one's spiritual life is in the soul; the key to love is in the soul, and the key to giving in to sexual lust in in the soul.
 22. Furthermore, even unbelievers who understand the laws of divine establishment can better deal with lust than David can. So two men can see the same woman, and one is filled with almost overpowering lust and the other one thinks, "Hmm, now there is a beautiful woman" and then moves on. The key is their souls, and David had entered into addictive behavior.

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And so sends David and so he asks to the woman and so he says, "Is [this] not Bathsheba daughter of Eliam, woman of Uriah the Hittite?"

2Samuel
11:3

So David sent [for a messenger] and he asks, about [this] woman, and the messenger [lit., he] replies [lit., says], "Is [this] not Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?"

So David sent a messenger to inquire about this woman, and the messenger later reported, "She is Bathsheba, the daughter of Eliam, and the wife of Uriah the Hittite."

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	[So David sent messengers and inquired about the woman. One said, "Isn't sh]e Bathsheba [daughter of] Eliam, the wife of Uriah the Hittie,] <u>the armor-[bearer of Joab?"</u>
Latin Vulgate	And the king sent, and inquired who the woman was. <u>And it was told him</u> , that she was Bethsabee the daughter of Eliam, the wife of Urias the Hethite.
Masoretic Text (Hebrew)	And so sends David and so he asks to the woman and so he says, "Is [this] not Bathsheba daughter of Eliam, woman of Uriah the Hittite?"
Peshitta (Syriac)	And David sent and inquired about the woman. And one said, She is Bathsheba, the daughter of Ahinam, the wife of Uriah the Hittite.
Septuagint (Greek)	And David sent and inquired about the woman: and one said, Is not this Bersabee the daughter of Eliab, the wife of Urias the Chettite?.

Significant differences: The Latin takes some liberties at the beginning of the 2nd sentence. This may have simply been a smoothing out of the Hebrew (and, bear in mind, I am looking at the translation of a translation). The final line in the Dead Sea Scrolls is not found in the other ancient texts.

Thought-for-thought translations; paraphrases:

Easy English (Pocock)	David sent a servant to find out who she was. The servant said, 'The woman is called Bathsheba. She is the daughter of Eliam, and the wife of Uriah (who belongs to the people called Hittites).'
Easy-to-Read Version	So David sent for his officers and asked them who the woman was. An officer answered, "That woman is Bathsheba daughter of Eliam. She is the wife of Uriah the Hittite."
Good News Bible (TEV)	So he sent a messenger to find out who she was, and learned that she was Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite.
New Century Version	So David sent his servants to find out who she was. A servant answered, "That woman is Bathsheba daughter of Eliam. She is the wife of Uriah the Hittite."

Partially literal and partially paraphrased translations:

American English Bible	Then David asked about the woman, saying, 'Isn't this BathSheba, the daughter of EliAb and the wife of UriJah the Hittite?'
Ancient Roots Translinear	David sent and requested of the woman, saying, "Is this not Bathsheba, the daughter of Eliam, the woman of Uriah the Central-Syrian?"
NIRV	David sent a messenger to find out who she was. The messenger returned and said, "She is Bathsheba. She's the daughter of Eliam. She's the wife of Uriah. He's a Hittite."
New Jerusalem Bible	David made enquiries about this woman and was told, 'Why, that is Bathsheba daughter of Eliam and wife of Uriah the Hittite.'
Revised English Bible	He made inquiries about the woman and was told, 'It must be Bathsheba daughter of Eliam and wife of Uriah the Hittite.'
Today's NIV	...and David sent someone to find out about her. The man said, "She is Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite."

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And David sent to get knowledge who the woman was. And one said, Is this not Bath-sheba, the daughter of Eliam and wife of Uriah the Hittite?.
JPS (Tanakh—1985)	The woman was very beautiful, ³ and the king sent someone to make inquiries about the woman. He reported, "She is Bathsheba daughter of Eliam [and] wife of Uriah the Hittite."
NET Bible®	So David sent someone to inquire about the woman. The messenger [Heb "he"; the referent (the messenger) has been specified in the translation for clarity.] said, "Isn't this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"
New International Version	...and David sent someone to find out about her. The man said, "Isn't this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?"

Literal, almost word-for-word, renderings:

Geneva Bible	And David sent and enquired after the woman. And [one] said, [Is] not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite [Uriah was not an born an Israelite, but converted to the true religion]?
Hebrew Names Version	David send and inquired after the woman. One said, Is not this Bat-Sheva, the daughter of Eli`am, the wife of Uriyah the Chittite?.
LTHB	And David sent and asked about the woman. And one said, Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?.
NRSV	David sent someone to inquire about the woman. It was reported, 'This is Bathsheba daughter of Eliam, the wife of Uriah the Hittite.'

Syndein

And David sent and inquired after the woman. {David sent out his G2 investigator to report back}. And one {the G2 investigator} said, "Is not this Bathsheba . . . the daughter of Eliam . . . {in 2Samuel 23:34 we see that Eliam is the son of Ahithophel - Ahithophel's viewpoint is said to be 'as of God' - he becomes a great advisor to David but leads Absalom in his revolt against David - probably because of David's murder of Uriah to cover this crime coming up} the wife of Uriah the Hittite?"

Young's Updated LT

And David sends and inquires about the woman, and says, "Is not this Bath-Sheba, daughter of Eliam, wife of Uriah the Hittite?"

The gist of this verse:

David finds one of his staff who is dependable and discrete, and sends them out to find information about this woman. He comes back with her name and background.

2Samuel 11:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: So David sent [for a messenger]... We find this verb *to send* associated a great deal with men in authority. Most of the time, that they are sending a messenger is understood and not stated. Such men of authority do not do their own work, but they send messengers instead. Here, David sends out one or more messengers to find out what they need to know.

This word, *to send*, is key to this chapter, and we will find it again and again.

2Samuel 11:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
dârash (דָּרַשׁ) [pronounced <i>daw-RASH</i>]	<i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire</i>	3 rd person masculine singular, Qal imperfect	Strong's #1875 BDB #205
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61

Translation: ...and he asks about [this] woman,... David is the one making inquiry here, and the lamed preposition is used to mean *concerning, about, with regards to*. David wants to know some background information on this woman.

Earlier, I suggested that maybe David has seen Bathsheba bathing before. This could still be true; however, the likely scenario is, David has only seen her once or twice before at most, and his interest is thoroughly piqued.

As we studied earlier in this chapter, David had at least 10 wives (probably more) and likely, about as many mistresses. He had so many that he did not even name them in the Bible; and he had so many children, that he did not name or identify all of them either. Now, here is what I think was going on (and this is pure conjecture); in the spring, with most of the men of the town gone, David would look out over the city, find women who appealed to him, and brought them into his home as wives or as mistresses. We know that David stayed at home the previous year (Joab had to get him in order to advance against Aram) and, quite obviously, he is at home right now, rather than being with Joab at war. We have also seen how David collected a number of wives and mistresses (and children) in Jerusalem. What happens in this chapter suggests that this is not David's first time at the rodeo.³⁴ What David is doing is violating God's mandate that kings not multiply wives to themselves (which mandate David knew, because he studied the Law of Moses). So God essentially was giving David enough rope here to hang himself. David may have thought, "You know what; this is socially acceptable for me to have several wives; this is the way of many kings; and if they are willing, what of it?" Again, this is conjecture that David said this in his heart, but I do not doubt that this was his rationalization. God will let David take his lusts as far as he can take them. God is going to allow David's volition to play out to the point where, he will rape Bathsheba, a married woman; and then have her husband killed. David is going to do things here that he may not have realized he was capable of doing. These things are going to affect his kingship for about the next 10 years.

Application: The more that I study this passage and the surrounding chapters, the more valid R. B. Thieme, Jr.'s interlocking systems of arrogance approach appears. David has one serious area of weakness (sexual lust), and he allows himself to indulge in this one weakness in a socially legitimate way—as king, he can have many wives and many mistresses. However, God is showing that, indulging the lusts of the flesh in one area can lead to other serious sins (in other words, sexual arrogance can interlock with criminal arrogance; or sin nature weakness arrogance can interlock with some other form of arrogance, resulting in a plethora of sinful behavior as well as a spiraling life for the believer).

Application: We all have weaknesses, and we may even be willing to continually indulge these weaknesses, thinking, "I won't take it any further than this." There are those who smoke a little dope, and justify this in their own minds as being acceptable. "It's just marijuana; it's a natural substance; it grows in the ground; it ought to be legal." Yet, after a few years, you might become involved in criminal arrogance (you might start selling it) or you may try out some harder drugs (which you may sell). You may go so far as to commit criminal acts in order to procure your drugs. Now, I realize that, if you are reading this, your problem is probably not drugs. I use this example simply because, when I was younger, I knew a lot of people who used a variety of drugs (some for decades). You could observe a change in a person's personality, values, and, after a long period of time, would be doing things that, a decade earlier, they could not even see themselves capable of doing. However, sex and drugs are only 2 examples. Your sin nature weakness might be gossiping or judging; and, if left unchecked, it can lead you into just as great a personal disaster.

Application: It ought to be clear that not every person in interlocking systems of arrogance will interlock with every single gate. I personally have weaknesses which I am well aware of; abuse of alcohol, however, is not one of them. I enjoy a beer after mowing my lawn or doing some yardwork; and I love a beer or margarita with Mexican food. However, at this point in my life, I have little interest in drinking 3 or more beers; or 3 or more margaritas (even though I love the taste of a margarita with Mexican food). So, I have various gates of arrogance that I am more likely to interlock with, simply because of the bend of my own sin nature.

³⁴ A Texas idiom meaning, this was not the first time that David had done this.

Application: Sin is sin. Just because you commit sins which you see as more refined and not as socially problematic, they are still sins. I've used the example of 3 women that I used to work with who sat around and gossiped whenever they had a chance. It is likely that all of them were believers in Jesus Christ. That they gossiped about other people was not so nutty, that everyone else avoided them. In fact, since 2 of them represented the power in my department, some even gravitated toward them (but did not participate, for the most part, in their gossip). However, this tendency to gossip caused a great divide to occur in our department. My point is, what they did was socially acceptable. Even as Christians (assuming that they are), this did not strike them as being a problem; and yet, what they did had a great negative impact against the rest of the department, for which 2 of them were responsible.

Application: In other words, you do not get to look down your nose at someone else, because you commit sins which are more accepted in society. It does not matter. Sin is sin. One of the great examples of this is homosexual behavior. Actions which take place in a gay pride parade, in the 1950's and 1960's would have gotten most of the participants arrested, thrown in jail, and eventually convicted. Now, even groups of straight people will come out for these parades, and accept the behavior on the floats as okay. Furthermore, their agendas find their way surreptitiously into schools where the concept of homosexuality is introduced to grammar school and middle school children, in most cases, years before such thoughts would even enter into their heads of our young people; and under the guise of sex education or as an anti-bullying campaign. The idea of telling a child at any age that there are 3 kinds of sexual intercourse, and presenting this as just a matter of fact still amazes me that our public schools have gotten away with teaching this (but, that is because many parents have abdicated their responsibilities as parents—they thought, “Oh, the schools will teach sex education? Excellent; I was dreading having to do that.”).

Obviously, I have digressed here, but the topic was, sin nature weakness arrogance, which leads to all kinds of negative results—results which weaken or destroy a society. David has indulged his sin nature weakness, arrogantly thinking that he was staying within societal norms and standards, and the end result is going to be a revolution, which literally affects every person in Israel.

It is acceptable in David's world for a king to have a number of wives. David, as far as the rest of the world goes, is not thought ill of because he has about 20 wives and mistresses. This is routine 6 (compare President Bill Clinton and his dalliances; millions of people were willing to overlook what he did). But sin is still sin, no matter how the public views it. So David was led astray by his sexual lust probably long before he ever saw Bathsheba. It is Bathsheba who will make him realize just how far he has fallen.

Application: It does not matter what society accepts (plural marriages, homosexuality, pornography); the Bible is our standard for behavior. The example in this context is David having many wives. No one blinked an eye over this.

Application: You may think that you want authority in this or that realm; but along with David's authority comes great responsibility; along with this responsibility comes great discipline, which we will examine thoroughly.

2Samuel 11:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

2Samuel 11:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i>]		interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.	Strong's #none BDB #209
lô' (אול or אל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Hă lô' together expect an affirmative answer. In fact, these two words together present a question with an obvious, self-evident answer.			
Bathsheba' (עבֶשֶׁת־תֵּב) [pronounced <i>bahth-SHEH-bahg</i>]	<i>daughter of an oath; transliterated Bathsheba</i>	feminine singular proper noun	Strong's #1339 BDB #124
bath (תֵּב) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
Ēlîy'âm (עֵלִי'אָם) [pronounced <i>ehl-ee-GAWM</i>]	<i>God is [my] kinsman; God of the people; transliterated Eliam</i>	masculine singular proper singular noun	Strong's #463 BDB #45
īshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular construct	Strong's #802 BDB #61
Īwriyyâh (אִירוּא) [pronounced <i>oo-ree-YAW</i>]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
Also spelled Īwriyyâhûw (אִירוּא) [pronounced <i>oo-ree-YAW-hoo</i>].			
Chittîy (חִיטִּי) [pronounced <i>khiht-TEE</i>]	a descendant of Heth; transliterated <i>Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366

The Dead Sea Scrolls add that he is *the armor-bearer of Joab*. This is very rare for the Dead Sea Scrolls to include an additional phrase not found in the Masoretic text.

Translation: ...and the messenger [lit., *he*] replies [lit., *says*], "Is [this] not Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?" Bear in mind, who is remaining in Jerusalem: there is David, plus he is going to have a small staff of men—men who ought to be at war like David, but since David is the king, he needs to have a coterie of bodyguards and a small staff of soldiers, who protect Jerusalem, the palace and himself. And, in defense of these men, they might have to remain to guard the palace and David's wives (as well as the city of Jerusalem).

At this point in time, David is a little bored, somewhat aroused, and he might as well make use of this staff, so he sends a man out to find out about the woman. He describes where she lives.

Now, the man who is sent out does not necessarily go to Bathsheba's house nor does he knock on the door next door to her, and ask about her. He probably asks a few people who might know. Bear in mind, David is going to expect this man to be discreet, but there is going to be others who find out. So now, 2 or 3 men, at least, know of David's interest in this woman.

There are two people of note, which help to define who this woman is. She is first the daughter of Eliam. Although the name Eliam is found only twice in association with Bathsheba, there is another Eliam who is one of David's 30 warriors (2Sam. 23:34). Now, if he is the same man—which I believe is the case—then this makes for a very interesting set of circumstances. His father is Ahithophel and Ahithophel will be one of the revolutionaries against David as a part of David's discipline (2Sam. 15:31). As we will find out, in future chapters, Absalom, David's son who will actually lead a civil war against David, would be nothing apart from Ahithophel, and what happens in this chapter will explain why Ahithophel is so willing to rebel against David.

Secondly, Bathsheba is the wife of Uriah the Hittite, one of David's greatest soldiers (he is immortalized in 2Sam. 23). In fact, her husband is at war right now, representing David and Israel at war with the Ammonites, risking his life to besiege the well-fortified wall of Rabbah (which fact will also play a part in this little drama which will suddenly burst into a full-fledged civil war).

According to R. B. Thieme, Jr.³⁵, the Hittites had come into Palestine and settled around Jerusalem. It was good terrain for fortification. While in Jerusalem, they decided to make a fort there. Then they decided to perpetuate themselves and to marry the Canaanitish women; so they called themselves Jebusites and they stayed on that hill unconquered and free for about 500 years. David finally conquered them. Many of them were still called Hittites. Uriah was a man who was taken prisoner and he was given a battlefield commission in his own army. Many of these men became greater warriors in Israel's army. Uriah is on the decoration list for knight of the 3rd class. He is a very successful battalion commander.

So, what we have is a woman to whom David is attracted; she is married to one of his soldiers and it is likely that her father is one of David's soldiers as well, and that his father is one of David's military advisors.

In the Bible, there are 4 men closely related to this woman Bathsheba.

The Men in Bathsheba's Life	
The Man	His Story
Uriah	Uriah is both Bathsheba's husband (2Sam. 11:3) and one of David's great warriors (2Sam. 23:34). In 2Sam. 11:8–13, we are going to find out that Uriah was a man of great personal character, in contrast to David and what David will do in this chapter.
David	David is actually Bathsheba's right man, which is based upon the fact that he marries her, after all is said and done (2Sam. 11:27); he mourns greatly over the loss of their son (2Sam. 12:15–23); and both lines of Jesus will come through Bathsheba (1Chron. 3:5; the legal line is through Solomon in Matt. 1:6; and the blood line is through Nathan in Luke 3:31).
Eliam	Eliam is both Bathsheba's father (2Sam. 11:3) and, as far as we can tell, also one of David's great soldiers (2Sam. 23:34). Furthermore, it appears that Eliam remains loyal to David in the revolution which is to come. So, despite David's despicable actions, Eliam is able to see beyond this and recognize both David's authority (which is God-given) and he recognizes that God will discipline David. It is not his business to take out some kind of revenge against David, even though Bathsheba is his daughter and Uriah is his son-in-law. This takes enormous personal integrity and a great understanding of the plan of God.

³⁵ Taken from my notes of the 1972 David series, lesson #631_0241. Even though I have many commentaries and other historical references, Bob had a marvelous knowledge of ancient history.

The Men in Bathsheba's Life

The Man	His Story
Ahithophel	Ahithophel is Bathsheba's grandfather (2Sam. 11:3 23:24), and, probably because of what will take place in this chapter, will turn against David during the revolution (2Sam. 16–17). Ahithophel is a brilliant man, and, if Absalom listened to him, Absalom would have defeated David. The national intrigue in this realm will be fascinating, and it one of the great narratives of Scripture, a narrative not fully unearthed and explained until R. B. Thieme, Jr. in the 20 th century. ³⁶

The interrelationships here and the intrigue which will result is quite amazing in the narrative which will unfold over the next several chapters. Right now, if you have these men's names straight, you already know more about the next few chapters than most commentators.

Chapter Outline

Charts, Maps and Short Doctrines

At this point, David has several options. He has found out who Bathsheba is, and she is married. David could let this go, and go and visit one of his wives or mistresses. Or, he could all his sexual lust to dominate. Gate 29 (sin nature weakness arrogance) has interlocked with sexual arrogance (gate 10). When you allow your sin nature full reign over your life in your area of weakness, it is only a matter of time before this gate will interlock with another gate. Originally, David was not in sexual arrogance. He developed a relationship with his wives (at least the first ones) and saw things in their soul which he appreciated. However, as he collected wives, their souls became less and less important to him (some of his wives and all of his mistresses are not even named).

It is possible that David was able to rationalize his behavior up until this point in time. Socially, what David did was acceptable. He knew it was against Scripture, but it was acceptable. However, David is going to intentionally commit a sin, an act which he cannot, in any way, rationalize away. Bathsheba is a married woman, and her man—her hero—is out fighting for Israel's freedom and security, under David's orders. David knows this sin he is about to commit is incredibly wrong, and that it impacts that lives of several people, at the very least (this sin will eventually impact the lives of all Israel). Having sex with new desirable young women has become an addictive behavior, and so David interlocks with addictive behavior arrogance as well.

What has happened is, David associates enjoyment, fun and gratification with sex (just as some do with drugs and alcohol). As he pursues this more and more, he becomes more and more addicted to the behavior. Unfortunately, Bathsheba just happens to be the woman in his cross hairs.

Application: In addictive behavior, man digs a rut into his soul, and returns to the rut over and over again. If you have ever driven on a dirt driveway, after a rain, you dig some ruts into that drive way, and, as you park there, you dig these ruts deeper and deeper until they appear to have control over your car. Similarly, these soul ruts develop control over your entire life. Drug addicts, alcoholics gambling addicts and sex addicts know exactly what I am talking about. There seems to be a point at which, your volition is less and less an issue as you dig that rut deeper and deeper. The one thing every addict needs to realize is, giving into the lust will not satisfy the lust. Every time you give into it, you dig yourself in deeper; but the level of satisfaction tends to become more temporary and less pronounced. We were simply not designed to satisfy every lust that we have.

Application: Breaking out of an addiction might involve a number of things: divine discipline provides the enforced humility (although it helps for you to know enough doctrine to recognize that you are being disciplined). Furthermore, you have self-inflicted pain—some alcoholics which I have known personally have lost their wives, their children, their homes and their cars, and, at that point, they seem to realize that breaking out of this might

³⁶ This is a series which I am simultaneously re-listening to in the year 2010, and it sounds as if Bob gave this set of sermons this year. It is completely up-to-date and applicable to what is going on today—in fact, more so than it was back in 1980 when Bob taught this series.

be the best way to go. Bible doctrine in the soul along with doctrine being currently learned and metabolized³⁷ is necessary for the believer. Quite obviously, you need to be in fellowship on a consistent basis in order to get out of this rut.

Application: On the level of the unbeliever, groups like alcoholics anonymous are touted, but there are several things involved here: (1) first and foremost, the addicts volition; addicts who do not want to shed their addiction are not going to shed their addiction, no matter what program they enroll in. (2) They have faith in a higher power, which is often positive volition toward God. Although I have not done a study of this, I would guess that many addicts who take this step might be open to the gospel. (3) Enforced and genuine humility—being with a group, having a sponsor, having those that you can call when tempted—this is a combination of your volition and enforced humility. When a person makes restitution, that is often genuine humility. (4) Also, there is the concept of peer pressure, and some people allow themselves to begin a life of addiction through peer pressure. Being in a group where such behavior is discouraged is using peer pressure to turn your behavior around.

Believers and unbelievers alike suffer from addictive behavior; so there is going to be some overlap in the curbing of that behavior.

The steps given in order to overcome an addiction are as follows:³⁸

- admitting that one cannot control one's addiction or compulsion;
- recognizing a greater power that can give strength;
- examining past errors with the help of a sponsor (experienced member);
- making amends for these errors;
- learning to live a new life with a new code of behavior;
- helping others that suffer from the same addictions or compulsions.

Escaping Addictive Behavior

Commonality	The Believer	The Unbeliever
Volition	The believer must choose to break out of his addiction. This may be a result of God's discipline.	The unbeliever must choose to break out of his addiction. This may be a result of making a mess out of one's life. Some unbelievers make this choice partway through a program designed to curb addictive behavior. .
Confession of sin	The believer must be in fellowship, so they name their sins to God.	The unbeliever, in the fellowship of fellow addicts, confesses his sins. The unbeliever also makes amends to those he harmed because of his addiction.
Knowledge	Doctrine in the soul; learning doctrine as one moves away from his addiction. The believer understands that this addiction will not satiated by giving into his lust. One may draw upon some of this knowledge before rebounding (naming one's sins to God).	Simply recognizing what a mess you have made of your life. Allowing a sponsor to help you examine your past errors; trust in a higher power; help via the testimonies of other addicts.
Yieldedness	Self-control as a result of the filling of the Holy Spirit and application of doctrine. In many cases, there will be a desire to get back out of fellowship, and commit that sin of addiction again.	Dogged self-determination and/or yielding to a higher power. When this is positive volition at God-consciousness, it is not out of the question for God to step in to help the addict.

³⁷ Believed.

³⁸ I took these from http://en.wikipedia.org/wiki/Twelve-step_program accessed November 20, 2010.

Escaping Addictive Behavior

Commonality	The Believer	The Unbeliever
Separation	The addict believer sometimes must separate himself from things which are related to his addictive behavior. This could involve removing alcohol from your house, avoiding your druggie friends, destroying your pornography collection, or not going out on miscellaneous dates.	The addictive personality learns what he can be around and what he cannot be around. The drug addict will avoid his druggie friends, and the alcoholic will avoid his drinking buddies; however, the alcoholic can often be around alcohol or people drinking, under certain circumstances (friends drinking wine with dinner). If the person suffers from some sexual addiction, there would be a separation from the things or people which would perpetuate that behavior.
When it comes to separation, there is not a lot of difference between the actions of believers and unbelievers, except for the thinking and motivation of the soul. Some believers (and far fewer unbelievers) are able to return to the environment and people which helped to facilitate their addiction.		
Enforced humility	Learning doctrine in a church setting.	One's peers and one's mentor, all applying pressure, albeit subtle pressure. Completing whatever steps have been laid out for you to complete.
For believers and unbelievers alike, enforced humility can involve time in jail, in which environment it may be impossible for you to feed your addiction.		
Genuine humility	Obedying the Word of God or principles of doctrine.	Making restitution for the evil one has done. Choosing to do some of the above completely from your own volition.
In genuine humility, the believer and unbeliever alike choose from their own volition not to engage in whatever addictive behavior had control of their lives.		
Substitution	One develops a fuller, more well-rounded life, by means of the application of doctrine. When you are not the center of your world, then you do not look to satisfy your every craving.	One substitutes a set of good behaviors in order to substitute for one's addictive behavior. This can be as simple as going to work 10 hours a day, instead of searching out drugs all day long.
Maturity	One grows to a point where there is the ability to provide some spiritual mentoring (but this is to be done sparingly; you are not every young believer's boss now). Or, in many cases, this is the operation of one's spiritual gift, which may take you in a number of different directions.	One steps up to a mentoring role as a sponsor. It is much easier to look at someone else, who has made a total mess of their lives, and understand the destructiveness of addictive behavior. So, when you deal with those just coming out of addiction, you are more able to objectively recognize the damage that addiction does.
Backsliding	Falling back is obviously committing the sin again; but also, it can be self-righteousness and pride. You may become a busy-body or become involved in more-refined sins.	This can be self-righteousness; arrogance; and replacing one addiction with another.

Escaping Addictive Behavior

Commonality

The Believer

The Unbeliever

What is also true of the believer and unbeliever reaching a maturation level is, other people are dependent upon you. If you are a former addict, possibly 5 or 10 years out, and you help James the younger addict, you recognize that there are a whole host of people—James' friends and relatives—who are dependent upon you as well. For the believer, one is exercising his or her spiritual gift, which involves being in fellowship, knowing doctrine, and being in the geographical will of God. This leaves less time for addictive behavior and allows one to have a greater range of satisfying and enjoyable experiences in a variety of realms.

Believers will often follow the track of the unbeliever when it comes to dealing with an addiction. Most often, this is because, the steps outlined for the unbeliever are society-approved norms and they allow themselves to be influenced or guided by cosmic system thinking; and, secondly, because most believers do not have the spiritual knowledge to deal with addition (or a whole host of other problems). Most believers do not even know how to get back into fellowship (and when they do, it is quite by accident).

Quite obviously, one can always fall back into addictive behavior—particularly if it is your area of weakness. Furthermore, often a person who is vulnerable to one type of addictive behavior can fall prey to another type of addictive behavior (somewhat like interlocking gates of arrogance).

This is a new doctrine and probably could stand some careful scrutiny and revision where necessary.

Chapter Outline

Charts, Maps and Short Doctrines

Personal reformation often confuses a lot of people. An unbeliever can reform their own behavior, often following some or all of the steps above, and the end result can be quite striking—they might turn into a decent human being once again. However, at the same time, they remain unsaved. I have seen a number of people go through some form of reformation via scientology or adherence to some religion, like Islam. If these were addicts before, and joining these *religions* is instrumental in causing them to get away from their addiction, then people are going to think that organization is a great thing. All that happened was, a person went from being an addict to leaving that reality, which is going to improve anyone's life.

Application: I know one person who was a criminal and a druggie throughout most of his life, and then he got married, had children, and appeared to lay off the drugs. Obviously, this made him into a better person overall, and he enjoyed life more and his sons. This is because he was adhering to the laws of divine establishment. When we adhere to these laws, our life becomes better and more balanced. It does not mean that person is a believer nor is he any closer to heaven because his behavior has changed.

One of the points that ought to be noted about being in interlocking systems of arrogance and getting out of it, is, this can occur to mature believers, and part of what gets them out of interlocking systems is the application of doctrine which is already in their soul.

And so sends David messengers and so he takes her and so she comes in unto him and so he lies down with her. And she is cleansing herself from her uncleanness and so she returns unto her house.

2Samuel
11:4

So, David sent messengers and seized her, so she came in to him and he had sexual relations with her. When she had cleansed herself from her uncleanness, she then returned to her house.

Consequently, David sent messengers to her and they seized her. When she came in to him, he had sexual relations with her. After she had cleansed herself from her uncleanness, she then returned to her own home.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And David sent messengers, and took her, and she came in to him, and he <u>slept</u> with her: and presently she was purified from her uncleanness.
Masoretic Text (Hebrew)	And so sends David messengers and so he takes her and so she comes in unto him and so he lies down with her (and she is cleansing herself from her uncleanness). And so she returns unto her house.
Peshitta (Syriac)	So David sent a messenger and took her; and she came in to him and he lay with her; and that very day she had cleansed herself after her menstruation; and she returned and went to her house.
Septuagint (Greek)	And David sent messengers, and took her, and went in to her, and he lay with her: and she was purified from her uncleanness, and returned to her house.
Significant differences:	The English of the Latin has <i>slept</i> instead of <i>laid</i> . In the Latin, <i>returning to her house</i> is in the following verse.

Thought-for-thought translations; paraphrases:

CEV	David sent some messengers to bring her to his palace. She came to him, and he slept with her. Then she returned home.
Easy English (Pocock)	David sent his servants to get Bathsheba. She went to David. David had sex with her. (She had finished bleeding that month. She had just made herself *pure again.) Then she returned to her home.
Easy-to-Read Version	David sent messengers to go and bring Bathsheba to him. When she came to David, he had sexual relations with her. She washed herself, and then went back to her house.
Good News Bible (TEV)	David sent messengers to get her; they brought her to him and he made love to her. (She had just finished her monthly ritual of purification.) Then she went back home.
<i>The Message</i>	David sent his agents to get her. After she arrived, he went to bed with her. (This occurred during the time of "purification" following her period.) Then she returned home.
New Century Version	So David sent messengers to bring Bathsheba to him. When she came to him, he had sexual relations with her. (Now Bathsheba had purified herself from her monthly period.) Then she went back to her house.
New Living Translation	Then David sent messengers to get her; and when she came to the palace, he slept with her. She had just completed the purification rites after having her menstrual period. Then she returned home.

Partially literal and partially paraphrased translations:

American English Bible	So, David sent messengers who brought her to him. Then he went in to her and went to bed with her, and thereafter she went back home. However, she had just been cleansed from her monthly period,...
Ancient Roots Translinear	David sent messengers and took her. She came into him, and he lay with her. She sanctified from her uncleanness and returned into her house.

New American Bible	Then David sent messengers and took her. When she came to him, he had relations with her, at a time when she was just purified after her monthly period. She then returned to her house.
NIRV	Then David sent messengers to get her. She came to him. And he had sex with her. Then she went back home. All of that took place after she had already made herself "clean" from her monthly period.
New Jerusalem Bible	David then sent messengers to fetch her. She came to him, and he lay with her, just after she had purified herself from her period. She then went home again.
Revised English Bible	He sent messengers to fetch her, and when she came to him, he had intercourse with her, though she was still purifying herself after her period, and then she went home.
Today's NIV	Then David sent messengers to get her. She came to him, and he slept with her. (Now she was purifying herself from her monthly uncleanness.) Then she went back home.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And David sent and took her; and she came to him, and he took her to his bed: <i>for she had been made clean</i> ; then she went back to her house.
JPS (Tanakh—1985)	David sent messengers to fetch her; she came to him and he lay with her—she had just purified herself after her period—and she went back home.
NET Bible®	David sent some messengers to get her [Heb "and David sent messengers and he took her."]. She came to him and he had sexual relations with her [Heb "he lay with her" (so NASB, NRSV); TEV "he made love to her"; NIV, CEV, NLT "he slept with her."]. (Now at that time she was in the process of purifying herself from her menstrual uncleanness.) [The parenthetical disjunctive clause further heightens the tension by letting the reader know that Bathsheba, having just completed her menstrual cycle, is ripe for conception. See P. K. McCarter, II Samuel (AB), 286. Since she just had her period, it will also be obvious to those close to the scene that Uriah, who has been away fighting, cannot be the father of the child.] Then she returned to her home.
New International Version	Then David sent messengers to get her. She came to him, and he slept with her. (She had purified herself from her uncleanness.) Then [Or <i>with her. When she purified herself from her uncleanness,...</i>] she went back home.
NIV–UK	Then David sent messengers to get her. She came to him, and he slept with her. (She had purified herself from her uncleanness.) Then she went back home.
<i>The Scriptures</i> 1998	And Dawid sent messengers, to fetch her. And she came to him, and he lay with her – for she was cleansing herself from her uncleanness – and she returned to her house.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And David sent messengers and took her. And she came in to him, and he lay with her--for she was purified from her uncleanness. Then she returned to her house.
English Revised Version	And David sent messengers, and took her; and she came in unto him, and he lay with her; (for she was purified from her uncleanness;) and she returned unto her house.
Heritage Bible	And David sent messengers, and took her; and she came in to him, and he lay down with her; and she was purified from her uncleanness, and she returned to her house..
LTHB	And David sent messengers and took her. And she came to him, and he lay with her. And she purified herself from uncleanness, and she returned to her house.

NASB	David sent messengers and took her, and when she came to him, he lay with her [Ps 51; James 1:14-15]; and when she had purified herself from her uncleanness [Lev 12:2-5; 15:18-28; 18:19], she returned to her house.
New King James Version	Then David sent messengers, and took her; and she came to him, and he lay with her, for she was cleansed from her impurity; and she returned to her house.
NRSV	So David sent messengers to fetch her, and she came to him, and he lay with her. (Now she was purifying herself after her period.) Then she returned to her house.
Syndein	And David sent messengers/'the court pimps', and {they} 'seized her violently' {laqach - Qal imperfect} {Bathsheba did NOT come of her own free will - she loved her husband Uriah and was not 'honored' by this request of the king}; and when she was brought to him {David}, and he copulated/'had intercourse' with her continuously. {shakab im - Qal imperfect means the act occurred more than once without her free will involved, this implies seduction and part of David's divine punishment involved rape of his harem - so this was most likely an act of rape - though she probably submitted sometime along the way} And, when she had purified from her uncleanness {indicates she was at least initially forced so she applies Leviticus 15:18 she would not enter her own home with Uriah in a state of impurity} then she returned to her house/'officer's quarters'.
Third Millennium Bible	And David sent messengers, and took her; and she came in unto him, and he lay with her, for she was purified from her uncleanness; and she returned unto her house.
A Voice in the Wilderness	And David sent messengers, and took her; and she came to him, and he lay with her. And when she was sanctified from her uncleanness, she returned to her house.
World English Bible	David sent messengers, and took her; and she came in to him, and he lay with her (for she was purified from her uncleanness); and she returned to her house.
Young's Updated LT	And David sends messengers, and takes her, and she comes unto him, and he lies with her—and she is purifying herself from her uncleanness—and she turns back unto her house.

The gist of this verse: David has Bathsheba brought to his palace and he has sex with her. She purifies herself from her uncleanness, and then she returns to her house.

2Samuel 11:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
mal ^o âk ^e (מַלְאָכִים) [pronounced <i>mahl^e-AWK^e</i>]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine plural noun	Strong's #4397 BDB #521

Translation: So, David sent messengers... At first, David sent out a discrete person to determine who Bathsheba was, and, upon finding out, he sends messengers (plural) to seize her. Because of the plural, we have more than

one man who is sent to her. These would be some of David's bodyguards—they would be big, strong, hulking men, and they go to Bathsheba's home.

At this point, at least a dozen people in or around the palace have an idea what David, a man after God's Own heart, is doing. He may quietly gather these 2 or 3 or 4 messengers together, but sending them out is going to cause some kind of stir, both within and without the palace.

The free will of Bathsheba is not considered. David does not send one messenger with a note asking her to join him for dinner. Her coming to the palace has been predetermined by David. He sends several men to fetch this 5'2", 110 lb. gal (or, whatever). This does not mean they have to force her, but it ought to be apparent that Bathsheba has very little choice in the matter.

2Samuel 11:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect; with the 3 rd person feminine singular suffix	Strong's #3947 BDB #542

Translation: ...and seized her,... Here, we have the 3rd person masculine singular, so it says that *he seizes her*; and the nearest masculine singular noun is *David*. However, David is not among these men who come to her, but these are his soldiers following his orders, so David is the one who is said to seize her, as they are acting on his behalf. Now, this does not mean that they necessarily grab her and physically haul her there (although, that is what this word usually means). When Bathsheba, who might be 110 lbs. soaking wet, comes to answer the door, there are 3 or 4 soldiers there who say, "The king requires an audience with you;" and they weigh between 200 and 300 lbs. each, and they are rugged muscular men. So, she does not have a choice here. Furthermore, her husband is a soldier, so she may even trust these men to some degree, as she would trust David, as he has a good reputation among the people. Since her husband is at war right now, she is probably thinking about him and what may have happened to him. So she probably goes with these men willingly. However, the implication of this verb is, no matter what her opinion is on this matter, she is going to come to the king. So, even though these men do not necessarily grab her or manhandle her in any way, she is going to see the king; there is no confusion about that point. Her free will is not of any concern to David, and that is the sense of this verb.

Now, isn't this a sight? There are 2 or more hulking men escorting Bathsheba, a married woman, back to the palace of David. Now, do you suppose that anyone noticed this? Of course they did. Several soldiers walking through the streets is going to catch the attention of anyone on the street or looking out their window; and then seeing these big buys escort Bathsheba back to the palace, is also going to be something to note.

Already, we have noted that David stayed home the previous spring as well. We do not know how long that has been going on, but, I suspect that the people of Jerusalem knew that David was collecting wives and mistresses, and this may be an opportunity that he has chosen to seize—the spring, when most of the menfolk are out of town, going to war at his bidding. Could this be a pattern that David established already? This seems likely. So when 2 or more hulking castle guards (or, bodyguards) escort a married woman from her home to the palace, it is reasonable to suppose that people noticed and that they talked about this.

2Samuel 11:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person feminine singular, Qal imperfect	Strong's #935 BDB #97
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: ...so she came in to him... The king is waiting for her, and she comes in unto him, as the text says. He is probably in his throne room, looking very kingly and regal. Although it does not tell us, almost immediately David would have asked for his soldiers and bodyguards to leave. On her mind is the well-being of her husband; on his mind is something else entirely. For all she knows, her husband has been killed in battle, and David is bringing her to the palace to give her this information along with the details thereof.

Now, does Bathsheba know what is going on? Does she understand that David has brought her to the palace to have sex with her, or is her mind upon her husband and what may have happened to him? David, no doubt, has a reputation, but having many wives as a king is not necessarily a reputation where people think poorly of him. In that era, having several wives was not unusual for a king, even though the Bible warns against that. On the other hand, David does not have a reputation for taking the wives of his soldiers and having sex with them. Therefore, although Bathsheba might be nervous, taken aback and quite concerned for the welfare of her husband, she probably does not realize what David has in mind.

Sometimes, you are put into a new situation and, your mind simply does not catch up to the situation until later. I had been suddenly caught in the middle of a con by two men, and part of the con required that I be greedy for the money that one of them showed me. I wasn't, and their con fell apart, and these men scattered when I stopped at my bank (yes, it got that far). Sometime later, I saw on the news about what this con was, and, at that point, I understood what I had been in the middle of and their sudden decision to suddenly scatter made sense, in retrospect.

2Samuel 11:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâkab (שָׁכַב) [pronounced shaw-KAH ^{BV}]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 rd person masculine singular, Qal imperfect	Strong's #7901 BDB #1011

2Samuel 11:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This verb can have several different connotations. It can mean <i>to lie down with the intention of lodging for the night</i> (Joshua 2:1 2Kings 4:11); <i>to have sexual relations</i> (Gen. 30:11, 14 Ex. 22:15); <i>to lie down in death</i> (Deut. 31:16 Isa. 14:8 Ezek. 31:18); lying down due to being diseased (1Kings 41:9); to lying down due to humiliation (Jer. 3:25); for a nap (2Sam. 4:7); lying down for sexual relations (Gen. 19:33 30:15–16); and there is the figurative use <i>to relax</i> (Job 30:17 Eccles. 2:23).			
‘îm (יַם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity; with the 3 rd person feminine singular suffix	Strong's #5973 BDB #767

Translation: ...and he had sexual relations with her. We are not given any details here. We are simply told that David lies down with her, which is a Hebrew euphemism for having sex with her. How much force was involved, what he said, how he got to that point is not told to us here. However, David will be disciplined for this, and part of that discipline will be one of his sons—Amnon—getting David to get his half-sister into his bedroom under false pretenses, and then he will rape her. This suggests, because God's punishment fits the crime, that David, for all intents and purposes, raped Bathsheba.

When Bathsheba showed up, she was worried about her husband, and perhaps David says, "Uriah, your husband is fine;" and she is relieved, and perhaps she collapses into his arms at this news. And then David explains to her the acoustics of his room, how no one outside of the palace can hear anything which takes place in this room; and that there are guards at the door, and there is no place for her to go to. She may run for the door, and find out that she cannot open it, and she might even band on the door and call out, and no one responds. Then David advances toward her.

Bear in mind, David is powerful—the most powerful man in Israel—and one of the richest, and this is an aphrodisiac to a woman. Furthermore, he is strong and handsome and in his prime. So, Bathsheba is going to be attracted to David, just as many women are attracted to Brad Pitt or to George Clooney. Therefore, we do not know how much force was involved, we do not know if she simply resigned herself to this fate, we do not know what exactly transpired, except that, since part of David's punishment involved rape under false pretenses and entrapment; that is likely what is happening here.

It is because David's daughter will be raped as a part of his punishment, that we believe that this sex was not consensual.

There is a suggestion in this verse that this sexual tryst went on for some time. The imperfect tense is used here, which indicates either continuous action or future action (which is usually made clear by the context). We ought to draw a distinction at this point—David's sexual sin of adultery lasted, at most, 3–4 hours. However, his **sexual arrogance** was ongoing—it preceded this act of adultery and it will continue after this act of adultery, until Nathan straightens David out (2Sam. 12). This adultery (and possible rape) is a manifestation of David's sexual arrogance, which describes the state of David's soul.

Before we move on, we ought to take a look at the **Doctrine of Sexual Arrogance** ([HTML](#)) ([PDF](#)) ([WordDOC](#)). This doctrine was taken from <http://www.olispm.com/requireddoctrines.htm> which, I assume, appropriated the lion's share of the doctrine from notes originally from R. B. Thieme, Jr. What David has done is more than commit adultery and murder; all of this has put him into the interlocking systems of arrogance, which is even a greater sin and far more grievous. Furthermore, we can get into the arrogance complex through what we think (mental attitude arrogance).

David has an addiction to sex, so let's take this in points:

David and his Sexual Addiction

1. When a believer is caught up in degeneracy arrogance, there comes a point at which they rebound less often and they begin to neglect the study of the Word of God.
2. Degeneracy arrogance can refer to a set of sins which brings some measure of pleasure to the person trapped in this addictive behavior, whether it is sexual lust for the opposite sex, for the same sex, for drugs or for drinking.
3. Not only had David stopped growing spiritually, but his addiction to sexual lust had taken over his life.
4. Addiction can destroy a person's spiritual life.
5. The study of Bible doctrine can help the believer avoid the arrogance complex and addictive behavior in two ways.
 - 1) The believer can recognize that certain sins can lead to many repetitions of that sin, and avoid them altogether.
 - 2) Or, the believer trapped in addictive behavior can be led out of it by the power of God and knowledge of Bible doctrine.
6. David enjoyed spiritual growth, but he was also caught up in sexual addiction. Because of spiritual growth, he was developing into one of the greatest kings in history, and, he enjoyed his work.
7. However, his sexual addiction took over his life and he has become totally self-centered, giving in to his every sexual whim. He thought about no one other than himself and gratifying his sexual desires, which is no different than a drug addict looking to satisfy his desire for drugs.
8. Because David had great authority, that he could indulge himself more than others.
9. Although David was able to indulge himself sexually, he was not happy with it, nor did this satiate him. The fact that his mistresses are not even named indicates that there was little about these woman that he actually liked.
10. When involved in addictive behavior, one loses his capacity for love, friendship, and life. David is on a constant hunt for sexual gratification.
11. David lost the capacity in his soul for love and for friendship. He did not enjoy having 20 wives and mistresses.
12. Sexual addiction is all about what is in the soul; not what the body desires. Men are sexually peaking in their late teens and early 20's, and David is 40 or 50 at this time. So his problem is not physical. He had greater control and great honor at age 18 than he does now.
13. The greater authority a person has, the more decisions that person must make and greater is the effect upon others. Therefore, a person with great authority has to be cognizant of his great responsibilities. David has lost all sense of honor in this regard. What he does here is going to result in a revolution against him, because his behavior upsets so many people (when it gets out).
14. We know that David has abrogated his responsibilities by the first line of the chapter: [In the spring of the year, the time when kings go out to battle, David sent Joab, and his servants with him, and all Israel.](#) Kings are going out to battle, but do you know who is not going out to battle? David. He has abdicated his responsibilities as king. He should be out with Joab killing Ammonites, but he is much more interested in satisfying his sexual lusts, which are much easier to satisfy in Jerusalem, with most of his soldiers being gone.
15. David has given into his sexual desires so many times that now, his sexual desires control him. He is now in immoral degeneracy; he is trapped in addictive behavior.
16. As king, David has many responsibilities; however, he is only interested in sex with whomever he sees on the streets. He is only interested in those under his authority insofar as they are able to procure women for him (we do not know how often this has occurred in the past; this could have been how David acquired many of his mistresses).
17. David's sexual arrogance will interlock with criminal arrogance further down in this chapter.

There is also this subtle literary thing in this verse. Although seeing this woman really caught David's attention, there are only 2 verses devoted to David finding out who she is and then having sex with her. In fact, what we read right here is the sum total words given over to describe the sexual relations which David and Bathsheba had. However, several chapters will be devoted to the punishment for this sin. The whole idea—and many adulterers can attest to this—the actual sex is very short in duration compared to the tsunami which is set off as a result. David's sins—his sex with Bathsheba and then the plotting of the death of her husband—take up all of 2 verses, but the resulting discipline from what David does will continue for many chapters.

Committing adultery is clearly outside of the laws of divine establishment (the laws designed by God for believer and unbeliever both, which perpetuate a nation in freedom). This woman belongs to Uriah the Hittite, as David has already ascertained. For him, this is an unimportant detail, because he desires her right now (actually, awhile ago; at this point, David is *finished*). That is **sexual arrogance**. His desires and lusts are more important to him than his responsibilities as the leader of his country. David, as King of Israel, is responsible for the freedom and security of both Uriah the Hittite and his wife Bathsheba. Responsibility is the reason God gives a person authority. David is not functioning as a king responsible for the freedom and security of his people; he has used his authority to get over on Bathsheba and to cuckold Uriah.

Now let's take a look at this from the perspective of David's sexual arrogance:

David's Sexual Arrogance

1. Sexual arrogance is being focused on sex with emphasis being on oneself.
2. Polygamy is male arrogance. Promiscuity is female sexual arrogance.
3. David is completely preoccupied with himself. His responsibility to his subjects is not in his thinking. Bathsheba's volition does not enter into his thinking. How this will affect her relationship with her husband and her grandfather does not enter into his thinking.
4. David has no love for the woman he has sex; he is only interested in his own sexual gratification.
5. The flip side of this is a woman who uses sex to manipulate men. David abuses his authority to take Bathsheba and to have sex with her. A woman might use sex in order to take authority from the man.
6. To continually focus upon one's own sexual gratification is arrogant.
7. David's sexual arrogance is abnormal. Sexual arrogance produces an increased lust which becomes an abnormal lust. A physiological sex drive is normal.
8. Because David was in sexual arrogance, he did not love any of his wives.
9. At best, David used these women for personal self gratification. At worst, he had sex with them once or twice and then ignored them.
10. David's submission to lust made him alert and vulnerable to any form of feminine attractiveness. It did not matter to David that Bathsheba was the granddaughter of his greatest counselor, Ahithophel. Because of men like Ahithophel, David's kingdom will be ripped apart by revolution.
11. Whereas, sex ought to reflect love between one man and one woman, sex for David reflected his sexual desires and lack of capacity for love.
12. Being in sexual arrogance leads to distortions of sexuality. David distorted sex by desiring it with many women and then acting upon it. Homosexuality is also a distortion of sexuality as is pedophilia. Distortions of sexuality is degeneration.
13. All distortions of sexuality lead one into sexual arrogance. This includes promiscuity, homosexuality, masturbation, pornography, polygamy and pedophilia.
14. Because David is preoccupied with sex, he lacks capacity for love.
15. Masturbation, polygamy, homosexuality etc. all lead to sexual arrogance. They result in becoming enmeshed in interlocking systems of arrogance.
16. True love means that you focus on the soul of the person that you love.
17. Because sex is so powerful and pleasurable, God has designed boundaries for it, so that it is controlled.
18. Sexual arrogance can interfere with every aspect of life including one's spiritual life.
19. Therefore, the Word of God forbids adultery, homosexuality, fornication, incest, bestiality, etc. God is not depriving us of fun, but He is providing for our happiness. Let me give you a lousy analogy: "no rules" football makes little sense. There is no way that we can enjoy a game where we have no idea what is

David's Sexual Arrogance

- right and wrong in the game. Such a game would degenerate into chaos on the first place. So there are boundaries for sex. Note that David is not happy in his life; furthermore, his life is becoming a mess.
20. Therefore, sex can be great when it is the expression of a lifelong commitment of love; and it can be devastating when it is simply self-gratification.
 21. David began his foray into sexual arrogance with polygamy. He had 10 wives and at least 10 mistresses. It is possible that David was unaware that this was sin; or, it is just as possible that, had David thought about it, he would know it was sin (God did not create Adam + a harem).
 22. Because David is preoccupied with sex, he is a poor father. He had neglected his children for decades, and, apparently, his wives as well, making him a lousy father and a lousy husband.
 23. Now, David was coming to a point where he was neglecting his duties as a king and military commander. David was so eaten up with sexual desire that he was unable to make a good decision as a king.
 24. While his army was attacking Rabbah in Ammon, David remained in Jerusalem, under the control of sexual arrogance.
 25. Interestingly enough, Bathsheba is David's right woman. She will bear him 5 children; one of which will die at a very young age, and two of which will be in the line of the Lord Jesus Christ.
 26. Finally, it does not matter what society tolerates or accepts. David having many wives was not necessarily judged by others as immoral or wrong. However, having many wives was David's entry into interlocking systems of arrogance. The same thing is true of all addictive behavior, including homosexuality and the taking of drugs. These things may be accepted by a society, but that does not make them right nor does societal acceptance make these behaviors any less addictive.
 27. Obviously, there was something to David and Bathsheba's relationship. However, David should have done nothing at all. He should not have even given Bathsheba a second thought. "Attractive woman; hmm, that's nice." And then gone about his business. If God had a plan which put David and Bathsheba together, than David needed to just let that plan happen. However, because Bathsheba was married, David should have taken no steps to take her and he should have given no thought to her whatsoever.

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Application: When it comes to marriage, there are two things at play: the man is taking responsibility for the security and freedom of his woman; and the woman is placing herself under his authority.³⁹ This is why so many arranged marriages have worked throughout the centuries—when a man and woman understand their responsibilities in marriage, they can form a powerful, enduring and loving union. On the other hand, if you take 2 kids who cannot keep their hands off one another, and they are in a constant state of lust for one another, and then they get married, this marriage is not going to last, unless one or both of them moves into their proper role in the marriage.

David has done just the opposite of that which God employed him to do. God gave David authority over the people of Israel so that he could protect their freedom, property, and privacy; and David violated his authority by observing Bathsheba while she is bathing (violating her privacy); then he took her to bed (violating the principle of Uriah's property—Bathsheba belongs to Uriah); and later in this chapter, David have Uriah killed, thus removing his freedom from him. God gives David great authority and wealth, and with that authority comes responsibility. And David does exactly the opposite of what God would have him do.

So that you understand what is in play here, Lev. 20:10 prescribes: [If a man commits adultery with the wife of his neighbor, both the adulterer and the adulteress shall surely be put to death.](#) What David has done is deserving of death. Also bear in mind that David represents that highest authority in the land of Israel (below God's, of

³⁹ These two things, rather than love, are the keys to making a successful choice in marriage. The potential husband is to look at this little woman and decide if he is willing to protect and take care of her, no matter what, to even give his life for hers. The potential woman is to look at this guy and decide, "Do I respect this man enough to place myself under his authority?" If they both answer yes, that will be a successful marriage.

course), so he is not going to order his own execution. For more information on adultery, see the **Doctrine of Adultery** ([HTML](#)) ([PDF](#)).

Related to David's adultery is the Prov. 5, where we see the part that some women play in adultery.

A Brief Exegesis of Proverbs 5

Proverbs 5 is all about avoiding false love with many lovers.

Prov. 5:1 **My son** [David is teaching his son Solomon], **be attentive to my wisdom** [listen to the Bible doctrine which I am teaching you]; **incline your ear to my understanding**, [this second phrase refers to listening and then believing that which is being taught]

David, as we have studied, was an expert in seducing women, and he had at least 20 wives and mistresses. David writes this from the perspective of his life with Bathsheba, whom he truly loves. He is going to warn Solomon about women. However, even though Solomon listened and wrote this down, he disobeyed this teaching of David's (1Kings 11:1–9).

Prov. 5:2 **that you may guard from feminine wiles and that your lips may guard knowledge.**

Men are easily manipulated by women, either by their flattery, a show of interest, or by behavior which may be seen as sexual (for that time and culture). Men fall for flattery because they generally agree and glad to find a woman with such great insight. The most brilliant man can be turned to putty by a smart woman who uses these feminine wiles.

Prov. 5:3 **For [distilled] honey drips from the lips of a forbidden woman** [the woman who is either an unbeliever or a believer who has rejected doctrine], **and her speech is smoother than oil** [this is both the content of her flattery and the femininity of her voice],

Tasting the lips of such a woman is like drinking wormwood; it may have seemed good at first, but it had a bad lasting effect.

Prov. 5:4 **but in the end** [the end of the affair or relationship] **she is bitter** [when a woman manipulates the man, the end of the relationship is often bitter or heartbreaking. A woman has little respect for the man that she can manipulate and will soon grow tired of him. However, a bitter end to an affair does not necessarily mean that you and the woman are bitter enemies when it is all over (although that is certainly possible), but that this affair embitters your soul. The affair corrupts your soul and makes it more difficult for you to love in the future. You never get from such an affair the soul satisfaction that you had hoped for. You are left empty and still wanting, with a soul that has been corrupted.] **as wormwood** [*Any of several aromatic plants of the genus Artemisia, especially A. absinthium, native to Europe, yielding a bitter extract used in making absinthe and in flavoring certain wines.*¹ In the Bible, this can refer to the drink made from this plant, which has a distinctive sharp, spicy odor; a drink which is potentially fatal], **sharp as a two-edged sword.**

A 2-edged sword is one of the great inventions in ancient warfare. It cuts in both directions. The idea is, you may think that you have avoided this sword, and then, it comes at you from another direction. You may feel as though you have walked away from an affair relatively unscathed, for instance; but this sword has cut into your soul and has affected your capacity for love.

Prov. 5:5 **Her [seductive] feet go down to death** [the idea here is, you are following the woman, and being mesmerized by her, as she leads you to spiritual death]; **her steps** [sexy, mincing feet] **follow the path to Sheol** [this can include, in the ancient world, dying from sexual diseases which you get from such a woman];

In the ancient world, at that time, women showed very little more flesh other than their feet. Therefore, a woman, trying to catch the attention of a man, would dress up her feet and use them in a seductive fashion in

A Brief Exegesis of Proverbs 5

order to get the attention of a man.

In that day, walking was the primary mode of transportation, so we are supposed to picture in our minds, this seductive woman walking out ahead, with a man following her from behind, concentrating on her sexy feet, and not seeing where this leads to. This man does not realize that he is one of many men who have been led to the grave (actual or metaphorical) by this woman.

There are 2 categories of Satanic attacks upon man: (1) he attempts to keep us from the gospel in any way possible. This may include exposing us to propaganda which is anti-Christian or to simply keep us from hearing the gospel. (2) Satan also attempts to keep believers in Jesus Christ from growing spiritually. A sexy woman can do both. The woman who flatters you and leads you around by the nose with her sensuality can also keep you from the gospel of Jesus Christ. She may get you interested in Buddhism or some other religion as she seduces you. Or she professes a belief in liberal thinking. Therefore, men who are manipulated and led by such a woman, follow her to the grave, if, as a result, they never believe in Jesus Christ. Similarly, the believer in Jesus Christ may be so taken by this woman that, he abandons learning Bible doctrine or is sucked into a cult, because that is where she is walking to (remember, the picture is of a man walking after a woman who has mesmerized him with her sexy steps). Such a believer will spend eternity in heaven, but it will be after he has completely wasted his time here on earth.

Another thing women have learned is, when she is careful about what she says—she does not say too much—then a man who is physically attracted to her will read into her ideas and values which she does not possess. She appears to be all things to all men; whereas, if you really knew what she was thinking, you would be shocked.

Prov. 5:6 **she does not ponder the path of life** [this woman does not consider her manner of life and what she is doing to her own soul; her actions destroy her own soul as well and her own capacity for love]; **her ways wander, and she does not know it.** This woman is unstable or she becomes unstable from affairs with so many men. She comes to a point where she is unable to devote herself to just one man. She may be flattering and seducing one man, but she is actually thinking about someone else.

This woman does not appreciate what she is doing to her own soul. She does not think about the direction of her life or about the choices that she is making.

David had 5 sons by Bathsheba, and, unlike his previous sons, he makes an attempt to teach them doctrine. This is what much of Proverbs is all about; these are principles which he taught to his own sons.

Prov. 5:7 **And now, O sons, listen to me, and do not depart from the words of my mouth.** David knows, like father, like son. He knows that his son Solomon is handsome and intelligent, with a normal desire for women. David knows that Solomon will suffer from the same weaknesses which he succumbed to. Therefore, David uses repetition in his teaching, hoping that Solomon will hear and obey.

When it came to being faithful to your woman, an ex-roommate of mine gave me the best advice—simply do not allow yourself to get into a situation which might tempt you at your weak points. Your wife has a cousin who is a little wild, who flirts with you a little. Don't flirt back and do not allow yourself to be alone with her (if your weakness is woman).

In Prov. 5, David warns his sons to stay away from this sort of woman—a woman who uses her feminine wiles to catch your attention and then uses this to manipulate you. She is obviously not your right woman, so you know that, when you chase her, you are being led away from God's plan. This is exactly what happened to David in this chapter, and this is what will plague Solomon for much of his life.

Prov. 5:8 **Keep your way far from her** [do not have an affair with this woman], **and do not go near the door of**

A Brief Exegesis of Proverbs 5

[her house](#), The idea is, you keep your distance from those things which tempt you. Other portions of the Bible suggest that you do not run with the degenerate crowd—this is particularly true when you are weak in these areas. In Prov. 5, the example is this sexy, manipulating woman who will lead you away from Bible doctrine.

God, in His plan, has designed a satisfying and healthy sex life for you and your right woman. This sex life is not going to pull you away from doctrine. Therefore, you are depriving both you and your right woman when you waste your time and effort on other women. Obviously, determining *when* you are wasting such time and effort is a matter of knowledge of Bible doctrine, which is what this passage is all about.

Prov. 5:9 [so that you do not give your honor \[and integrity\] to others](#) [those who lack the capacity for love or have no interesting in love] [and your years](#) [of sexual vigor] [to the merciless](#) [this woman who tempts you and leads you astray can also be very vindictive; you may find this out at the end of your affair when she is breaking it off with you, and she tells you what she has really been thinking],

Prov. 5:10 [so that strangers](#) [promiscuous women] [do not take their fill of your strength](#) [these are women who feed upon your sexual vigor in a relationship which is destined to die out], [and your labors go to the house of a foreigner](#) [when you are young, and a woman has led you astray, this may take your time and money, which ends up being transferred to people who are in opposition to Jesus Christ],

A woman who willingly has an affair with you has often had affairs with other men. Therefore, she can be carrying in her body diseases which you might catch; which venereal diseases could be deadly in the ancient world. Furthermore, disease is metaphorical for what is occurring within the soul. So, the venereal disease is real; the physical death is real; however, they are also representative of the spiritual death which is occurring within your own soul.

Prov. 5:11 [and at the end of your life you groan \[in distress\]](#) [this is a man dying painfully of a venereal disease], [when your flesh and body are consumed](#) [your body and sexual organ has been destroy by sexual disease and impotence],

This is a very real danger to Solomon. He will love foreign women and will have many wives and mistresses. There is no telling what the background is for many of these women. There is no telling where they have been or what they have done. Therefore, Solomon could have caught a debilitating disease from any one of these women that he brought into his grand harem.

Solomon, as a believer in Jehovah Elohim, does not have to worry only about the natural consequences of promiscuity. He is also a child of God, and, therefore, subject to God's discipline. David warns Solomon that, when he goes chasing after these women, God will bring him back into line with discipline, and Solomon will hate the discipline that God uses on him.

Prov. 5:12 [and you say, "How I hated discipline](#) [disciplinary warning; this could include natural causes, such as venereal diseases or impotence], [and my heart despised reproof](#) [Solomon despised corrective discipline]!

Such it is with the old sin nature. We are led astray and we reject good and accurate teaching. Solomon knew what was right—this passage tells us that—and yet, Solomon rejected what David taught him. David taught Solomon not to chase after women (particularly foreign women who rejected Bible doctrine) and not to collect wives, and yet Solomon did these things, which caused him to miss out on his right woman (which is what the Song of Solomon is all about). The woman in Song of Solomon is not necessarily Solomon's right woman; however, she represents Solomon's lack of a true-love soul relationship with any woman, despite having 1000 wives and lovers.

Prov. 5:13 [I did not listen to](#) [or obey] [the voice of my teachers or incline my ear](#) [again, this is not just concentration but positive volition, Solomon did not believe what David taught him] [to my instructors](#).

A Brief Exegesis of Proverbs 5

When a king does not listen to sound doctrinal teaching, he abuses his power. He makes wrong decisions. Let me give you a wonderful contemporary example. George Bush, no doubt, studies what the United States did in South Korea and in Japan, where the end result was two great alliances which have held up for over half a century. So, he decides to try this same approach in Iraq and Afghanistan, but without the most important ingredient—evangelism. In fact, the armed forces were actually antagonistic to soldiers who evangelized interested people, and they even burned Bibles to keep them from falling into the hands of interested Muslims. As a result, we will clean up much of the terrorism in those two nations, and develop a good alliance which may last for 10 or 20 years, but the evil of Islam permeates their thinking, and we have offered them nothing by which to combat that evil. As Glenn Beck once pointed out, if our answer to Islam is conspicuous materialism, we are not going to win their hearts and minds. So, President Bush, had he, as a believer in Jesus Christ, recognize the importance of the gospel, and had he required a bill of rights in both nations (when we had more power there)—a bill of rights which included freedom of religion—our efforts in these countries would be more long lasting.

In our context, Solomon will fall into all kinds of evil. He will make all kinds of bad decisions. His nation of Israel will suffer as a result. So, despite being in God's geographical will, Solomon will be outside of God's operational will, as he will reject this teaching of David's.

Now this teaching comes down to us, and we are, as men, left with a simple decision: do we spend our lives chasing skirt or do we put our sexual desires on hold while we examine the souls of the women that we meet. Do we try to have a plethora of unsatisfactory relationships, or do we learn Bible doctrine and look for the woman God has designed for us?

Prov. 5:14 **I was almost in all evil** [David entered into interlocking systems of arrogance, which made him vulnerable to all systems of arrogance; or, his sins of degeneracy had come to control all of his life] **in the midst of the assembly and congregation** [this affected David's spiritual life, which was his public worship; and it affected his corporate witness with the nation Israel]."

Prov. 5:15 **Drink water** [waters of pleasure] **from your own cistern, flowing water** [This is legitimate sexual pleasure with your married partner] **from your own well** [from your own right woman].

David is telling Solomon, in a roundabout way, that his mother, Bathsheba, was David's right woman, with whom he enjoyed wonderful and legitimate sexual pleasure. This was far greater in all respects than David had enjoyed with his many wives and mistresses.

Prov. 5:16 **Should your springs be scattered abroad** [the fountains here are sexual acts, as we saw in the previous verse, with illegitimate partners], **streams of water in the streets?**

Sex with illegitimate partners is like a stream of water running through the streets. A stream of water is a good and clean and wonderful thing; however, flooding in the streets is a mess. This is not where water is supposed to flow.

David is asking Solomon here, do you simply have sex with tons of different women? Isn't that like water running down the streets?

Prov. 5:17 **Let them** [your sex acts] **be for yourself alone** [God designed sex for right man/right woman; for you and your one and only right person], **and not for strangers** [*strangers* refers usually to women outside of Israel; here, it refers to people who are clearly not Solomon's right women; these are promiscuous women or women who use sex to get what they want. With Solomon, this would be a lifetime meal ticket] **with you.**

Solomon's sexual life was to be enjoyed with his right woman alone. God has designed our souls and bodies to be with one person, and that this person is worth waiting for. David is saying this with the perspective of his

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sexual life prior to Bathsheba, and now with Bathsheba.

Prov. 5:18 **Let your fountain** [your sex life] **be [permanently] blessed, and rejoice in the wife of your youth** [this is a man's right woman, the woman he committed to from youth],

David is telling Solomon, commit to one woman for life, and he will become intoxicated by her love. Again, David is describing to Solomon the relationship he has with Solomon's mother. David, as a family man and as a marriage partner has enjoyed much great soul-fulfillment with Bathsheba than with all of his previous women combined.

Prov. 5:19 **[she is] a lovely deer, a graceful doe** [David describes Solomon's mother artfully here as an amorous doe, and as a wild, sexy female goat]. **Let her breasts fill you at all times with delight; be intoxicated always in her love.** This describes a complete response of both soul and body. Sex was designed to be an experience which included the soul.

Prov. 5:20 **Why should you be misled, my son, with a forbidden woman and embrace the body of a promiscuous woman?**

Again, David warns Solomon about purposeless and wanton sex with women who are not his. God has designed a union between man and wife, which is the meaningful reality; God did not design sex to be for two ships that pass in the night.

Prov. 5:21 **For a man's ways are before the eyes of the LORD, and He prepares all of his paths.**

God is intimately involved in all of our lives. God is watching over us and evaluating our lives and God is guiding our footsteps as well.

Prov. 5:22 **The iniquities** [specifically, these iniquities are sexual acts with those who are not your right person—and even gay men have a right person, who is of the opposite gender] **ensnare him** [both David and Solomon, by their own acts, are entrapped; again, forays into degeneracy sins leads to these sins taking over one's life; involvement in one gate of arrogance exposes you to the other gates of arrogance], **and he will be seized and bound by the chains of his own promiscuous idol**

David did this to himself. He is warning Solomon, do not do this to yourself. Here, the degeneracy sin is sex with as many women as you can get away with; however, all of the degeneracy sins (homosexual acts, masturbation, pornography, pedophilia, excessive drinking, drug use) are freewill choices which bind you. You choose to be bound by these chains. You develop such a lust for whatever it is in your life, that becomes your *promiscuous idol*, which idol ensnares you.

Prov. 5:23 **He will die without doctrine, and in the magnitude of his folly he is led astray.**

Dying without Bible doctrine means that he goes into the next world with no coin of the realm. The only thing that we take with us, in terms of riches, from this life, is the Bible doctrine which permeates our soul and spirit. Let's say, you got dropped off in the middle of a new country, what would you want? Money or a credit card, among other things. This is what doctrine is to you in the next life. It is the one thing that you take with you. Being led astray means that, your lusts consume so much of your life that you do not take that into the next life because you do not have it. Your lusts consumed your life, and that is all your life was about.

¹ From <http://www.answers.com/topic/wormwood> accessed May 19, 2011.

We will cover all of the results and God's discipline of David as we continue to exegete this and the following chapters; however,

Guzik's List of the Results of David's Sin

- An unwanted pregnancy
- The murder of a trusted friend
- A dead baby
- His daughter raped by his son
- One son murdered by another son
- A civil war led by one of his sons
- A son who imitates David's lack of self-control and it leads him and much of Israel away from God

From *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 11:1–27. .

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Application: If you are married with children, the effects of having an affair can last several lifetimes. A divorce, which may be inevitable, can literally destroy the lives of your children, and it can alter their future forever. It can affect their future goals and aspirations; it can destroy the marriages they will have.⁴⁰ Furthermore, the pain your spouse will feel may last for months or years.

David's sin is going to affect the entire nation of Israel. Because of what David does here in this chapter, there will be a revolution in Israel. People will be forced to choose between David and Absalom; and, given what David is doing in this chapter, Absalom probably looked pretty good to most people.

Application: As was suggested to me by a roommate many years ago, the best approach is not to put yourself in a situation where your weakness is tested (in context, the weakness would be the desire to have sex with those other than your spouse). This principle has a much wider application—a drug addict ought to avoid being around drugs and those who take drugs; those who have a tendency to commit criminal acts need to avoid being around criminals, those with drinking problems should avoid being around alcohol; etc. Whatever the weakness of your old sin nature, you can avoid many sins simply by not placing yourself in close proximity to temptation. This is one of the reasons a believer separates himself from certain other believers and unbelievers. If being with certain other individuals compromises your spiritual life or your testimony, then you avoid them (separation is not rocket science).

Because of this one act, to which the author devotes a quarter of a verse, and a few verses in the middle of this chapter, the next 10 years of David's life will be affected. Furthermore, God the Holy Spirit will devote the next 8 chapters to the aftermath of these few verses.

Application: David has great authority, prosperity, blessing and influence; God has promoted him to the top. Therefore, God is going to treat his sins with great severity. You or I—we might see something that we lust over (someone of the opposite sex, a nice car, a grand house, a wonderful piece of land)—but we do not have the power to simply take it. King David has this power. If he sees something that he wants, he has the power and the authority to take it. God does not appreciate this. God does not give a man power and authority in order to let him take whatever he desires. With David's authority and blessing, God will deal with a sin like this with great severity. God is going to come down on David like a ton of bricks. Therefore, the next time that you pray to God for money or for a promotion or for greater authority or for whatever; remember that there is a great deal of responsibility that goes with this. The sins that you commit may involve much harsher discipline than you are used to having.

⁴⁰ I have heard, although I have not confirmed this, that people who divorce are often affected by close family members or friends who divorce. That is, this tends to affect circles of friends and family members more than it simply affects random people.

For those of you who know the end of this, and recognize that Bathsheba is probably David's right woman, God can deal with these things apart from our meddling. Give this whole situation another year or two, and Uriah might die in battle, without there being some plot to make it happen. God will bring about 2 sons from Bathsheba, both of whom will be in the line of Jesus Christ (one in the legal line, the other in the blood line). Therefore, we may rest assured that God had future plans for David and Bathsheba, plans which could have come to pass without this great sin.

Application: Do not get weird at this point and start praying for the death of your spouse, so that you might meet someone more suitable. Many relationships where there is initial love and desire can be worked out after marriage, if both members of that organization are willing to be guided by God. So, if you are married, and even if you have determined that some blonde down the street or at work is your right opposite mate, put those notions aside and concentrate on your own marriage. If you are a male, there are ample verses describing what your role is in the Bible, and if you are a female, there are ample verses describing your role in marriage. R. B. Thieme, Jr. has some excellent series on marriage and right man/right woman (an [editable list of the subjects he covered](#)). Given that most doctrinal churches are only meeting 3 or 4 times weekly, that may be an outstanding way to fill in those vacant nights.

2Samuel 11:4e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hîy' (היא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this</i>	3 rd person feminine singular, personal pronoun	Strong's #1931 BDB #214
qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH</i>]	<i>to cleanse [purify, consecrate, sanctify] oneself; to cause oneself to be [become] cleansed [purified, consecrated, sanctified]</i>	feminine singular, Hithpael participle	Strong's #6942 BDB #872
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ṭum ^ə âh (טֻמְאַה) [pronounced <i>toom-AW</i>]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #2932 BDB #380

Translation: [When she had cleansed herself from her uncleanness...](#) In the Hebrew, we have had a series of wâw consecutives followed by imperfect verbs, which, in a narrative, carry along the action of coterminous or successive events. However, suddenly, we have a wâw conjunction with a participle, and this jumps out at us. Gill⁴¹ suggests that this would not be a part of the successive action in this verse. What this likely means, in his view, is, her bathing earlier was a part of ceremonially cleansing herself at the culmination of her period.

⁴¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 11:4. Matthew Henry and other commentators are in agreement; and there is nothing in the context of these 2 verses which suggest that Bathsheba was unwilling. Jamieson, Fausset and Brown even suggest that she negotiated a deal here for the kingship of any resultant son (she did secure this promise, which was applied to Solomon; but there is no reason to assume that occurs here). Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 11:4.

David observed this cleansing from the roof of his palace; and that she is now cleansed, in his mind, it is *okay* for David to have sex with her. This also puts her 6 or 7 days before the peak of her ability to conceive as well, which also plays a part in this narrative (the male sperm can remain alive and viable for 4 or 5 days inside of the female). My point is, even though she is not at the peak of her fertility, she is not far from it.

The other interpretation is, after having sex with David, she had to purify herself. Lev. 15:18 reads: **If a man lies with a woman and has an emission of semen, both of them shall bathe themselves in water and be unclean until the evening.** Could this be a ritual because she has sinned? That is possible. In any case, it seems odd to tell the reader, at this point, *why* she was bathing herself earlier when David first saw her.

My translation is based upon the second interpretation. However, we more literally would translate this phrase: **And she is cleansing herself from her impurity** [or, *uncleanness*]... So, even if I would like to interpret this as a past event, the Hebrew makes it sound more like an ongoing action. Even if Bathsheba has been raped, she is going to feel unclean and she is going to be in a confused state of mind. Therefore, cleansing herself then and there before returning to her home seems like a reasonable thing that she might do.

It is reasonable to suppose that this is God the Holy Spirit telling us that Bathsheba has some responsibility in this sin. God the Holy Spirit records that **...she is cleansing herself from her impurity** [or, *uncleanness*]... Therefore, this language suggests some complicity on her part. I write this with all due respect to Bathsheba and the position which David has put her in, and certainly do not mean to suggest that a raped woman always bears some measure of responsibility in her rape. However, in this instance, God the Holy Spirit is placing some responsibility upon Bathsheba's shoulders. Does she know that she can be seen from the palace? Certainly. Has she seen David waling his roof before? More than likely. Does she know that David is in Jerusalem? Here, I am uncertain; but, recall, he did stay behind in the previous year, so that would suggest that David remaining in Jerusalem was a distinct possibility (and most people know what the king is doing, as they view his life much more interesting than their own—not unlike people a celebrities today). I have read several commentaries, and right up front, they began to blame Bathsheba in part, and that rubbed me the wrong way. However, given this portion of v. 4, I must say that they probably have a valid point.

Narrative in the Bible is often very nuanced and subtle, and we often have to take our cues from God the Holy Spirit as to what He places into Scripture and what He leaves out. No matter what Bathsheba's state of mind is (and I suppose that she is quite rattled at this point), here, the Holy Spirit speaks of *her uncleanness*; and that indicates at least partial responsibility to me.

Application: This passage also indicates that Bathsheba had named her sin to God. That is the whole purpose of cleansing oneself of impurity—you've sinned and you name that sin to God. Recall what I said about authority and responsibility. Bathsheba will confess her sin right here and we may reasonably suppose that her suffering for blessing will be when the son, herein conceived, dies (I say suffering for blessing because she appears to be rebounding in this passage). David will suffer this and far more, because he has the power and authority here, and he abuses it.

2Samuel 11:4f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wāw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person feminine singular, Qal imperfect	Strong's #7725 BDB #996

2Samuel 11:4f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the feminine singular suffix	Strong's #1004 BDB #108

Translation: ...she then returned to her house. Now we return to the wâw consecutives following by imperfect verbs. When it is all over, she unceremoniously returns to her home.

Interestingly enough, there are no messengers mentioned here. No one is helping Bathsheba to return to her home. Also, recall the time—David began getting interested in her in the early evening/late afternoon. So now, it is dark; it is an hour or so after she has come to the palace, and there is no indication that David thought anything about her. That is, there is no indication that he got 2 or 3 of his messengers together to walk her back home. She is embarrassed; he may or may not be embarrassed or having feelings of guilt, so he unceremoniously sends her back to her home, without any protection.

The verb *to return* is in the imperfect tense, indicating a process. For most people, being at home is restful and soothing and there is generally a feeling of safety and security. It is dark, she is alone, and even though her walk home is a very short distance, Bathsheba's mind is flooded with apprehension, sadness, fear and a dozen other emotions, as she leaves the palace.

Her husband and her father are on the front lines fighting for David and for Israel. Who might be waiting at home for her? Possibly her grandfather, Ahithophel, who knows she has been called to the palace, who knows she has been gone for several hours, and now, upon her return, it is clear there is something wrong. He asks her about the welfare of Uriah and Eliam, and what can she say? "They are fine." And he asks, "Why were you called to the palace? What happened?" And she won't answer that question. Obviously, this is all conjecture, but it explains a lot. She will eventually marry David; but her grandfather is apparently the first man to see her and talk with her after being with David. Ahithophel is likely furious with David and this abuse of power. However, David is the king, so what can Ahithophel do? So Ahithophel buries this moment deep within his soul to be brought out at a time when he is able to do something about it. Fast forward a few years into the future—a revolution against David will break out, David and his army will quickly leave Jerusalem, and Ahithophel will walk into revolutionary Absalom's office and say, "Where do I sign up?"

Application: Most countries have a system of law and a system of justice. As believers, we need to depend upon this system and allow it to work (or not to work; on earth, nothing is perfect). Let's say that Kalid Sheik Mohammed, the supposed mastermind of 9/11, is hauled into a civilian court, charged, and then he gets off. The judge throws all of his charges out of court because he was waterboarded (I write this in the year 2010, where such a thing is a possibility). Now, do you have the right as a private citizen, to follow him around and shoot him? No! Absolutely not! This is outside of our responsibility. Would we have the right to threaten the lives of the judge or the Attorney General? No, absolutely not! We are subject to the laws of divine establishment, which includes obeying the rule of law. However, our government can recognize the potential that this man would have, with his great notoriety and freedom, and our government might kill him or keep him imprisoned indefinitely without charges. That may seem to be contradictory, but the government has the authority to keep its citizens safe. At the same time, we do not have the authority to murder people, even if we are 100% certain they are guilty of some heinous crime. Our government can do a lot, when it comes to dealing with our national enemies—much more than you realize (and I am talking, according to the **laws of divine establishment** as set forth in the Bible—[HTML](#)

PDF). We all have different roles to play, and we, as private citizens, have no role to play in the punishment of criminals, no matter how just punishment may be.

Our passage reads: **Consequently, David sent messengers to her and they seized her. When she came in to him, he had sexual relations with her. After she had cleansed herself from her uncleanness, she then returned to her own home.** Ahithophel here, probably at this point in time, turns against David, and waits for the time where he can express his anger and indignity. He probably lived with Bathsheba, and when she came home, Ahithophel soon put together most of what happened. One theory at this point is, Ahithophel (and, again, this is all conjecture, but reasonable conjecture) probably is entering into interlocking systems of arrogance via **iconoclastic** (or, disillusionment) **arrogance** (also known as the feet of clay syndrome). Most people admire David; even idolize him, and Ahithophel is probably one of those people. However, at this point, he sees David's feet of clay, and David's failure here is quite dramatic, to say the least. David has taken Ahithophel's married granddaughter and has raped her and sent her home. Objectivity—and I know it would be hard to be objective when such a thing has happened to your granddaughter—would step back and say, "There is nothing I can do, except pray to God to make David's punishment dramatic public and painful." And then you leave it in God's hands. David is not going to be prosecuted by the law for this. He's the king. So there is no criminal recourse. Therefore, Ahithophel, although disillusioned over what David has done, has to let it go, and allow God to deal with David directly. However, Ahithophel is unable to do this. He has built David up to this great, almost sinless figure; he has now seen David's feet of clay, and he arrogantly tears David down. His arrogance placed David on a pedestal; and his arrogance destroys David (in Ahithophel's own mind). One thing which is clear—Ahithophel knows that he can do nothing now, but he will not forget this.

What is less conjecture is, this will eat away at Ahithophel's soul. He will wake up every day with great anger against David, and a desire to do whatever is possible to hurt David; and he will be frustrated by this. This will eat away at his soul, and when he finds out, that he cannot inflict pain and injury upon David, through his excellent advice, Ahithophel will kill himself (2Sam. 17:23).

Application: People are going to do you wrong throughout your life. You can put it in the Lord's hands or you can be incensed about it day after day after day. Ahithophel chose the latter, and it ate into his soul so much that, he finally killed himself. There is no winning when it comes to get your personal revenge. What David did here is despicable, but Ahithophel has no real alternative. David is the supreme court judge of the land, so it is unlikely that, even if Ahithophel makes a compelling case to the court that David is going to sentence himself to be executed. So Ahithophel can seethe or he can put it into the Lord's hands.

Application: Now you may think, Ahithophel has a good right to be angry. David has grabbed up his granddaughter, violated her, and sent her back on her way. So, yes, he does have a legitimate beef. Who should he take it up with? God. Ahithophel needs to go to God and pray for God to strike David. Imprecatory prayer is legitimate. I have a situation in my life right now where I have a legitimate beef with two people who have intentionally caused damage to things which I own. I will file a police report, but I may or may not get any results from that. I have two choices: I can let this eat at me and eat at me or I can place it in the Lord's very capable hands. Now, going to the police is a legitimate function because what they did is a criminal offense. That is one of the reasons they are available to us. However, I may not get satisfactory results from this. At that point, once I have done what is reasonable in an orderly and lawful society, I can step back and allow God to deal with these people.

Bathsheba has a father and a grandfather. Her grandfather, Ahithophel, will get so upset because of David that he will kill himself. Her father, Eliam, is an officer in David's army, who remained faithful to David, despite what David did to his daughter. He had no legitimate options, so Eliam put this in the Lord's hands. Therefore, Eliam will go down in history as one of the great soldiers of his day, his name immortalized in the Word of God (2Sam. 23:39).

Application: You have been wronged. You have been the innocent victim of someone else. Your spiritual life depends upon, can you get up, dust yourself off, put it in the Lord's hands, and walk away from it? You cannot spend your life thinking various mental attitude sins against the person who wronged you. God knows what

happened. God knows they were wrong. God is able to take all things and work them together for good for those who love God (the mature believer). So, you have been screwed over; so what! Everyone has. If you are in maturity, God will work that for your good, and God will take care of your enemy. Rom. 12:17–21 **Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord."** To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." Do not be overcome by evil, but overcome evil with good.

And so conceives the woman and so she sends (forth) and she makes known to David and so she says, "With child I [am]."

2Samuel
11:5

When [lit., and so] the woman conceived, she sent [a message] and she informs David, and she said, "I [am] with child."

When the woman conceived, she sent a message to David and informed him, "I am with child."

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	[Then David sent] messengers [to bring her], and she came to [him]—just purified—[and he lay with her]. Ten she [returned to] her house.
Latin Vulgate	<u>And she returned to her house</u> having conceived. And she sent and told David, and said: I have conceived.
Masoretic Text (Hebrew)	And so conceives the woman and so she sends (forth) and she makes known to David and so she says, "With child I [am]."
Peshitta (Syriac)	And the woman conceived, and sent and told David and said to him, I am with child.
Septuagint (Greek)	And the woman conceived; and she sent and told David, and said, I am with child.
Significant differences:	The Latin places the final phrase of v. 4 at the beginning of v. 5.

Thought-for-thought translations; paraphrases:

CEV	But later, when she found out that she was going to have a baby, she sent someone to David with this message: "I'm pregnant!"
Easy English (Pocock)	Later, the woman discovered that she was expecting a baby. She sent a message to David and said, 'I am expecting a baby.'
<i>The Message</i>	Before long she realized she was pregnant. Later she sent word to David: "I'm pregnant."
New Life Bible	She was going to have a baby, so she sent someone to tell David, "I am going to have a baby."
New Living Translation	Later, when Bathsheba discovered that she was pregnant, she sent David a message, saying, "I'm pregnant."

Partially literal and partially paraphrased translations:

American English Bible	...so when she sent a message to David telling him that she was pregnant, David said, 'It's my baby.'
<i>God's Word</i> ™	The woman had become pregnant. So she sent someone to tell David that she was pregnant.
NIRV	Later, Bathsheba found out she was pregnant. She sent a message to David. It said, "I'm pregnant."

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the woman became with child; and she sent word to David that she was with child.
NIV–UK	The woman conceived and sent word to David, saying, I am pregnant.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the woman became pregnant and sent and told David, I am with child.
Concordant Literal Version	...and the woman conceives, and sends, and declares to David, and said, 'I [am] conceiving.
English Standard Version	And the woman conceived, and she sent and told David, "I am pregnant."
Heritage Bible	And the woman conceived, and sent, and caused it to stand out boldly to David, and said, I am with child..
LTHB	And the woman conceived, and sent, and told David. And <i>she</i> said, I <i>am</i> with child.
NASB	The woman conceived; and she sent and told David, and said, "I am pregnant [Lev 20:10; Deut 22:22]."
Syndein	Consequently, the woman became pregnant, and she sent {a messenger} and advised David, and said, "I have become pregnant." {idiom: literally "I am with child."}.
A Voice in the Wilderness	And the woman conceived; and sent and reported to David, and said, I am with child.
World English Bible	The woman conceived; and she sent and told David, and said, I am with child.
Young's Updated LT	And the woman conceives, and sends, and declares to David, and says, "I am conceiving."

The gist of this verse: Bathsheba determines that she is pregnant and she informs David of this.

2Samuel 11:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
hârâh (הָרָה) [pronounced haw-RAW]	<i>to conceive, to become pregnant, to be with child</i>	3 rd person feminine singular, Qal imperfect	Strong's #2029 BDB #247
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61

Translation: *When* [lit., *and so*] *the woman conceived*,... Obviously, when Bathsheba conceived, she and David were both unaware of that. However, within a month, there can be signs of pregnancy. 6–12 days after conception, *the embryo implants itself into the uterine wall. Some women will experience spotting as well as some cramping.* Swollen and/or tender breasts can occur within 1–2 weeks of conception; fatigue within a week of conception; nausea and morning sickness 2–8 weeks after conception.⁴² In other words, there are enough signs within the first month of pregnancy for Bathsheba to suspect that she is pregnant.

⁴² From <http://www.americanpregnancy.org/gettingpregnant/earlypregnancysymptoms.html> accessed September 18, 2010 (this is outside my area of expertise).

2Samuel 11:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שלח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person feminine singular, Qal imperfect	Strong's #7971 BDB #1018

Translation: ...she sent [a message]... The verb here is shâlach (שלח) [pronounced *shaw-LAKH*], and it plays a prominent part in this narrative, occurring 5 times in vv. 4–7. It means, *to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out*. Strong's #7971 BDB #1018.

Despite having been raped, Bathsheba understands that her pregnancy with David's child, is a real problem. Her husband will return from war 6–8 months later, and she will clearly be pregnant. Furthermore, this is not just any child—this is the king's child.

We do not know how Bathsheba feels about David. Quite obviously, to most women, David would be a celebrity of sorts. He is handsome and strong and powerful, things which tend to attract women. Furthermore, David can be enormously charming as well. So, no doubt that before this occurred, Bathsheba had a little crush on David, as a woman might have on Brad Pitt or George Clooney. When David had sex with her, we do not know how much force was involved; we do not know how resigned Bathsheba was to this. A woman who is raped by a man to whom she was previously very attracted would, no doubt, have some conflicted feelings.

Regardless of how she feels about David, she is not going to deal with this problem by herself. David caused the problem and David needs to deal with the problem.

2Samuel 11:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâgad (נגד) [pronounced <i>naw-GAHD</i>]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...and she informs David,... Again, we go from a wâw consecutive to a wâw conjunction, which stands out from the rest of the verse. When the wife that you love has informed you that she is with child, for most men, that is a blessed event. When your girlfriend tells you that, that is a whole other thing. However, when the woman that you have raped tells you that she is pregnant, that is something else altogether.

Now, even though I have suggested that we do not know how she feels about David, she still contacts him. Now, for most women who are raped, if they find out that they are pregnant, the last thing on their minds is contacting their rapist. However, there is a great deal of gray area between consensual sex and a violent rape. David knew how to seduce a woman, so what happened was probably somewhere between seduction and rape. The Bible implies that it is rape (based upon David's punishment), but Bathsheba's perception of events may not be as clear.

The fact that Bathsheba is willing to have any contact with David, suggests that David did not violently rape her; that there was probably some seduction involved, as well as some measure of consent on Bathsheba's side. This is a gray area. In terms of the sin of adultery, there is no gray area at all.

2Samuel 11:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
hârâh (הָרָה) [pronounced haw-RAW]	<i>pregnant, with child, having conceived</i>	feminine singular adjective	Strong's #2030 BDB #248
The adjective and the verb are spelled alike, although both Owen and Zodhiates identify this as the adjective.			
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59

Translation: ...and she said, "I [am] with child." There are things that we know and things that we don't. Bathsheba and David both know that Bathsheba is pregnant. Probably Ahithophel, her grandfather, knows as well. We do not know how Bathsheba and David feel about one another, although it is reasonable to say that their feelings are quite conflicted. It will be clear that Bathsheba is David's right woman, so the attraction is there, despite everything else. However, the rape (which I have assumed, based upon David's discipline) changes everything. But, on top of that, the pregnancy changes everything again.

Did she suggest a plan? Did she simply send a note, *I am with child*? Did they meet and discuss this? In this narrative, we know for certain that a set of events have occurred. There are 2 probable events which are not outright stated: that Bathsheba was raped and that her grandfather is aware of what happened. Furthermore, we may reasonably suppose that David and Bathsheba's feelings toward one another were ambiguous (David probably felt some guilt, but continued to think about Bathsheba; Bathsheba was angry at David and at herself for what took place, but there was still this aggravating attraction for David). However, beyond these reasonable assumptions, everything else is speculation.

Narrative is fascinating in the Bible, because God the Holy Spirit rarely tells us that this is wrong and something else is right (an exception to this is, Nathan the prophet will tell David that his rape/seduction of Bathsheba is wrong, which most of us can figure out for ourselves). So, throughout the narrative, we sometimes fill in pieces of narrative which are not found; we make value judgments, and we evaluate the people and circumstances. That is why this information is here. I have found that, it is far easier to evaluate another person's life and decisions than it is for me to self-evaluate. I can look at Charley Brown and some of the stupid stunts that he pulls, and say, "Yeah, that was a dumb thing to do." However, it is not as easy for me to look at my own life and evaluate it with equal objectivity. The Bible, often through narrative, tells us what is right and wrong; and we are often able to reasonably evaluate circumstances, even when there is some gray area. Ideally speaking, when viewing these

things as a neutral 3rd party, our understanding of David's mistakes allows us to take a more objective look at our own life and our own mistakes.

Throughout this narrative, many of us will think to ourselves, "David, you are in a pretty deep hole; don't you think you ought to stop digging?" Then we open our eyes and see the dirt walls all around us, of the hole we have been digging for ourselves.

One more bit of speculation: if Uriah has just left for war, say, less than a week earlier, could he not be convinced that this is his child? That leaves us with 2 alternatives: this incident takes place perhaps 2 months after David's army leaves or Uriah and Bathsheba did not have sex before he left for war (for a month or more prior to leaving). As we will soon study, David's plan is to get Uriah home, get him in bed with his wife, and make him think the baby which will be born 8 months later is his. For all we know, Bathsheba said, in the note, "Get Uriah home to me for a weekend and I will take care of the rest." Again, this is speculation. In any case, Uriah and Bathsheba having sex at this point is seen as a viable plan, by both David and, ostensibly, Bathsheba. This means that, for whatever reason, there was no sex between Bathsheba and Uriah at least 2–3 months prior to David and Bathsheba.

This causes no problem with our time frame. Even though the beginning of the chapter sounds like, one day, Israel's army goes off to war, and the next day, David is having sex with Bathsheba, strictly speaking, there is nothing in the text which says that. Spring lasts a month or two, and it is reasonable that David had settled into an easy routine with a nice afternoon nap, and that this went on for a few months before he gets up from his nap, steps out onto his roof, and sees Bathsheba.

We also do not know the training schedule which may have preceded going to war. In other words, we have several unnamed options here: (1) Bathsheba and Uriah were having marital problems and, for this reason, had gone for several months without sex. (2) David spotting Bathsheba actually occurs 2–3 months after his troops go off to war. (3) There was a military training schedule prior to Joab taking the troops to war, and the men were expected to be focused for that time period. Because so much time had passed between Bathsheba and her husband Uriah having sex, it would be clear to him that any child born upon his return was not his.

One scenario which has occurred to me, is that Uriah and Bathsheba had the same conversation that many policemen and their wives have—why don't you enter into another profession? Every year, Uriah goes off to war, and every year, Bathsheba does not know if he will come back alive. This is very difficult for some women, and society little appreciates the families behind our soldiers, policemen and fire fighters. Their husbands engage in a profession which may take their lives, at any time; and it takes a great deal of strength to live with that every day. Perhaps Uriah and Bathsheba had an ongoing argument over his profession ("Dear, I don't want to sell insurance!"); and this may even explain why, when Uriah comes back to Jerusalem at David's request, that he does not go back home. Maybe part of his action is great honor; and maybe part of it is recognizing, he and Bathsheba might get into it again over his profession. Anyway, all of this is conjecture; and all we know for certain is, Bathsheba and Uriah did not have sex for 2 or more months prior to David having relations with her.

[When \[lit., and so\] the woman conceived, she sent \[a message\] and she informs David, and she said, "I \[am\] with child."](#) There is an additional problem here: David and Bathsheba committed adultery, which goes against the Ten Commandments (Ex. 20:14), and the Bible specifies that both the man and the woman should be put to death by stoning (Lev. 20:10 Deut. 22:22). This could have been part of Bathsheba's concern. We have discussed Bathsheba's feelings for David, and have suggested that they are ambiguous. I have suggested that she and Uriah have not had relations for several months (so it will be clear any child is the result of an adulterous relationship). So, Bathsheba's concern here was not just that she will have a child that Uriah knows is not his, but that she could be executed because of this. So she appeals to David, the sovereign of the land, who is more guilty in this transgression than she is.

David Attempts to Manipulate Uriah the Hittite to Sleep with His Wife

Have you ever had a problem, and then someone suggested, "Let's do this to solve the problem;" and you went along with it, even though the plan did not seem right in your eyes? That is what is going to take place. Whether this is David's plan alone, or whether he and Bathsheba hashed it out, we do not know. But David is in a hole and he continues to dig himself deeper into this hole.

Application: No doubt some of you have faced this: you have sex, you become pregnant (or your girlfriend/partner becomes pregnant), and you decide that this is a problem (because, for instance, you cannot stand one another). So then the solution is, get an abortion; problem solved. It will be as if the child did not even exist. That is being in a hole and starting to dig yourself deeper into this hole. This is using abortion as retroactive birth control, without any thought to the life that has been created and without any respect for the 9 month process which God has designed.⁴³

Before we begin this section, let's take a look at what leadership is, and how David is failing in this.

Good Leadership

1. Most people have little understanding of the importance of authority. If they are under authority, they buck it, and if they have authority, they abuse it.
2. Some people desire authority only so that they can tell others what to do. They have the attitude, "I know what is best for everyone, and when I impose my will over theirs, they will see that I know best." Judges, presidents and congressmen often take this paternalistic attitude. This is an abuse of authority.
3. In order for you to exercise your own authority properly, you must have respect for authority. If you are unable to respect and appreciate the authority which is over you, then you will never understand the proper function of your own authority.
4. People who abuse their authority are not qualified to be in a leadership position.
5. Leadership is far more than telling others what to do. If that is your concept of leadership, then we ought to both pray now that you never get into any leadership position.
6. Leadership means that you take responsibility for those whom you lead.
7. Furthermore, leaders must have self-discipline, integrity and loyalty.
8. We develop an appreciation for proper leadership in the spiritual life by advancing spiritually. This means, the regular use of rebound (naming your sins to God) and the regular intake of Bible doctrine.
9. A good leader must learn when to be inflexible and when to be flexible. Whatever organization you lead, there is a mission for that organization, and your relationship with those under you either will fulfill this mission or go off on some other track. Therefore, you have to be able to focus on your purpose, the purpose of your organization, and leading those under you toward accomplishing that purpose.
10. David is our negative example here. He has become so enamored with the fair sex that, he has shirked off his responsibilities as a leader. His troops are in Ammon taking down the city of Rabbah; and David takes this opportunity to chase skirt in Jerusalem. What kind of leadership is that? That is clearly an abuse of one's authority.
11. Leaders must not only focus upon the mission or purpose of their organization, but leaders must take upon themselves the responsibility for those under them. Let me give you a simple example: you are leading a military unit toward an objective. The leader must be cognizant of a number of things: the morale of his men, their conditioning and training; their weaponry, their personal needs (eating and sleeping). There is much more to this than, "You are my men, you are under my authority; now charge!"
12. Being a good leader is a never-ending growth process. You must be open to learning and developing

⁴³ This is one area where I part company, to some extent, with R. B. Thieme, Jr. Although I certainly accept that God breathes soul life into the child at birth, I do not believe that we ought to disrespect or disrupt the process of human life. On the other hand, I do not believe that Bob ever came out in favor of abortion as retroactive birth control, although some could interpret his teaching at this point to take that position. In terms of application, he was only clear that abortion for incest, rape and to save the life of the mother is legitimate. If this is where he drew the line, then he was speaking of less than 1% of the abortions which take place in the U.S. Almost every single abortion which takes place in the United States is retroactive birth control.

Good Leadership

your own skills as a leader. The leader of a software company cannot be 5 years behind in his knowledge of all things digital. We live in an ever-changing world, and a leader must be able to digest and use that which is essential; and recognize when nonessentials are being fed to him as training (which latter term describes about 90% of the in service which I endured as a teacher each year).

13. Good leaders have authority over them (in most cases), and they must be as cognizant of the leaders over them, as they are cognizant of their own people. Furthermore, a good leader is going to face lousy authority above him, and he has to deal with it graciously and with respect.
 - 1) The ultimate authority of any military force in the United States is the president of the United States. This president may be a jerk and he may be a great man; but, in either case, he probably is not as smart about the military as the stupidest person at the lowest rank of the military. The person at the bottom has a very good understanding of cause and effect on the battlefield. However, all the way up the line of authority, every person in the military serves the president, good or bad.
 - 2) Similarly, police officers face pressures from above. They want to keep the peace, and judges often make rulings which make the job of the policeman much more difficult than it already is. Police officers at various rankings need to be able to obey the authorities over them and to properly administer authority when necessary.
14. Good leaders need to be flexible, which requires good judgment and common sense. Every situation is different, but a good cop has a moral core from which he operates. He properly applies this moral core to each situation, carefully evaluating it.
15. You need to be fair to those under your authority. Charlie Brown should not have a legitimate reason for thinking that Lucy is getting preferential treatment. People are going to think that from time to time; that goes with the territory. However, there should be no legitimate reason for people thinking that you, as a leader, are unfair.
16. Not only is a leader always learning, but a good leader is always teaching. If he has superior knowledge to those below him (and he ought to), then, at reasonable times, this knowledge should be shared. However, this should not be done in some know-it-all, self-righteous way. Ideal times are when someone under you comes to you and has a problem. If you have the knowledge, you help that person solve their own problem, whenever possible. Parents do this with children. The parent who solves every problem his son or daughter has, is a lousy parent. Parents need to equip their children with the resources to solve many of their own problems.
 - 1) God is the perfect example here. God provides us with ample resources, and we deal with our day to day problem with the doctrine that is in our souls. However, when it is a problem that we are unable to solve, we put it in His hands and He deals with it.
17. A good leader must be able to make good decisions.
 - 1) We have two modern-day examples of decisions by leaders. When George W. Bush faced a tremendous banking crisis, he supported and got the TARP bill passed. This was a decision which had to be made in a few hours. Personally, I have gone back and forth on this decision, sometimes supporting it and sometimes opposing it (in retrospect, I support it). President Bush did not have the luxury of spending months thinking about it and debating it. It had to be made quickly. He made a similar decision with respect to the deployment and use of troops in Iraq—the surge—which was a very unpopular decision, but it was the right one.
 - 2) Let's contrast this with Barack Obama, who had absolutely no executive experience. When his generals spoke to him about a surge in Afghanistan, he took over 3 months to make that decision. When it came to choosing to support or not support the rebels in Libya, President Obama took about 3 or 4 weeks, and did so after the great momentum was past. And, when he finally made a decision, he extracted nothing by way of promises or agreements from the rebels (insofar as we know).
 - 3) In fact, this was the greatest weakness of Bush's Iraq and Afghanistan policies; when we could have exerted some influence about freedom of religion and about loans which would be repaid to us, he did not do those things.
18. There are a huge number of traits which a leader needs to develop: self-discipline, a moral core, a sense of fairness, teachability and being able to teach; the ability to be under authority, knowing when to be

Good Leadership

flexible and when to be inflexible, along with being in good physical conditioning, having poise, being courteous, and being able to project a physical presence.

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And so sends David unto Joab, “Send unto me Uriah the Hittite.” And so sends Joab Uriah unto David.

2Samuel
11:6

Then David sent [word] to Joab [saying], “Send Uriah the Hittite to me.” So Joab sent Uriah to David.

Then David sent word to Joab, saying, “Send Uriah the Hittite me.” Therefore, Joab sent Uriah to David.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And David sent to Joab, saying: Send me Urias the Hethite. And Joab sent Urias to David.
Masoretic Text (Hebrew)	And so sends David unto Joab, “Send unto me Uriah the Hittite.” And so sends Joab Uriah unto David.
Peshitta (Syriac)	And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.
Septuagint (Greek)	And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Easy-to-Read Version <i>The Message</i>	David sent a message to Joab. “Send Uriah the Hittite to me.” David then got in touch with Joab: “Send Uriah the Hittite to me.” Joab sent him.
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Partially literal and partially paraphrased translations:

American English Bible	As the result, David sent [a message] to JoAb, saying, ‘Send UriJah the Hittite to me.’ And JoAb sent UriJah to him.
Ancient Roots Translinear	David sent to Joab, “Send me Uriah the Central-Syrian.” And Joab sent Uriah to David.
NIRV	So David sent a message to Joab. It said, “Send me Uriah, the Hittite.” Joab sent him to David.
New Jerusalem Bible	David then sent word to Joab, ‘Send me Uriah the Hittite,’ whereupon Joab sent Uriah to David.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh—1985)	Thereupon David sent a message to Joab, “Send Uriah the Hittite to me”; and Joab sent Uriah to David.
NET Bible®	So David sent a message to Joab that said, “Send me Uriah the Hittite.” So Joab sent Uriah to David.
<i>The Scriptures</i> 1998	Then Dawid sent to Yo’ ab, “Send Uriyah the Hittite to me.” And Yo’ ab sent Uriyah to Dawid.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	David sent to Joab, saying, Send me Uriah the Hittite. So Joab sent [him] Uriah.
Concordant Literal Version	And David sends unto Joab, `Send unto me Uriah the Hittite,' and Joab sends Uriah unto David;"
English Standard Version	So David sent word to Joab, "Send me Uriah the Hittite." And Joab sent Uriah to David.
exeGesés companion Bible	And David sends to Yah Ab, Send me Uri Yah the Hethiy. - and Yah Ab sends Uri Yah to David.
Hebrew Names Version	David sent to Yo'av, [saying], Send me Uriyah the Chittite. Yo'av sent Uriyah to David.
Revised English Bible	And David sent to Joab, [saying], Send me Uriah the Hittite. And Joab sent Uriah to David.
Syndein	Then David sent orders to Joab, saying, "Send me Uriah the Hittite." Consequently, Joab sent Uriah to David.
Third Millennium Bible	And David sent to Joab, saying, "Send me Uriah the Hittite." And Joab sent Uriah to David.
World English Bible	David sent to Joab, saying, Send me Uriah the Hittite. Joab sent Uriah to David.
Young's Updated LT	And David sends unto Joab, "Send unto me Uriah the Hittite," and Joab sends Uriah unto David.

The gist of this verse: David sends a message to Joab, his commander in the field, and he requests for Uriah the Hittite to be sent to him.

2Samuel 11:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person feminine singular, Qal imperfect	Strong's #7971 BDB #1018
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yôw'âb (יְוָאָב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Translation: Then David sent [word] to Joab [saying],... Given the many times I have seen this word *to send*, it is a certainty that, when there is no direct object that, the subject of the verb is sending something which is not named; therefore, it is most reasonable to infer that they are sending *word, a message or a messenger (s)*.

Joab is David's nephew and his general in the field leading this assault on Ammon. At this point, Joab does not necessarily know a thing. According to Bunting's Travels, it is 64 miles from Jerusalem to Rabbah, where Joab has launched an offensive against the Ammonites.⁴⁴

As we have previously discussed, this is probably 1–3 months into the war. Enough time had to pass after David's tryst with Bathsheba that she is certain that she is pregnant.

2Samuel 11:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>send, send for [forth, away], dismiss, deploy, put forth, stretch out, reach out</i>	2 nd person masculine singular, Qal imperative	Strong's #7971 BDB #1018
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 1 st person singular suffix	Strong's #413 BDB #39
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Ûwrîyyâh (וְיָרֵא) [pronounced oo-ree-YAW]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
Also spelled 'Ûwrîyyâhûw (וְיָרֵאוּ) [pronounced oo-ree-YAW-hoo].			
Chittîy (חִיטִּי) [pronounced khiht-TEE]	a descendant of Heth; transliterated <i>Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366

Translation:...“Send Uriah the Hittite to me.” David has had some time to think about the predicament that he is in, so he has come up with a plan, and this will involve Bathsheba's husband Uriah the Hittite.

By this time, we may reasonably suppose that dozens of people know that there is something up with David and Bathsheba. Whether this particular messenger reads this message or not, he will be returning with Uriah the Hittite. There are rumors flying all over Jerusalem. Some people saw Bathsheba go to the palace and return from the palace. There were messengers involved in fetching her. When she becomes pregnant, her grandfather is now probably aware. Now, her husband is being summoned by the king, and that means that David's messenger knows this (whether this is the man who gathered information about Bathsheba or not, we do not know). At this point, a half a dozen men are at least partially involved in what has gone on so far. Some of them have remained mum; others may have said something to their wives or friends. Even if we assume that all of David's men kept quiet about what they did for him, there were also those who saw Bathsheba going to the palace, and they have no reason to keep quiet, which suggests to me that dozens of people—if not hundreds—by this time, have a piece of this puzzle.

Bear in mind that Joab is at war, leading his people against the Ammonites who are holed up in the city of Rabbah. Taking down the walls of the city is a long process. He is a smart man, and it is unclear whether this is a normal practice of David's—to call in some miscellaneous soldier from the field. David will quiz Uriah about the war effort, and this may have been the reason given to Joab. However, Joab is a brilliant man, and he knows something is up, although he probably has no idea yet what it is.

⁴⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 11:6 (p. 146 from *Bunting's Travels*).

2Samuel 11:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person feminine singular, Qal imperfect	Strong's #7971 BDB #1018
Yôw'âb (יֹאבִיב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Ûwrîyyâh (וְהִירֹא) [pronounced <i>oo-ree-YAW</i>]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
Also spelled 'Ûwrîyyâhûw (וְהִירֹאוּ) [pronounced <i>oo-ree-YAW-hoo</i>].			
Chittîy (חִיטִּי) [pronounced <i>khiht-TEE</i>]	a descendant of Heth; transliterated <i>Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: [So Joab sent Uriah to David](#). In the past 4 verses, this is the 5th time we have the word *to send*. At this point in time, Joab has no idea why he is doing this. How much he talks to the messenger, we do not know. I would guess the messenger carried a private note to Joab, and because it is private, Joab may have casually asked the messenger a few questions.

Now, Uriah does not know what is going on; and, at this time, neither does Joab. So David cannot sneak Uriah the Hittite into the castle nor can he swear him to silence. So Uriah's coming to David will be known by dozens of people within the first few days of his arrival. Uriah is going to be in Jerusalem for a few days, and only a small portion of that time involves being with David. Even if Uriah spends all of the rest of his time with fellow soldiers, the fact of his presence is going to get out.

So a few dozen people are going to know that there is something up with David and Bathsheba; and most of them probably have some idea as to what that is. Another dozen or so know that Uriah the Hittite, Bathsheba's husband, has come to the royal palace. All of these people have relatives, friends, and/or spouses. So quietly, while all of this drama plays out, throughout this city of Jerusalem, there is a little gossip going on. It starts out small—mostly people are closed-mouth about it—but when one person realizes that both Bathsheba and her husband have been summoned to the palace separately and at different times, this information goes viral.

Slavishly literal:

Moderately literal:

And so comes Uriah unto him; and so asks David to a welfare of Joab and to a welfare of the people and to a welfare of the war.

2Samuel
11:7

So Uriah came to him, and David inquired about the welfare of Joab and the welfare of the people and the prosperity of the war.

So Uriah came to David and he inquired about the welfare of Joab and the people, and about the progress of the war.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Uriah came to <u>David</u> . And David asked <u>how</u> Joab <u>did</u> , and the people, and <u>how</u> the war <u>was</u> <u>carried on</u> .
Masoretic Text (Hebrew)	And so comes Uriah unto him; and so asks David to a welfare of Joab and to a welfare of the people and to a welfare of the war.
Peshitta (Syriac)	And when Uriah came to him, David asked of Uriah <u>about</u> Joab and <u>about</u> the people and <u>about</u> the war.
Septuagint (Greek)	And Uriah arrived and went in to him, and David asked <u>him</u> <u>how</u> Joab <u>was</u> , and <u>how</u> the people <u>were</u> , and how the war went on.

Significant differences: The Latin text probably inserted the word *David* for clarity, as is often the case in a translation. The word for *peace*, *prosperity*, *welfare* is found thrice in the Hebrew text; it does not appear to be in the other ancient texts (although the English translation is reasonable, and many English translators did the same thing as is found in the Latin and Syriac. Even though the English translation of the Greek lacks this particular word, it is found 3 times in the Greek text.

Thought-for-thought translations; paraphrases:

CEV	...to David's palace, and David asked him, "Is Joab well? How is the army doing? And how about the war?"
Easy English (Pocock)	Uriah went to David. And David asked him if Joab and the soldiers were well. David also asked him about the war.
Easy-to-Read Version	Uriah came to David. David talked with Uriah. David asked Uriah how Joab was, how the soldiers were, and how the war was..
Good News Bible (TEV)	When Uriah arrived, David asked him if Joab and the troops were well, and how the fighting was going.
<i>The Message</i>	When he arrived, David asked him for news from the front--how things were going with Joab and the troops and with the fighting.
New Living Translation	When Uriah arrived, David asked him how Joab and the army were getting along and how the war was progressing.

Partially literal and partially paraphrased translations:

American English Bible	Well, when Uriah arrived, David first asked how Joab was doing, how the army was doing, and then how the war was going.
Ancient Roots Translinear	Uriah came to him, David asked Joab's peace, the people's peace, and the war's peace....
New American Bible	When he came, David questioned him about Joab, the soldiers, and how the war was going,...
NIRV	Uriah came to David. David asked him how Joab and the soldiers were doing. He also asked him how the war was going.

Revised English Bible ...and when Uriah arrived, David asked him for news of Joab and the troops and how the campaign was going,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And when Uriah came to him, David put questions to him about how Joab and the people were, and how the war was going.

JPS (Tanakh—1985) When Uriah came to him, David asked him how Joab and the troops were faring and how the war was going.

NET Bible® When Uriah came to him, David asked about how Joab and the army were doing and how the campaign was going [Heb "concerning the peace of Joab and concerning the peace of the people and concerning the peace of the battle."].

New International Version When Uriah came to him, David asked him how Joab was, how the soldiers were and how the war was going.

Literal, almost word-for-word, renderings:

The Amplified Bible When Uriah had come to him, David asked him how Joab was, how the people fared, and how the war progressed.

English Standard Version When Uriah came to him, David asked how Joab was doing and how the people were doing and how the war was going.

Heritage Bible And Uriah came to him, and David inquired of him about the peace of Joab, and the peace of the people, and the prosperity [**prosperity** is shalom, the same word as the other two, the peace of Joab, the peace of the people, the peace of the war. Shalom means peace, safety, prosperity, and all good things. That is why Shalom is the greeting when you meet someone, and the greeting when you leave someone.] of the war..

LTHB And Uriah came to him. And David asked the peace of Joab, and the peace of the people, and of the success of the war.

NASB When Uriah came to him, David [Gen 37:14; 1 Sam 17:22] asked concerning the welfare of Joab and the people and the state of the war.

New King James Version When Uriah had come to him, David asked how Joab was doing, and how the people were doing, and how the war prospered. .

Syndein When Uriah reported to him {David}, then David inquired about Joab's prosperity/welfare {shalom}, and about the morale of the troops, and about the status quo of the campaign.

Third Millennium Bible And when Uriah had come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

World English Bible When Uriah was come to him, David asked of him how Joab did, and how the people fared, and how the war prospered.

Young's Updated LT And Uriah comes unto him, and David asks of the prosperity of Joab, and of the prosperity of the people, and of the prosperity of the war.

The gist of this verse: When Uriah comes to David, he asks Uriah about Joab, the army and how the war is going.

2Samuel 11:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253

2Samuel 11:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
'Ûwrîyyâh (הַיְרֵיאוּ) [pronounced oo-ree-YAW]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: *So Uriah came to him,...* Uriah has a whole scenario going on in his head at this time. He did not think he was being promoted or demoted, but he certainly wondered why David had called him in particular out from the war, compared to all of the people there. He may have even wondered whether David even knew who he was. As we are going to find out, Uriah is a man with great personal integrity and responsibility, and, like many honest people, he assumed that the same was true of David. This is a long trip, and Uriah no doubt speculated the reason for this meeting. He probably did not think that his wife was involved in any way (i.e., a sickness or death) because David would not pull someone off the front lines for this. So, what David had planned, Uriah did not see coming.

2Samuel 11:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâ'al (שָׁאַל) [pronounced shaw-AHL]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	3 rd person masculine singular, Qal imperfect	Strong's #7592 BDB #981
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced l']	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
shâlôwm (שָׁלוֹם) or shâlôm (שָׁלוֹם) [pronounced shaw-LOHM]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular construct	Strong's #7965 BDB #1022
Yôw'âb (יְאוּב) [pronounced YOH-aw ^b]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Translation: ...and David inquired about the welfare of Joab... We have a repetition of the phrase *to the peace [welfare] of*. What we find in the rest of v. 7 is quite funny, and you may get this, if you have a reasonably accurate translation from the Hebrew.

David's plan is this: get Uriah to go home, sleep with his wife, and then send him back to the front lines. However, David cannot specifically call for Uriah and then not see him. So, David has to make some pretense for seeing him, and David acts as if this is a debriefing. In his head, David probably figured, *this will be easy; I do this kind of thing all the time*. But, constantly on David's mind is the duplicity in which he is engaged. For instance, he has red hair and Uriah probably doesn't (and what about the child's hair?). This probably floats through his mind during this *debriefing*.

Uriah is probably doing most of the talking; and David is not really eliciting information, so David probably just waits for Uriah to pause, and then he asks his next question. I suspect that David is the human author of this chapter (and much of Samuel), and he does not indicate what Uriah says because, quite frankly, he does not even hear him.

David asks as to the welfare of Joab, and Uriah gives a brief answer, like, "Well, sir, you know what Joab is like." Now David may not even be listening at that point. He may not realize that Uriah has called for David to insert some inconsequential *yes, I do*; and he might not have even gotten a response.

So, after David receives an answer which is not even recorded on the neurons of his brain, he moves to the second question:

2Samuel 11:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
shâlôwm (שְׁלֹמ) or shâlôm (שְׁלֹמ) [pronounced <i>shaw-LOHM</i>]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular construct	Strong's #7965 BDB #1022
‘am (אָמ) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: ...and the welfare of the people... The people refer to Joab's army, which is quite extensive. Again, this is a question which does not elicit a long, drawn out response. "The people are fine, sir." Uriah may give more detail than this. He may describe how their spirits are; if there are any casualties. Again, David really is not interested in the answer, and so, it does not print on his brain, and it is not recorded here (I am making this assumption based upon the repetition of these words of David).

2Samuel 11:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
shâlôwm (שׁוֹלֶם) or shâlôm (שְׁלֹמ) [pronounced <i>shaw-LOHM</i>]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular construct	Strong's #7965 BDB #1022
mil ^e châmâh (מִלְחָמָה) [pronounced <i>mil-khaw-MAW</i>]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536

Translation: ...and the prosperity of the war. The common meanings for *shâlôwm* do not really seem apropos for this question. David is asking Uriah as to how the war is going. It is possible that asking as to the *peace of the war* also sounds equally goofy in the Hebrew. It is possible that the Hebrew here is designed to suggest that David is fumbling with his words. You do ask about the health and welfare of the soldiers on the field; you don't necessarily ask about the health and welfare of the war which is going on. Perhaps David said, "How is the health and welfare of the soldiers?" and Uriah said, "Fine," meaning that it was now David's time to ask another question. David's mind is on manipulating Uriah to go back home and have sex with his wife. So David's mind is not entirely on this conversation. So when David says, "How is the health and welfare of the war;" that may be more about David's scattered state of mind which results in a misuse of this word.

In any case, David is not interested in the answer. He is waiting for Uriah to complete his thoughts, come to the end of his answer, and then David moves on to the next question. Now, Uriah has just traveled about 60 miles on what we would view as rough terrain (there was probably a road that he traveled along). This trip may have taken 3 or more days. David may have had his messenger make this a leisurely return, because he wants Uriah desirous of going home, but not to just go home and sleep from total exhaustion. David may be asking himself that right now. He may be looking over Uriah while he gives the answer to this third question (despite the way it is worded), and David looks him over for fatigue.

Asking as to the *peace of the war*, Uriah, as a soldier, was probably more likely to elaborate. When it comes to the *peace of Joab*, what can he really say? Uriah is a man. He's not going to go into any detail as to how he thinks Joab feels. He's going to say, "Joab's fine. You know Joab." He's not going to discuss Joab's hopes and fears and apprehension. But, now that we have come to the war, Uriah can talk for awhile. He can give the general strategy; he can tell the different approaches that they have taken to the walls. He can tell about the first day, how suddenly Israel attacked, coming out of the trees and bushes and forest which previously hid the chariots of the Aramæans. But all this time, David is not really that concerned about the war. So, he is half listening. He may look as if he is concentrating, but, more than likely, he is looking at Uriah's facial characteristics and thinking of the child about to be born, wondering if Uriah will buy that this is his child.

So Uriah has left the war, traveled for perhaps 3 days (David does not want him to be completely exhausted), and in a 10 minute conversation, David offers up about 30 seconds worth of questions. Uriah is able to answer in depth only this final question; and David's mind is not on Uriah's answer, but on Uriah physical characteristics and David's plan to get this soldier home for the night.

The repetition of David's questions indicates David's disinterest in the answers to these questions, and the fact that he did not really plan out this part as well as he should have. Earlier, he said to himself, "I'll just ask Uriah about how the war is going. He will think this is a standard debriefing." [Then David inquires as to the peace of Joab, the peace of the people and the peace of the war.](#) Quite frankly, David could have done a better job at this point. However, to make small talk or big talk, you have to have some interest in what the other person has to say, and David really has no interest in what Uriah has to say. His mind is on his plot.

At the end of this chapter, another report from the field will come to David from Joab, and David will be fully engaged in that conversation. He will be curious as to what is going on, on the front lines, and he is going to speak his mind as well. However, here, this is just perfunctory chit chat, which does not interest David in the least.

Notice what we do not have: Uriah's answers and David's follow-up questions. David is simply not interested in these answers, so he has no follow-up questions. He managed to get out 3 questions, Uriah answered them, and now David moves on to the plot.

Uriah, again, is an honest and decent man; so he is not suspicious at this point. He has never debriefed David before. He may think that a 5 minute debriefing is part for the course. Uriah is not a stupid man; he simply has no reason to think badly of David.

Application: For some lines of work, even if you are an honest and decent person who sees other people in the same light, you actually need to be more suspicious. For me, when I interview people, there are things which stand out. When a person says to me, "Let me be honest with you..." immediately I wonder if (1) he has been flat-out lying to me up to this point or if (2) this marks the beginning of a series of lies. When another person told me no fewer than 4 times, "When I tell someone I am going to do something, I do it. You can depend on my word." I knew that just the opposite was true, and that this person was going to do pretty much the opposite of what he had assured me he was going to do. This took some time before I understood these things. When evaluating what someone tells me, when it is related to business, I have found that I have to pay a lot closer attention and to be automatically suspicious. Psalm 55:21 [His speech was smooth as butter, yet war was in his heart; his words were softer than oil, yet they were drawn swords.](#)

Now David will kick his plan into high gear:

[And so says David to Uriah, "Go down to your house and wash your feet." And goes out Uriah from a house of the king. And so goes out after him a gift of the king.](#)

2Samuel
11:8

[Then David said to Uriah, "Go down to your house and wash your feet." So Uriah went out from the palace of the king, and a gift of the king went out after him.](#)

[Then David said to Uriah, "Go down to your house and wash your feet." Therefore, Uriah went out from the king's palace, and a gift from the king followed him.](#)

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

[And David said to Urias: Go into thy house, and wash thy feet. And Urias went out from the king's house, and there went out after him a mess of meat from the king. And so says David to Uriah, "Go down to your house and wash your feet." And goes out Uriah from a house of the king. And so goes out after him a gift of the king.](#)

Masoretic Text (Hebrew)

Peshitta (Syriac)

[Then David said to Uriah, Go down to your house and wash your feet. And Uriah went out of the king's house, and there followed him a present from the king.](#)

Septuagint (Greek) And David said to Urias, Go to thy house, and wash thy feet: and Urias departed from the house of the king, and a portion of meat from the king followed him.

Significant differences: It is likely that what David sent to Uriah's home was meat, which David had his cooks preparing all day, which accounts for the differences in the final sentence.

Thought-for-thought translations; paraphrases:

CEV Then David told Uriah, "Go home and clean up." Uriah left the king's palace, and David had dinner sent to Uriah's house.

Easy English (Pocock) Then David said to Uriah, "Go home and rest.

Easy-to-Read Version Then David said to Uriah, 'Go home and wash your feet.' So, Uriah left the palace. The king sent him a gift.

Good News Bible (TEV) Then he said to Uriah, "Go on home and rest a while." Uriah left, and David had a present sent to his home.

The Message Then he said to Uriah, "Go home. Have a refreshing bath and a good night's rest." After Uriah left the palace, an informant of the king was sent after him.

New Century Version Then David said to Uriah, "Go home and rest." So Uriah left the palace, and the king sent a gift to him.

New Living Translation Then he told Uriah, "Go on home and relax [Hebrew and wash your feet, an expression that may also have a connotation of ritualistic washing]." David even sent a gift to Uriah after he had left the palace.

Partially literal and partially paraphrased translations:

American English Bible And David said to UriJah, 'Now you can go back home and wash your feet!' So, UriJah left the king's palace, and the king had a gift sent to him.

Ancient Roots Translinear ...David said to Uriah, "Descend to your house and wash your feet." Uriah proceeded from the king's house and a token from the king proceeded after him.

*God's Word*TM "Go home," David said to Uriah, "and wash your feet." Uriah left the royal palace, and the king sent a present to him.

NIRV David said to Uriah, "Go home and enjoy some time with your wife." So Uriah left the palace. Then the king sent him a gift.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And David said to Uriah, Go down to your house and let your feet be washed. And Uriah went away from the king's house, and an offering from the king was sent after him.

Context Group Version And David said to Uriah, Go down to your house, and wash your feet. And Uriah departed out of the king's house, and there followed him a portion [of food] from the king.

NET Bible[®] Then David said to Uriah, "Go down to your home and relax [Heb "and wash your feet."]." When Uriah left the palace, the king sent a gift to him [Heb "and there went out after him the gift of the king."].

New International Version Then David said to Uriah, "Go down to your house and wash your feet." So Uriah left the palace, and a gift from the king was sent after him.

The Scriptures 1998 And Dawid said to Uriyah, "Go down to your house and wash your feet." And Uriyah went out from the sovereign's house, and a gift from the sovereign followed him.

Literal, almost word-for-word, renderings:

The Amplified Bible David said to Uriah, Go down to your house and wash your feet. Uriah went out of the king's house, and there followed him a mess of food [a gift] from the king.

Concordant Literal Version	And David said to Uriah, 'Go down to your house, and wash your feet;' and Uriah goes out of the king's house, and there goes out after him a gift from the king,...
English Standard Version	Then David said to Uriah, "Go down to your house and wash your feet." And Uriah went out of the king's house, and there followed him a present from the king.
Geneva Bible	And David said to Uriah [David thought that if Uriah lay with his wife, his sin might be covered], Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess [of meat] from the king.
Heritage Bible	And David said to Uriah, Descend to your house, and wash your feet. And Uriah walked out of the king's house, and there walked out after him a present raised from the king..
NASB	Then David said to Uriah, "Go down to your house, and wash your feet [Gen 43:24; Luke 7:44]." And Uriah went out of the king's house, and a present from the king was sent out after him.
New King James Version	And David said to Uriah, "Go down to your house and wash your feet." So Uriah departed from the king's house, and a gift of food from the king followed him.
Syndein	And David said to Uriah, "Go down to your house, and wash your feet." {idiom: civilized people had wash bins for washing their feet before entering a home. for a man to 'wash his feet' meant to go to his own home, see his family, and implied to copulate with his own wife.} And Uriah departed out of the king's castle. {Note: But his code of honor says 'don't go home'. So he goes to the "Visitors Officers Quarters" without saying anything to the king.} 8c~~And there followed him {sent to where the king thought he went - to Bathsheba's address probably surprised her greatly since Uriah did not come} a 'present of meat'/'present of a great feast' {mas'eth} from the king.
Third Millennium Bible	And David said to Uriah, "Go down to thy house and wash thy feet." And Uriah departed out of the king's house, and there followed him a meal of meat from the king.
World English Bible	David said to Uriah, Go down to your house, and wash your feet. Uriah departed out of the king's house, and there followed him a mess of food from the king.
Young's Updated LT	And David says to Uriah, "Go down to Your house, and wash Your feet;" and Uriah goes out of the king's house, and there goes out after him a gift from the king, .
The gist of this verse:	David sends Uriah to his own house, and tells him to wash his feet. So, Uriah leaves the palace and David sends a gift—some royal steaks hot off the grill—after him.

2Samuel 11:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced le]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510

2Samuel 11:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
וְיָרָא (הִירָא) [pronounced oo-ree-YAW]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22

Translation: Then David said to Uriah,... You will notice the lamed preposition here, which simply indicates direction of the action of the verb. The word *unto*, which implies respect, is not used here. This is common when the king is speaking to non-royalty.

So, David and Uriah have talked for maybe 10 minutes and Uriah has done most of the talking. So, now David will abruptly change the direction of the conversation.

2Samuel 11:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârad (יָרַד) [pronounced yaw-RAHD]	<i>descend, go down</i>	2 nd person masculine singular, Qal imperative	Strong's #3381 BDB #432
lamed (ל) [pronounced l]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108

Translation:...“Go down to your house... *Going down* simply indicates that the King’s palace is on a hill, and exiting that palace (and the palace area) required one to go down, very likely through a series of steps or a downhill road. This is an imperative. David is issuing a direct command here, although there may be something in his voice which suggests that this is an imperative of entreaty. It may come across to Uriah more like, “Look, soldier, you traveled 3 days to get here, you have given me the status report that I needed. Before you go back to the front lines, why not go to your house and get some rest.” We have the words here, but, David’s tone and cadence would indicate whether this is an absolute imperative or simply an imperative of entreaty.

So there is no misunderstanding, this is all that David wanted to say to Uriah. All of the stuff prior to this was just perfunctory, to make it sound as if David had called Uriah from the front lines for a debriefing—however, all of it was leaning toward, “Look, you had a long trip to get here; go on home and enjoy your wife before returning.”

2Samuel 11:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

2Samuel 11:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râchats (רָחַצְתְּ) [pronounced raw-BAHTS]	<i>to wash, to bathe (oneself), to wash off (away)</i>	2 nd person feminine singular, Qal imperative	Strong's #7364 BDB #934
regel (לְגַרְגְּלֶיךָ) [pronounced REH-gel]	<i>foot, feet</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #7272 BDB #919

Translation: ...and wash your feet.” Although this is literally what this meant, and the idea would be, Uriah would actually wash his feet at the front steps of his house, what is implied here is for Uriah to spend the evening at home with his wife before departing the next day. You wash your feet before entering into a home. So David is telling Uriah, go home and go inside and spend the night.

David did not go to war against the civilian population. His men were not sent out to rape and pillage. When you are looking to take control of a population, you do not gain their respect by abusing them. Therefore, Uriah has not had sex for several months.

2Samuel 11:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
ʾUwrîyyâh (הַיְרֵוא) [pronounced oo-ree-YAW]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: So Uriah went out from the palace of the king,... You will notice a change of verb here, even though these verbs are quite similar. David told Uriah, “Go down.” Uriah, instead, *went out*. That is different; he did not *go down* anywhere. So, even though Uriah exited the king’s palace, proper, he did not *go down* to his own home. He did not *go down* the hill. He remained at David’s level, essentially. We will later find out that Uriah chooses to bunk with the palace guard.

2Samuel 11:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	3 rd person feminine singular, Qal imperfect	Strong's #3318 BDB #422
'achar (אַחַר) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind</i>	preposition with the 3 rd person masculine singular suffix	Strong's #310 BDB #29
mas ^e êth (מַשְׁעָת) [pronounced <i>mahs-AYTH</i>]	<i>an uprising, an utterance, a burden, a portion; a gift; a contribution, offering, tribute</i>	feminine singular construct	Strong's #4864 BDB #673
When this is a <i>gift</i> , it often refers to a portion of food.			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: ...and a gift of the king went out after him. So David puts together a gift, very quickly, which is not specified here. One would expect that this would be a hearty meal and a bottle of wine (actually, an earthenware jar of wine). Given David's plot, he has probably had his chef prepare this for this day. For the regular meal, David's cooking staff puts together a meal, and David tells them, behind the scenes, thrown on a couple more steaks on the bbq tonight. Then, after Uriah leaves, the king says, put together a meal and send it to the home of Uriah the Hittite. "Include a bottle of my best wine with this," may have been what David added.

So, Uriah exits the palace; David quickly goes into the kitchen and issues these orders. Uriah exits the palace, and soon thereafter, this meal goes out the door *after him*.

Interestingly enough, we don't actually know where the meal goes. Are the orders to take the meal to Uriah? Are the orders to take the meal to Uriah's home? We really don't know at this point. Uriah may have been sitting in the officer's quarters and suddenly, a fantastic meal for two is brought to him. Or, he may have gone one way, to the officer's quarters; and the meal the other way, down to his home. His beautiful wife, recently showered and all decked out in her finest gown, answers the door, and in come this fantastic meal. My guess is, she was in on this plot, to some degree, knowing that Uriah would be coming home for a night. This plate of food may have been part of the deal as well. We just don't know much about her interactions with David and what messages were exchanged between them. If David is going to have a meal prepared, then he certainly does not want her cooking all day for her man; so she might even be expecting this meal.

We have the same verb repeated: *to go out*, both of Uriah and of the meal. Uriah exits the palace, and, 15 minutes of an hour later, this incredible meal goes out the same door, after Uriah. However, at this point, I believe that Uriah went one way (to the quarters of the palace guard) and the food went on to his house. No matter what happened with the meal (something which interests me, as food often does), and no matter how carefully this plot was hatched, Uriah does not go home.

Quite obviously, all that David is attempting to do here is hide his sin. God knows all of our thoughts, plans and sins (Psalm 44:21 Isa. 29:15 Luke 12:2 Heb. 4:13), and we do not get away with anything in this life. In the realm of human viewpoint, David thinks that he may have this sin covered; in reality, it has not been hidden from God. As David will write in a psalm, as he recounts his discipline for these very acts: **Blessed is the one whose**

transgression is forgiven, whose sin is covered (Psalm 32:1). God was allowed to cover sin in the Old Testament, because the payment for sin was anticipated. However, David is not allowed to cover his own sin.

And so lays down Uriah [at] an opening of a house of the king with all servants of his lord; and he did not go down unto his house.

2Samuel
11:9

However [lit., and so], Uriah laid down at the entryway of the king's palace with all the servants of his lord; and he did not go down to his [own] house.

However, Uriah slept at the entryway of the king's palace with all of his lord's servants; and he did not go down to his own house.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	But Urias slept before the gate of the king's house, with the other servants of his lord, and went not down to his own house.
Masoretic Text (Hebrew)	And so lays down Uriah [at] an opening of a house of the king with all servants of his lord; and he did not go down unto his house.
Peshitta (Syriac)	But Uriah slept at the door of the king's house beside all the servants of his lord, and did not go down to his house.
Septuagint (Greek)	And Urias slept at the door of the king with the servants of his lord, and went not down to his house.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV	But Uriah didn't go home. Instead, he slept outside the entrance to the royal palace, where the king's guards slept.
Easy English (Pocock)	But Uriah did not go home. Instead, he slept by the door of the palace with the king's servants.
Easy-to-Read Version	But Uriah did not go home. Uriah slept outside the door of the king's house. He slept there like all the king's servants did.
Good News Bible (TEV)	But Uriah did not go home; instead he slept at the palace gate with the king's guards.
<i>The Message</i>	But Uriah didn't go home. He slept that night at the palace entrance, along with the king's servants.
New Century Version	But Uriah did not go home. Instead, he slept outside the door of the palace as all the king's officers did.
New Living Translation	But Uriah didn't go home. He slept that night at the palace entrance with the king's palace guard.

Partially literal and partially paraphrased translations:

American English Bible	However, UriJah just bedded down next to the door to the king's palace, along with his lord's servants, and he didn't go home.
Ancient Roots Translinear	But Uriah lay in the opening of the king's house with all the servants of his lord and never descended into his house.
<i>God's Word</i> ™	But Uriah slept at the entrance of the royal palace among his superior's mercenaries. He didn't go home.

New American Bible	But Uriah slept at the entrance of the royal palace with the other officers of his lord, and did not go down to his own house.
NIRV	But Uriah didn't go home. Instead, he slept at the entrance to the palace. He stayed there with all of his master's servants.
New Jerusalem Bible	Uriah, however, slept at the palace gate with all his master's bodyguard and did not go down to his house.
Revised English Bible	Uriah, however, did not return to his home; he lay down by the palace gate with all the king's servants.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But Uriah took his rest at the door of the king's house, with all the servants of his lord, and did not go down to his house.
Context Group Version	But Uriah slept at the door of the king's house with all the slaves of his lord, and didn't go down to his house.
JPS (Tanakh—1985)	But Uriah slept at the entrance of the royal palace, along with the other officers of his lord, and did not go down to his house.
NET Bible®	But Uriah stayed at the door of the palace with all [The Lucianic recension of the Old Greek translation lacks the word "all."] the servants of his lord. He did not go down to his house.
NIV–UK	But Uriah slept at the entrance to the palace with all his master's servants and did not go down to his house.
The Scriptures 1998	But Uriah lay down at the door of the sovereign's house with all the servants of his master, and did not go down to his house.

Literal, almost word-for-word, renderings:

Heritage Bible	And Uriah lay down at the door of the king's house with all the servants of his lord, and did not descend to his house..
LTHB	Uriah lay down at the entrance of the king's house, with all the servants of his lord. And he did not go down to his house.
NASB	But Uriah slept at the door [1 Kin 14:27, 28] of the king's house with all the servants of his lord, and did not go down to his house.
Syndein	But Uriah slept at the gatehouse of the king's castle {the Visiting Officers Quarters} with 'all the servants/'brigade of guards' of his lord, {Uriah stayed in the officers quarters with David's guards and probably shared their meal of hash instead of a meal fit for a king - but he STILL had his integrity so he did not care for what he missed} therefore, he did not go down to his quarters.
World English Bible	But Uriah slept at the door of the king's house with all the servants of his lord, and didn't go down to his house.
Young's Updated LT	And Uriah lies down at the opening of the king's house, with all the servants of his lord, and has not gone down unto his house.

The gist of this verse: Uriah bunks down with David's palace guard. There is a place for them to sleep so that they can guard the palace in shifts and that is where Uriah goes to sleep.

2Samuel 11:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (I) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253

2Samuel 11:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâkab (בָּכַשׁ) [pronounced shaw-KAH ^{BV}]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 rd person masculine singular, Qal imperfect	Strong's #7901 BDB #1011
ʾÛwrîyyâh (הַיְרוּא) [pronounced oo-ree-YAW]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
pethach (פֶּתַח) [pronounced PEH-thakh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: [However](#) [lit., *and so*], [Uriah laid down at the entryway of the king's palace...](#) The verb here is used several times in this chapter. When used with Uriah, it symbolizes personal integrity. He lies down with the servants of David at the entryway of the palace. He does not go home to enjoy the comforts of his own home. However, when this same word is used in association with David, it denotes a complete lack of integrity. When David *lies down*, it is with the wife of Uriah. There is a related noun to this verb and it is also used with David to indicate a lack of integrity. He is laying down on his *bed*, not going out to war with his comrades and subjects, but letting them do all of the work and take all of the risks, while he gets up at the crack of noon,⁴⁵ eschewing all true personal responsibilities.

My understanding is, near the door of the palace, there are quarters for the guards, so that palace guards are on duty 24 hours a day, although some of them are sleeping. Nonetheless, they are at the ready. It would be reasonable that these guards are not just sleeping hither and yon, but in a specific area (or, areas) designed just for that. In this way, those guards who are on duty, are clearly on duty; and those who are on break, are clearly on break.

The men housed in these barracks would be the Cherethites and the Pelethites, who make up the royal guard (2Sam. 8:18 15:18 2Sam. 20:7, 23 1Kings 1:38, 44 1Chron. 18:17). Uriah, as a foreigner, yet dedicated to David, would have felt right at home.

2Samuel 11:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

⁴⁵ | mean to save, *in the early evening*.

2Samuel 11:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'ebed (עֶבֶד) [pronounced ĠE ^B -ved]	<i>slave, servant</i>	masculine plural construct	Strong's #5650 BDB #713
'âdôwn (אֲדוֹן) [pronounced aw-DOHN]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #113 BDB #10

Translation: ...with all the servants of his lord... There is a reasonably large palace guard, and they work in shifts, although they are always on duty. Some are standing and guarding the front gate; some are meandering about the palace, and some are outside of the palace, closely paying attention to their environment. They are on duty at all times when they are there, so they do not leave to go home. Whether they are there for 6 days a week, or how this is done, I do not know. But there were sleeping quarters right by the door, so that those guards who are not on their feet, have a place to go to rest. The idea is, this palace guard must always be on the alert and they must all be alert.

2Samuel 11:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to go down</i>	3 rd person masculine singular, Qal perfect	Strong's #3381 BDB #432
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: and he did not go down to his [own] house. Uriah has a sense of honor. His buddies in the field are fighting the Ammonites, going at the walls of Rabbah, with the intent of destroying that city and the people therein. He has a day off, but he cannot really take the day off. While his buddies are fighting and dying, he can't just go home to his wife and take it easy. There is no honor in that. Staying at the front of the palace with the palace guard is what is apropos to him. These are soldiers that he knows, and the last thing that he wants is for these men to tell any of his buddies on the front line that Uriah blew into town, spent 10 minutes with David, and then spend a day or so at his home taking it easy. It just isn't right. So, very likely, he went to the front gate of the

palace and laid down there to rest; and the meal followed him out the front door, and went down to his house below.

A moderately confused Bathsheba sits staring and this incredible meal before her—a meal which she cannot eat—waiting patiently for her husband, and he does not show. She must have been briefed to some degree of David’s plan, and she must know that her husband is in town.

Bear in mind, she cannot just start sending David messages saying, “Where is my husband?” Even though several dozen people (or more) now know something is going on with David and Bathsheba, everyone is playing it cool, and David and Bathsheba cannot have any communications going back and forth while Uriah is right there.

Furthermore, Bathsheba cannot just leave the house and go looking for her husband. She may know where he is and she may not, but she cannot just up and leave to look for him—it would be embarrassing if she found him in the wrong place. If she knows he is with his fellow soldiers, she cannot go there to get him either. The little woman cannot just go to the palace guard and say, “Uriah, you need to come home.”

We have no idea what is in Bathsheba’s mind. Does she think her husband is out tomcatting around? Does she think he has a mistress? Does she know him well enough to know that his personal honor precludes him from coming home during a time of war?

Contrast him with David, who, when kings go out to war, he stays at home, sleeping or napping until the early evening. While Uriah is thinking about his friends doing battle and maintaining a soldier’s bond with them, David is plotting to get Uriah to break his own honor code and to go home. We observe this contrast between the character of men on many occasions in the Bible. You will possibly recall when Abram took his wife to Egypt, and he lies about who she is in order to protect himself. The Egyptian Pharaoh demonstrates greater character than Abram does.

Uriah is in a difficult spot—his own personal sense of integrity tells him that he cannot go home; and yet, David has told him to go home and enjoy his wife.

Uriah’s Dilemma

1. David has commanded Uriah to go home and to enjoy his wife. This is a problem command for Uriah.
2. On the one hand, David is his commanding officer who give Uriah a direct order to go home and sleep with hi wife; and, on the other hand, it violates the military code of ethics for Uriah to go and sleep with his wife while his fellow soldiers are at war.
3. Men came back from the field for a number of reasons. Sometimes to give a report to the king; sometimes to ask for special needs or for equipment and food, but, from time to time, men left the battlefield to report back to Jerusalem.
4. Apparently—and this is a reasonable conjecture, based upon Uriah’s behavior—it was an understood military code that any man who returned from the battlefield was expected not to go home and to enjoy the comforts of his own home. He was still *on duty*; he was still *at war*. There was to be no sexual contact between a soldier and his wife when war was going on. So, Uriah could not return home to sleep with his wife any more than someone off the battlefield could come up to Joab and say, “Hey, I need to go back home; I’ll return next week—promise.”
5. Therefore, during wartime, the military honor code meant that no one went back to their homes to enjoy sex with their wives.
 - 1) Quite obviously, women and wives were not allowed to accompany their husbands in the field. One of greatest weakness of the U.S. army in Germany is, they have their children and wives with them there. Therefore, every dependent in Europe is a potential hostage to the United States army.
 - 2) The wives and children of our men stationed in Germany are not military; they are civilians. Therefore, we stand compromised in any military maneuver.
 - 3) How would our President respond to the idea of 300,000 hostages? Some presidents and some soldiers might even surrender.

Uriah's Dilemma

- 4) Men stand guard at this or that post, and, most of the time, nothing happens. Does that mean one standing guard could drink a few beers and watch YouTube on his Blackberry? Of course not!
- 5) Similarly, having wives and children in Germany is a distraction which could compromise our soldiers and the decisions made by their commanders (on up to the President).
6. At the same time, personal integrity demands that you obey the authority of those over you, even if that person is not a very nice person. The authority over you could be obedience to a coach or teacher who yells all of the time; or a mean boss, or a husband who thinks he is a drill sergeant.
7. Loyalty to David at that time would require that Uriah violate the military honor code.
8. The freedom of ones country is in danger as long as the enemy remains undefeated. In war, there is no freedom untill the enemy is defeated. Home life is comes second to victory on the battlefield because, without this victory, home life is destroyed.
9. Therefore, Uriah has to make a decision between two imperatives: the order of his commanding officer and battlefield integrity.
10. It is military victory which insures freedom; it is the destruction of one's enemy which preserves the divine institutions of marriage and family. So, victory in war takes precedence.
 - 1) The freedom to marry and to enjoy one's marriage is preserved by the military.
 - 2) As long as the Ammonite army remained undefeated, Israel's national freedom was in jeopardy.
 - 3) It is not legitimate to enjoy the blessings of freedom when freedom is in jeopardy.
 - 4) Because Uriah is an honorable soldier, he will not go home to sleep with his wife.
 - 5) In fact, as a dedicated and honorable officer, Uriah would not even cross over the threshold of his home to even to say hello to his wife. This is despite the fact that his commander in chief has ordered him to be an exception.
11. We had a similar thing at home during WWII. There was rationing of various products to support our military abroad. The use of these products at home was, in normal times, legitimate. However, preference was given to the military to use these products.
12. As long as the enemy remains undefeated on the battlefield, national freedom was in jeopardy. Therefore, no military man was to enjoy the blessings of freedom while freedom was in jeopardy.
13. Because Uriah was an honorable man, he would not take advantage of his wife being so near. Since David was able to see Bathsheba from the palace wall, Uriah's wife is no more than a half mile away.
14. Legitimate sex in marriage is the privilege of free men and men are not free while at war with the enemy. Being defeated on the battlefield removes the legitimate freedoms of one's country.
15. The enjoyment of one's legitimate freedom is set aside to defeat the enemy in war. Every soldier on that battlefield placed their freedoms aside and their lives on the line to fight for Israel's freedom. Uriah, even off the battlefield for a few days, could do no less.

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You will note that Uriah was put in a difficult position; he could have be loyal to David and done exactly what David ordered him to do; or he could have demonstrated integrity and did what he did.

Loyalty Versus Integrity

1. Integrity is defined as adherence to the truth in 3 categories: Bible doctrine, the gospel, and the laws of divine establishment.
2. Integrity is loyalty to divine truth; to divine principles.
3. In order for a believer to know what to adhere to, they must know Bible doctrine. There are believers today who actually think that government collecting a lot of money and then distributing it throughout society in programs cobbled together by politicians is a good thing, and that a true believer ought to want more and more and more of government redistributing the wealth.
 - 1) Because we are a client nation to God, Satan is at work full-time in the United States.
 - 2) Because Satan is the father of lies, he lies and distorts all truth regarding divine establishment

Loyalty Versus Integrity

- principles.
- 3) One of the results has been liberation theology, which began in South America, which is a grand distortion of divine establishment principles.
 - 4) Some believers go along with such a redistribution of wealth because they have chosen to believe the lie.
4. To be loyal to Bible doctrine means, the believer must know Bible doctrine. A believer cannot adhere to principles that he does not know.
- 1) When we are saved, we do not have some automatic powers to distinguish lies from truth from that point on.
 - 2) Many believers believe Satan's lies.
 - 3) The less you know about the truth, the more likely it is that you believe Satan's lies.
5. The believer cannot have integrity and yet be inside the interlocking systems of arrogance.
6. One area of integrity is trust in divine establishment principles. These are principles for believer and unbeliever alike.
- 1) Divine establishment principles include the latter 6 commandments: "You must honor (respect) your father and your mother. Do this so you will have a full life in the land that the Lord your God gives you. You must not murder anyone. You must not do the sin of adultery. You must not steal anything. You must not tell lies about other people. You must not want to take your neighbor's house. You must not want his wife. And you must not want his men and women servants, or his cattle, or his donkeys. You must not want to take anything that belongs to another person!" (Ex. 20:12–17).
 - 2) Divine establishment principles include the divine institutions:
 - (1) The freedom and function of the human soul.
 - (2) The principle of work.
 - (3) Marriage between one man and one woman.
 - (4) Family.
 - (5) National sovereignty.
 - 3) Satan will attack divine establishment principles just as he attacks anything which is the truth. Therefore, we see attacks upon all of these institutions throughout the world.
7. Loyalty to a person is less important than loyalty to divine truth.
- 1) This does not mean that you dump all of your friends and family members because they do not adhere to the truth.
 - 2) This simply means that, when confronted with such a choice, you must choose loyalty to a principle over loyalty to friends. If your friends steal, you need to cut off those friendships. You cannot allow yourself to have your integrity compromised. When your friends are involved in illegal activity, then you cannot hang with them.
 - 3) People get sucked into all kinds of activities which are illegal out of the mistaken notion of loyalty to family or friends.
8. Uriah is being required here to make a choice between personal integrity as an Israeli soldier and loyalty to David, who is also his commanding officer. David has given Uriah a wink has has told him to reject the military honor code. This is not an easy choice.
9. Integrity for the believer is, ultimately, loyalty to God. All divine principles, for believers and unbelievers, ultimately come from God.
10. Satan seeks to place believers and unbelievers under strong delusion. Satan, the father of lies, desires for us to reject all 3 categories of truth.
11. Self-discipline, personal integrity, and knowledge of the truth removes all conflict between integrity and loyalty.
12. There is no conflict between loyalty and integrity until arrogance or lack of doctrine becomes a factor.
13. Loyalty to a person which involves corruption of the truth or the rejection of legitimate authority, conflicts with integrity. When loyalty leads through arrogance, crime, corruption, rejection of authority, conspiracy, revolution [this looks ahead several chapters], that loyalty is in conflict with integrity.
14. National preservation depends upon the pivot of believers in the national entity.

Loyalty Versus Integrity

15. National integrity resides in the pivot of believers. Therefore, believers must know Bible doctrine in order to think as God thinks and to make the correct decisions. This preserves a nation.
16. Uriah is a part of Israel's pivot. Therefore, Uriah's decision here is important and one of the reasons we study this narrative in the book of Samuel.
17. Your personal integrity, which is based upon doctrine in your soul (doctrine which you have believed), is your sure defense against interlocking systems of arrogance. Believers cannot have personal integrity and be in interlocking systems of arrogance at the same time.
18. Believers with integrity preserve the client nation.

Uriah chose to follow the code rather than David, which was a very difficult decision for anyone to make. It was the correct decision.

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As a side note, several of the commentators⁴⁶ I read suggest that Uriah thinks that maybe something is up; he has a conversation with the soldiers in the palace guard, he reflects upon his own too-short debriefing with David, and becomes suspicious. I do not see it that way. Even though Uriah may be struck by the circumstances—the long trip home contrasted with the brief debriefing—I think that he took David's imperative to go down to his own home as a, "Between us men, if you want to go home to your wife, that is perfectly fine with me." Let me give you several reasons: all around the Uriah household, everyone has a favorable opinion of David—he is a very well-respected king.⁴⁷ Secondly, we never have any recorded protracted conversation between Uriah and David where Uriah questions David about anything. Thirdly, Uriah is going to carry a message to the front line, a message which will call for Uriah to die, and Uriah will deliver this message without opening it. In fact, in this act, Uriah puts it all together in his own mind. "This is what David had in mind; this important message for me to take to Joab." This importance of this message may have been so impressed upon Uriah's mind that, he understands why David chose a full-time warrior to carry it to Joab. Finally, and most importantly, if Uriah had any suspicions about anything—even just a queasy feeling that something is just not right—then the first person on his mind would have been his wife and a concern for her safety. No matter what his personal code, Uriah would want to be certain that his wife is okay. However, there is no indication that he contacted Bathsheba in any way. In any case, all of this is speculation. However, I do not find any evidence in this chapter that Uriah was suspicious of anything.

Obviously, David is trying to cover over his sin, and God and circumstances are frustrating that. **God frustrates the devices of the crafty, so that their hands achieve no success. He catches the wise in their own craftiness, and the schemes of the wily are brought to a quick end. They meet with darkness in the daytime and grope at noonday as in the night** (Job 5:12–14). There is no plan that David is going to come up with that is going to remove this sin from his life, apart from rebound.

Here is the plot so far: Joab takes his soldiers into war, and David stays back in Jerusalem, taking life easy. He spots a beautiful woman bathing, and takes her (although it is not said to be rape in this chapter, David's punishment will suggest that it is rape). It turns out that this woman, Bathsheba, is pregnant with David's child. Therefore, David tells Joab to send Uriah back from the front lines, and David tries to get Uriah to go back to his home and have sex with his own wife, so that, when the baby is born, he will think that it is his child. However, Uriah throws a wrench into the works by not going home. We know that David has not named this sin to God. That will become clear in 2Sam. 12, when Nathan the prophet makes David recognize what he has done; and then David will make a confession of his sin in Psalm 51:1–4 (this psalm actually represents the confession of his sin, or immortalizes his confession of sin).

⁴⁶ For instance, Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 11:9. Keil and Delitzsch as well as Jamieson, Fausset and Brown all voice that Uriah harbors suspicions about this entire affair.

⁴⁷ The change in Ahithophel may be chalked up to disillusionment arrogance.

And so they make known to David, to say, "Has not gone down Uriah unto his house." And so says David unto Uriah, "Have not from a journey you are coming? Why did you not descend unto your house?"

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Consequently, they made [this] known to David, saying, "Uriah has not gone down to his house." Therefore, David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?"

Later, it was made known to David that Uriah had not gone down to his house. Therefore, David said to Uriah, "Did you not just return from a long journey? Why did you not go down to your house?"

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And it was told David by some that said: Urias went not to his house. And David said to Urias: Did you not come from your journey? why did you not go down to your house?
Masoretic Text (Hebrew)	And so they make known to David, to say, "Has not gone down Uriah unto his house." And so says David unto Uriah, "Have not from a journey you are coming? Why did you not descend unto your house?"
Peshitta (Syriac)	And when they told David that Uriah did not go down to his house, David said to Uriah, Behold, you have come from a journey, why then did you not go down to your house?
Septuagint (Greek)	And they brought David word, saying, Urias has not gone down to his house. And David said to Urias, Are you not come from a journey? Why have you not gone down to your house?

Significant differences: Although there are a few minor differences, e.g., the lack of a conjunction in the English translation of the Syriac and the seemingly passive voice of the first verb in the Latin, there is essentially no significant difference between these translations.

Thought-for-thought translations; paraphrases:

CEV	Someone told David that Uriah had not gone home. So the next morning David asked him, "Why didn't you go home? Haven't you been away for a long time?"
Good News Bible (TEV)	When David heard that Uriah had not gone home, he asked him, "You have just returned after a long absence; why didn't you go home?"
<i>The Message</i>	David was told that Uriah had not gone home. He asked Uriah, "Didn't you just come off a hard trip? So why didn't you go home?"
New Century Version	The officers told David, "Uriah did not go home." Then David said to Uriah, "You came from a long trip. Why didn't you go home?"
New Living Translation	When David heard that Uriah had not gone home, he summoned him and asked, "What's the matter? Why didn't you go home last night after being away for so long?"

Partially literal and partially paraphrased translations:

American English Bible	Well, when David was told that UriJah hadn't gone home, he went and asked UriJah, "Didn't you just come a long way? Why don't you go home?"
Ancient Roots Translinear	They told David, saying, "Uriah never descended into his house." David said to Uriah, "Have you not came a way? Why not descend into your house?"
New American Bible	David was told that Uriah had not gone home. So he said to Uriah, "Have you not come from a journey? Why, then, did you not go down to your house?"

NIRV David was told, "Uriah didn't go home." So he sent for Uriah. He said to him, "You have been away for a long time. Why didn't you go home?"

Revised English Bible David, learning that Uriah had not gone home, said to him, 'You have had a long journey; why did you not go home?'

Today's NIV David was told, "Uriah did not go home." So he asked Uriah, "Haven't you just come from a military campaign? Why didn't you go home?"

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And when word was given to David that Uriah had not gone down to his house, David said to Uriah, Have you not come from a journey? why did you not go down to your house?

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

NIV–UK When David was told, Uriah did not go home, he asked him, Haven't you just come from a distance? Why didn't you go home?

Literal, almost word-for-word, renderings:

English Standard Version When they told David, "Uriah did not go down to his house," David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?"

Heritage Bible And they caused it to stand out boldly to David, saying, Uriah did not descend to his house; and David said to Uriah, Did you not come from your journey? And why did you not descend to your house?.

Syndein Now they reported to David saying, {nagad - they brought an intelligence report - David had them shadowing Uriah}, "Uriah went not down unto his house". Then David said to Uriah, "Have you not returned from a march {from a campaign}? {David is rationalizing - not saying the campaign is not over trying to imply that Uriah should consider this as returning from a march} Why therefore {reprimand type of language}, have you not gone down to your quarters?" {David gave a direct order to Uriah to violate the officer's code - this is Institutional Arrogance - David considers himself greater than the very code he created - ordering Uriah to break faith with his fellow officers and Uriah will not do so.}.

A Voice in the Wilderness So when they reported to David, saying, Uriah did not go down to his house, David said to Uriah, Did you not come from a journey? Why have you not gone down to your house?

World English Bible When they had told David, saying, Uriah didn't go down to his house, David said to Uriah, Haven't you come from a journey? why did you not go down to your house?

Young's Updated LT And they declare to David, saying, "Uriah has not gone down unto his house;" and David says unto Uriah, "Have you not come from a journey? wherefore have you not gone down unto your house?".

The gist of this verse: Several people tell David that Uriah did not go down to his house, so David calls Uriah in and asks why he did not go down to his own house.

2Samuel 11:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

2Samuel 11:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person masculine plural Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: [Consequently, they made \[this\] known to David, saying,...](#) Recall how I have been saying that there are probably dozens of people who know what is going on with David and Bathsheba? This verse seems to confirm not only that, but that several understand the plot that David has hatched. David does not have one trusted spy out there making sure that everything goes as planned. Several people tell David that Uriah did not go to his home.

Let's think about this logically. David is no doubt trying to be cool about this, so this is not intentionally broadcast throughout Jerusalem. He might have one trusted spy out there, who tells him how his plan is going (if David chose to trust such a one with this secret and with his plot). But, the plural of the verb here indicates that several people came to David the very next day, and made these things known to David. The text is quite general here, but undeniably plural, indicating that David heard this information from more than one person.

All around David's palace are guards. Whether involved or not, many of them would have seen Bathsheba come and go, and then Uriah come and then bunk with them. It is their job to notice everything that occurs around the palace; and it is their job to be observant and to put together a narrative to explain everything that occurs around the palace. Therefore, these men probably were the first to put 2 and 2 together here. Several of them may have reported this to David.

Then there were the men who carried the meal to Bathsheba's house, the meal that was possibly eaten cold. They report back, Uriah wasn't at his house. Surely David inquired about that, or told them to pay attention to what they saw.

2Samuel 11:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

2Samuel 11:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to go down</i>	3 rd person masculine singular, Qal perfect	Strong's #3381 BDB #432
ʾÛwrîyyâh (אֱוִרְיָאֵה) [pronounced oo-ree-YAW]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation:...“Uriah has not gone down to his house.” The way that this is constructed in the Hebrew indicates that this is a quotation. So, more than one person has come up to David, throughout that morning, saying, “Uriah did not go down to his house.” Only one person is truly interested in this information, and that is David. However, apparently, there are enough people who understand this plot of his, to involve themselves in this conversation. They know enough to say, “Uriah has not gone down to his house.”

This should indicate what a lousy plan this is. Let's just say that this plan worked and David's son by Bathsheba did not have red hair. So, let's just assume that everything just worked out exactly as David planned it. How many people know? How many of these have told their wives or best friends? How many people, 2 or 3 years from now, would meet Uriah on the street, and the first thing that pops into their head is, “I know your son is not your son.” They may not say this out loud, but they will think it every time they see Uriah. How long would it be before someone just up and tells Uriah what happened and who the father of his son really is?

The fact that several people are beginning to put this entire plot together in their own minds, right at this point, also explains how it is possible for the people to revolt against David in 2Sam. 15–17. At first, we may wonder, how can a great king like David, who commits a couple horrendous sins, can have half of Israel turn against him. People are slowly finding out what is going on, and more and more people are beginning to talk about it.

The best explanation for this, which we will examine in more detail, is the feet of clay syndrome, or iconoclastic arrogance.⁴⁸ Here is how it works: you develop a particularly favorable opinion of someone—even romanticized, if you will—to where you see that person as some sort of a god. You may do this with a potential spouse, one or both of your parents, a political figure (the current President Obama is a wonderful example of this). You build up a person to be this great person with whom you can find no fault. In some cases, the object encourages you to think that way about him, and, in many cases, that object does not even know you have developed this god-like image of them. At some point, you discover that this person has feet of clay. This is particularly disheartening when they do or say something which completely rubs you the wrong way. So, in a very short amount of time, this person, who was elevated to a god-like status, is suddenly brought down in your own eyes. You build him up and you tear him down. This explains how the people feel about David. He is a great man, a great military hero, and a great king. However, he is certainly not sinless. Now, you might look at this man and decide, “Okay, he is human, just like the rest of us.” However, if you have built him up to be this great iconic figure in your own mind, and then he disappoints, you smash this idol, in your won arrogance. This explains how so many could turn against David.

⁴⁸ More information on this topic, see <http://www.gbible.org/print.php?tid=5956> As far as I know, in the realm of theology, this is original with R. B. Thieme, Jr.

2Samuel 11:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâvîyd (דִּיֵּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ûwrîyyâh (אֶרְוֵי־יָהּ) [pronounced <i>oo-ree-YAW</i>]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22

Translation: [Therefore, David said to Uriah...](#) So, David apparently calls Uriah back in. Those who reported to David that Uriah did not go down to his house apparently knew where Uriah slept, so David knew where to send a message. In fact, probably one of those messengers who told David that Uriah had not gone home, was dispatched by David to get Uriah back into the palace.

2Samuel 11:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.		Strong's #none BDB #209
lô' (אֵל אוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Hă lô' together expect an affirmative answer. In fact, these two words together present a question with an obvious, self-evident answer.			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine plural noun	Strong's #1870 BDB #202

2Samuel 11:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּא) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	Qal active participle	Strong's #935 BDB #97

Translation:...“[Have you not come from a journey?](#) David is no doubt a bit frustrated by this time. He has come up with this brilliant plot (brilliant, apart from a few dozen people knowing about it) and Uriah is not cooperating with the plot. Previously, David ordered Uriah to go home. Uriah did not respond to that. Now, David spends a little more time talking to Uriah about the specifics of his thinking. The idea is, David is going to figure out exactly who this Uriah fellow is, and he is going to manipulate him to do what he wants him to do.

2Samuel 11:10e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
maddu'a (מַדּוּעַ) [pronounced mah-DOO-ahg]	<i>why, wherefore, on what account, and it is probably a contraction of a word which means what being known</i>	adverb	Strong's #4069 BDB #396
lô' (אֵין אוֹל אוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to go down</i>	2 nd person masculine singular, Qal perfect	Strong's #3381 BDB #432
'el (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108

Translation: [Why did you not go down to your house?](#) David previously ordered Uriah to go down to his house and Uriah did not go. David does not pull rank on him. David does not excoriate him. He simply asks him straight out, *why didn't you go down to your house?* David expects that he will be able to take Uriah's thinking and turn it around. This is how a manipulator thinks. He knows what he wants, and now he just has to say the right things to get Uriah on board.

Application: Our President Barack Obama is a classic manipulator; he has a clear vision for this country, although he is careful about sharing that with anyone directly, and he is in constant search of a message which will sell the mechanics and underpinnings of this vision. As a candidate, this president was also able to sell himself to many people using the words *hope* and *change*. I once spoke politics to a college-educated woman, and when explaining her reasons for voting for then candidate Obama, she used those words, *hope* and *change* several times.

Application: There are some people who fancy themselves as great negotiators. They believe that they can gather people with opposing viewpoints into a room and bring harmony out of all that. However, in truth, their real ability is to manipulate some of the people to seeing things his way. Therefore, when faced with real disagreements between people who cannot be manipulated, this person is completely ineffective.

You will notice that David's conversation this time with Uriah is more detailed, and it is clear that David wants to understand Uriah's thinking. David will listen carefully to Uriah's words this time, and not simply ask him some perfunctory questions. David cannot manipulate Uriah unless he can get into Uriah's head.

Again, you will notice how the author, who is probably David, conveys these 2 conversations with Uriah. His first conversation (vv. 7–8) barely record any information, because David had no real interest in what Uriah had to say; he had Uriah in Jerusalem, standing a half mile away from his own house with his beautiful and alluring wife inside, so David figured that was enough. However, in this second conversation (vv. 10–12), more specifics are recorded, because this time, David is more interested in what Uriah has to say. The author does not need to point out that David is not interested in what Uriah had to say first time around; he simply leaves out all of the details of that conversation. Nor does the author say, "Now, in their second conversation, David listened carefully to Uriah, in order to figure him out, so that he can get him to go down to his wife, Bathsheba." The recording of many of the details of this conversation (which includes a direct quotation from Uriah) tells us that David is now interested in how Uriah thinks.

Application: You may wonder why Uriah has not caught on; why he has not yet become suspicious of David. Again, in circumstances I have been in, it is sometimes much later when I am able to put everything together. There was a job I was fired from and before the firing, the principal continued to call me into his office, about every couple weeks. Now, this was unusual, as I might not have a direct conversation with this principal more than a few times a year. However, I had a lot of respect for this principal, so I never suspected a thing. I had no idea that he was calling me in with the intention of documenting everything; that the firing had been determined long before. Because I trusted that person and thought well of him, it never occurred to me until long after, that this was all predetermined. Uriah was not a suspicious person; he had trusted David as a king and probably moved to Israel because of David.

Application: Uriah's personal integrity makes him less subject to manipulation. All of your life, people are going to attempt to manipulate you. They may appeal to your desire for material things, for power, or for sex, but if you exercise self-control and if you behave honorably, it is less likely you will be manipulated. Manipulation often asks of you to do something which is not honorable in order to satiate a lust of yours.

David is peeved, at this point, that Uriah did not obey his clear and direct order. This doctrine explains what is at play.

Uriah's Disobedience of David's Direct Orders

1. David has called Uriah in because he disobeyed a direct order. David called in Uriah from the battlefield, debriefed him, and then told Uriah to go to his own home and wash his feet, which mean to go inside and enjoy the comforts of his home.
2. David is asking him, *why did you not do this?*
3. David ought to know the answer to this; this violates the military honor code which was probably written by David himself.
4. David is using his own authority to violate his own honor code.
5. There were a number of honor code regulations which Israeli soldiers probably had to obey:
 - 1) The troops in the field were probably forbidden from socializing with local women.
 - 2) They were likely forbidden to rape or pillage, as this caused great anger in the local population, which increased the likelihood of further wars.
 - 3) And, when called back home, a soldier was not to enjoy his wife and home as if he was not at war.
6. In realizing what Uriah did and how he thought, David became quite frustrated. His soul had entered into interlocking systems of arrogance through sexual arrogance; now that gate was interlocking with

Uriah's Disobedience of David's Direct Orders

Impulsive and institutional arrogance.

- 1) Impulsive arrogance applies to those who are in position of authority and they abuse the power of their authority. Their arrogance is manifested by their aggressive decisions.
 - 2) Institutional arrogance is the rejection of authority, policy, purpose and system of any legitimate institution.
7. David desires to manipulate Uriah to go home and to have sex with his wife, so that David's child would be thought to be Uriah's. Therefore, David's sexual arrogance followed by **conspiracy** and **institutional arrogance**.
- 1) Conspiracy arrogance comes after institutional arrogance and results in a conspiracy to overthrow the purpose, policy, or authority of an organization.
8. David's entrance into interlocking systems of arrogance has made him vulnerable to many of the gates in interlocking systems of arrogance. That is, there are many things that, prior to this, David would never have considered doing. However, he has distorted his soul to a point where he is now involved in behavior which would have shocked him a year ago.
9. Example #1 of a person who gets involved in one set of sins, which causes him to commit other sins which would have shocked him before.
- 1) A good example of this is a drug addict who becomes more and more entrenched in the taking of drugs.
 - 2) Such a person will eventually kill and/or steal in order to continue getting drugs.
 - 3) Many such people sell drugs in order to support their own habits, and selling drugs often leads to such behavior.
 - 4) Prior to taking these drugs, such a person would have never considered such activity.
10. Example #2: the homosexual.
- 1) Men, whether attracted to males or females, have a strong sexual drive.
 - 2) Homosexuals find out soon in life that other males have that same drive.
 - 3) Therefore, they may end up having a multiplicity of sexual partners, which means they are exposed to innumerable diseases.
 - 4) These same men, who, at one time would never consider such a thing, become willing to subject other men to sexual diseases which they themselves have.
 - 5) Because of the nature of male homosexual behavior, such men may enter into relationships; however, within weeks, any bond of monogamy is destroyed, because one or both partners stray. Again, this violates the norms and standards that this person probably once had.
11. Example #3 David:
- 1) David has entered into interlocking systems of arrogance and now and has become vulnerable to the other gates.
 - 2) We know that David was not a murderer; because he spared the life of Saul on two occasions. He killed only on the battlefield, which is legitimate.
 - 3) Interlocking systems of arrogance has changed David from a man of great integrity, who was law-abiding and adhered to the laws of divine establishment (apart from marriage and family).
 - 4) However, when he became enmeshed in the interlocking systems of arrogance through sexual arrogance—which took some time for this to entrap him—David then became vulnerable to the other gates.
 - 5) David interlocked with several other gates since then, including criminal arrogance.
12. Since the enjoyment of one's home and family were forbidden to officers during a campaign, Uriah maintained his integrity and did not go into his own home.
13. Uriah remained professional in all respects. Even when having to make the difficult choice of obedience to the military honor code or obedience to David, he made the right call. As a soldier, he was to set aside his own desires and to focus on his duties.
- 1) As an aside, an unbeliever can have great personal integrity and be able to focus and to half self-discipline.
 - 2) This simply requires the unbeliever to adhere to the laws of divine establishment, which laws are designed for believers and unbelievers alike, in order to perpetuated their nation.

Uriah's Disobedience of David's Direct Orders

- 3) The United States is perpetuated as a national entity for several reasons, which will be given in the next doctrine. :
- 4) One of the great places for a person to become inculcated with the laws of divine establishment is in the military. It is among the most honorable of professions. Psalm 27:3 [If an army should camp against me, my heart shall not fear. Though wars rise against me, I keep on having confidence.](#)

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As a tangent from the above, we ought to see what God has allowed our nation to continue.

The Perpetuation of Client Nation U.S.A.

1. There are a number of reasons why the United States should be destroyed. The Chinese and the Russians are great military powers, with much larger armies.
2. If the world currency is based upon something other than dollars, we are going to suffer great economic distress.
3. The United States is filled with degenerates.
4. There is a considerable pivot of believers in the United States. Most of them lack any doctrinal foundation, but they stand righteous before God.
5. We have a small pivot of mature believers.
6. The United States is the world center for Bible study and missionary activity.
7. There are a huge number of Americans who pray for this nation, and many of them do this while in fellowship.
8. We have a good relationship with the Jews and with nation Israel (although our current president, Barack Obama, is an idiot about Israel; he most recently called for Israel to pull back to its 1967 borders, which is absolutely foolish).
9. There are a number of believers and unbelievers who adhere to the laws of divine establishment.
10. We have a good military in terms of manpower (we have tremendous quality, but not much by way of quantity). We have great weapons systems as well.
11. You will note there is an interplay here between the things that we do and think and God's grace. Jesus Christ controls history, and, therefore, we remain a national entity because He chooses for us to remain so. You may wonder, why does God allow these other nations to exist. Look at them and look at their lives within these nations. If you honestly rated the various nations as to where would a person want to live—basing this upon things like freedom, both economic and cultural, access to teaching of the Word of God, personal safety, etc—we would find that, at the very top would be the United States (people vote with their feet daily in this regard) and the nations at the bottom would be the Muslim nations, whose people leave these nations in droves. There are exceptions in the Arab world, like the U.A.E., which persecutes Jews much less often and allows some modicum of freedom. This is one of the few places in the Arab world where people actually go by choice.

Some of you, as a function of your spiritual gift, ought to pray to God about our nation every day. Others of us, without this gift, ought to remember our nation and president—no matter who he is—in our prayers regularly.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Slavishly literal:

Moderately literal:

And so says Uriah unto David, “The Ark and Israel and Judah are dwelling in the temporary shelters; and my lord Joab and servants of my lord upon faces of the open field are bivouacking. And I [even I] go in unto my house to eat and to drink and to lie with my woman [to have sexual relations with my wife]. Your lives and lives your soul if I do the word the this.”

2Samuel
11:11

Then Uriah said to David, “The Ark and Israel and Judah are dwelling in temporary shelters; and my lord Joab and the servants of my lord are bivouacking upon the open field. And I [even I] [should] go into my house, to eat and to drink and to have sex with my wife? [As] you live and your soul lives, I will not do this thing.”

Then Uriah said to David, “The Ark and Israel and Judah all are dwelling in temporary shelters. Furthermore, my lord Joab and his soldiers are bivouacked upon the open field tonight. Therefore, should I go to my own house to eat and to drink and to have sexual relations with my wife? Just as sure as you are standing there, I would never do such a thing!”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And Urias said to David: The ark of God and Israel and Juda dwell in tents, and my lord Joab and the servants of my lord abide upon the face of the earth; and shall I go into my house, to eat and to drink, and to sleep with my wife? By thy welfare and by the welfare of thy soul I will not do this thing.

Masoretic Text (Hebrew)

And so says Uriah unto David, “The Ark and Israel and Judah are dwelling in the temporary shelters; and my lord Joab and servants of my lord upon faces of the open field are bivouacking. And I [even I] go in unto my house to eat and to drink and to lie with my woman [to have sexual relations with my wife]. Your lives and lives your soul if I do the word the this.

Peshitta (Syriac)

And Uriah said to David, The ark of the covenant of the LORD, and Israel, and Judah dwell in tents, and my lord Joab and the servants of my lord are encamped in the open fields; shall I then go to my house, to eat and to drink and to lie with my wife? No. As you live and as your soul lives, I will not do this thing.

Septuagint (Greek)

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

Significant differences:

Both the Latin and the Syriac add descriptors to the Ark. The English translation of the Latin has *earth* instead of *open field*. In the English, many of us would phrase Uriah saying that he would go home at eat as a question. The Latin, Greek and Syriac all did this, even though there is no such indicator in the Hebrew. The final oath is very difficult to translate literally. Therefore, there is some divergence in the first phrase of the final sentence. Given these things, there is no significant difference here, apart from adding descriptors to the Ark.

Thought-for-thought translations; paraphrases:

CEV

Uriah answered, "The sacred chest and the armies of Israel and Judah are camping out somewhere in the fields with our commander Joab and his officers and troops. Do you really think I would go home to eat and drink and sleep with my wife? I swear by your life that I would not!"

Easy English (Pocock)

Uriah said, `The *ark of the *Lord and the men from *Israel and *Judah are staying in tents. My master Joab and the king's officers are camping in the open country.

It is not right for me to go home. I cannot eat and drink at home. I cannot have sex with my wife. I promise that I would never do that.'

Good News Bible (TEV)	Uriah answered, "The men of Israel and Judah are away in battle, and the Covenant Box is with them; my commander Joab and his officers are camping out in the open. How could I go home, eat and drink, and sleep with my wife? By all that's sacred, I swear that I could never do such a thing!"
<i>The Message</i>	Uriah replied to David, "The Chest is out there with the fighting men of Israel and Judah--in tents. My master Joab and his servants are roughing it out in the fields. So, how can I go home and eat and drink and enjoy my wife? On your life, I'll not do it!"
New Century Version	Uriah said to him, "The Ark and the soldiers of Israel and Judah are staying in tents. My master Joab and his officers are camping out in the fields. It isn't right for me to go home to eat and drink and have sexual relations with my wife!"
New Living Translation	Uriah replied, "The Ark and the armies of Israel and Judah are living in tents [Or at Succoth.], and Joab and my master's men are camping in the open fields. How could I go home to wine and dine and sleep with my wife? I swear that I would never do such a thing."

Partially literal and partially paraphrased translations:

American English Bible	And UriJah replied, `Why, the [sacred] Chest and the armies of Judah and Israel are all staying in tents. For my lord JoAb and his men are camped out in fields, so how can I go to my house to eat, drink, and go to bed with my wife? As you are living, how could I do such a thing?'
Ancient Roots Translinear	Uriah said to David, "The ark of Israel and Judah dwells in shelters. My lord Joab and the servants of my lord camp over the face of fields. Do I come into my house to eat and drink and lie with my woman? You live, and your soul lives, when I do this word."
<i>God's Word</i> ™	Uriah answered David, "The ark and the army of Israel and Judah are in temporary shelters, and my commander Joab and Your Majesty's mercenaries are living in the field. Should I then go to my house to eat and drink and go to bed with my wife? I solemnly swear, as sure as you're living, I won't do this!"
NIRV	Uriah said to David, "The ark and the army of Israel and Judah are out there in tents. My master Joab and your special troops are camped in the open fields. How could I go to my house to eat and drink? How could I go there and make love to my wife? I could never do a thing like that. And that's just as sure as you are alive!"
New Jerusalem Bible	To which Uriah replied, 'The ark, Israel and Judah are lodged in huts; my master Joab and my lord's guards are camping in the open. Am I to go to my house, then, and eat and drink and sleep with my wife? As Yahweh lives, and as you yourself live, I shall do no such thing!'
Revised English Bible	Uriah answered, 'Israel and Judah are under canvas, and so is the Ark, and my lord Joab and your majesty's officers are camping in the open; how can I go home to eat and drink and to sleep with my wife? By your life, I cannot do this!'
Today's NIV	Uriah said to David, "The ark and Israel and Judah are staying in tents, [a] and my commander Joab and my lord's men are camped in the open country. How could I go to my house to eat and drink and make love to my wife? As surely as you live, I will not do such a thing!"

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And Uriah said to David, Israel and Judah with the ark are living in tents, and my lord Joab and the other servants of my lord are sleeping in the open field; and am I to go to my house and take food and drink, and go to bed with my wife? By the living Lord, and by the life of your soul, I will not do such a thing.
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JPS (Tanakh—1985) Uriah answered David, "The Ark and Israel and Judah are located at Succoth, and my master Joab and Your Majesty's men are camped in the open; how can I go hom and eat and drink and sleep with my wife? As you live, by your very life [meaning of Hebrew uncertain. Emendation yields "As the LORD lives and as you live" (cf. 1Sam. 20:3 25:26 etc.). Lit., "as you live and as your being lives.'], I will not do this!"

NET Bible® Uriah replied to David, "The ark and Israel and Judah reside in temporary shelters, and my lord Joab and my lord's soldiers are camping in the open field. Should I go to my house to eat and drink and have marital relations [Heb "and lay."] with my wife? As surely as you are alive [Heb "as you live and as your soul lives."], I will not do this thing!"

Literal, almost word-for-word, renderings:

NASB Uriah said to David, "The ark [2Sam 7:2, 6] and Israel and Judah are staying in temporary shelters, and my lord Joab and the servants [2Sam 20:6] 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."

New King James Version And Uriah said to David, "The ark and Israel and Judah are dwelling in tents, and my lord Joab and the servants of my lord are encamped in the open fields. Shall I then go to my house to eat and drink, and to lie with my wife? As you live, and as your soul lives, I will not do this thing."

NRSV Uriah said to David, `The ark and Israel and Judah remain in booths [or, at Succoth];* and my lord Joab and the servants of my lord are camping in the open field; shall I then go to my house, to eat and to drink, and to lie with my wife? As you live, and as your soul lives, I will not do such a thing.'

Syndein Consequently, Uriah replied to David, "The Ark, and Israel, and Judah, are living in tents; and my lord Joab, and the 'general staff/servants of my lord, are bivouacked in the open fields. Shall I therefore go to my quarters, to eat and to drink, and to 'make love/lie {shakab} to my wife? 'By your life' {idiom: we would say 'As surely as you are standing there'} and by the life of your soul . . . {relationship between your lifestyle and how you think - thinking is in your soul - David's thinking was off right now due to Sexual Arrogance} I will not do/manufacture { asah - manufacture out of something - it would be out of loss of integrity} this word/thing {dabar}."

World English Bible Uriah said to David, The ark, and Israel, and Judah, abide in booths; and my lord Joab, and the servants of my lord, are encamped in the open field; shall I then go into my house, to eat and to drink, and to lie with my wife? as you live, and as your soul lives, I will not do this thing.

Young's Updated LT And Uriah says unto David, "The ark, and Israel, and Judah, are abiding in booths, and my lord Joab, and the servants of my lord, on the face of the field are encamping; and I—I go in unto my house to eat and to drink, and to lie with my wife! —Your life, and the life of Your soul—if I do this thing."

The gist of this verse: Uriah tells David that the Ark and the army of Israel are in temporary shelters, so that could not possibly go back to his own home under those circumstances.

2Samuel 11:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253

2Samuel 11:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ûwrîyyâh (הַיָּרֵיחַ) [pronounced oo-ree-YAW]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: [Then Uriah said to David,...](#) Uriah addresses David respectfully (as we know directional preposition 'el, which is a sign of respect).

Again; David was not really interested in what Uriah had to say in the first conversation, so his words are not recorded; however, David is interested this time in Uriah's reasoning, so he listens carefully to what Uriah has to say (and it is recorded for us in the Word of God).

2Samuel 11:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ârôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; the prince that prevails with God; he will rule as God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Y ^e hûwdâh (יְהוּדָה) [pronounced y ^e hoo-DAW]	<i>possibly means to praise, to be praised; and is transliterated Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
yâshab (בָּשִׁי) [pronounced yaw-SHAH ^B V]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural, Qal active participle	Strong's #3427 BDB #442

2Samuel 11:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
çukkâh (סֹכֶה) [pronounced sook-KAWH]	<i>booth, temporary shelter; cot; lair; this word refers to several types of temporary dwellings, even more temporary and smaller than tents in most cases</i>	feminine plural noun with the definite article	Strong's #5521 BDB #697

A few translators transliterated this word *Succoth*.

Translation:...“The Ark and Israel and Judah are dwelling in temporary shelters;... You may have been wondering about whether or not Uriah is a believer. Here, we find out. He speaks of the Ark, Israel and Judah all living in temporary shelters. The Ark speaks of Jesus Christ, and, because it was kept in the Holy of Holies in the Tabernacle, most Israelites never had ever seen the Ark. However, the Ark had been moved out of the Tabernacle to be used as a good luck charm during one of their wars with the Philistines (during the time of Eli), and it had never been returned to the Tabernacle (this was about a period of 70–90 years). You will recall that David moved the Ark to Jerusalem, but he did not move the Tabernacle (they were in different places). David therefore had to have a temporary shelter built for the Ark, and this is what Uriah is speaking of. An unbeliever would have no real interest in the Ark. It would be meaningless to him; just a religious artifact. However, Uriah knows what the Ark is and that it is in a temporary shelter at this time, which suggests to me that he is a believer in Jehovah Elohim.

At least 2 commentators (Barnes and Clarke)⁴⁹ suggest that the Ark is off in the battle against Ammon. There is nothing in this or any previous chapter to suggest that David has ever hauled the Ark of God into battle with him. He knows enough history to know that God did order the Ark be used when walking around Jericho, because it signified that Jesus Christ controls history. David was also aware that the soldiers of Israel hauled the Ark into battle against the Philistines, and had it stolen from them; and that many decades passed before the Ark was brought into Jerusalem and placed into a temporary shelter (see the exegesis of this in **2Sam. 6** and **1Chron. 13 15**). In this chapters, much more time is spent discussing why David did not reunite the Ark with the Tabernacle, but for the purposes of this chapter, let me offer you two: (1) God did not specifically tell David to bring the Tabernacle into Jerusalem or to place the Ark into the Tabernacle, as the emphasis during the reign of David is David himself, a type of Jesus Christ. (2) The Ark had not been in the Tabernacle ever during David's lifetime. Just as David is a type of Christ in the 1st and 2nd advents;⁵⁰ the Ark was also “out in the world,” so to speak, as well.

The Ark of God was a box made of acacia wood and overlain with gold, thus representing the Person of Jesus Christ, the God-man. On top of the Ark was the Mercy Seat, fashioned out of gold, which covered over the tables of the Law which were in the Ark. God looks upon the Ark and His judgment is tempered by His mercy, as Christ would die for our sins. On both sides of the Mercy Seat are two cherubim, representing elect and fallen angels, who look down upon the struggle of the ages (the Angelic Conflict). Because the revealed Member of the Trinity was rarely seen during the Age of Israel, the Ark of God was almost never seen during the Age of Israel, as it was kept inside the Holy of Holies throughout most of this time period, and seen only once a year by the High Priest on the great Day of Atonement. For more details, see the **Ark of God** ([HTML](#)) ([PDF](#)).

⁴⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 11:11. Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 11:11. They aren't the only ones; over half of the commentaries I read suggested this, including the NIV Study Bible. *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 434 (footnote).

⁵⁰ Solomon is a type of Christ in the Millennium.

Then Uriah said to David, “The Ark and Israel and Judah are dwelling in temporary shelters... God the Holy Spirit is very specific about what is recorded in the Word of God. However, much of this stuff just goes over the head of a casual reader or even of most commentators. We observed Bathsheba going through a cleansing ritual, and this tells us 2 things: (1) she was not pregnant when she came to the palace to see David, and (2) she knew the Law of God. Uriah here tells us that the Ark is dwelling in a temporary shelter. This means that Uriah knows what the Ark was, where its permanent home is (in the Tabernacle), and that it is presently in a temporary structure that David made for it (2Sam. 6). So Uriah is not some Hittite who simply came to Israel⁵¹ because it was a more prosperous economy and he respected David (both of which could be true), but he had positive volition toward God, and he therefore knew about the Ark and where it was and where the Ark belongs. This requires more than casual knowledge of the Mosaic Law. Therefore—and pretty much every single commentator misses this point—Uriah is a believer with doctrine in his soul. He knows the Mosaic Law and he knows why the Ark is where it is. God the Holy Spirit conveys all of this to us with the simple phrase: **Then Uriah said to David, “The Ark and Israel and Judah are dwelling in temporary shelters...”**

The reference to Israel and Judah here is a reference to the armies of Israel and Judah, which are in temporary shelters while fighting against the Ammonites. David would certainly understand that the reference is to his own armies. Israel and Judah are spoken of separately because there was an existing unity/disunity of these nations (Israel refers to the northern tribes and Judah refers to the tribes of Judah and Simeon in the south). The constant attacks of the Philistines, driving a wedge between these two areas, caused them to develop separate national characters, even though they were united under David (and would be under Solomon, his son, as well).

Although the wording of this could suggest that most of the people of Israel and Judah were still living in tents (which may or may not be true), then Uriah would be arguing never to be able to return to his home. However, I think that it is more reasonable to apply these words to David’s army.

2Samuel 11:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
ʾādōwn (אָדוֹן) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 1 st person plural suffix	Strong’s #113 BDB #10
Yôwʾâb (יְאוֹב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong’s #3097 BDB #222
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
ʿebed (עֶבֶד) [pronounced <i>ĠE^B-ved</i>]	<i>slave, servant</i>	masculine plural construct	Strong’s #5650 BDB #713
ʾādōwn (אָדוֹן) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 1 st person plural suffix	Strong’s #113 BDB #10
ʿal (עַל) [pronounced <i>ġahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong’s #5920, #5921 BDB #752

⁵¹ It is also possible that Uriah was born in Jerusalem and lived there during the Jebusite rule, and then allied himself with David when David took the city.

2Samuel 11:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, 'âl and pânîym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking.</i>			
sâdeh (שָׂדֶה) [pronounced saw-DEH]	field, land, country, open field, open country	masculine singular noun with the definite article	Strong's #7704 BDB #961
chânah (חָנָה) [pronounced khaw-NAW]	bivouacking, camping, encamped in [or, against], setting up camp; laying siege to; inclining, declining, bending down	masculine plural, Qal active participle	Strong's #2583 BDB #333

Translation: ...and my lord Joab and the servants of my lord are bivouacking upon the open field. Then Uriah speaks of his commanding officer, Joab, and Joab's servants (Joab's army) which has launched an offensive against Ammon. In between attacks, they bivouac out in the open fields around Ammon.

When applied to Joab, *my lord* is a title of respect. The repetition of this term probably refers back to Joab, although it could refer to David or to God. *Servants* does not refer to slaves but to those in Joab's army, and possibly to his officers specifically.

Some of the commentary on this chapter has been off-the-wall crazy. From Gill's commentary (and this is *not* Gill's opinion): *The Jews, who are for excusing David from blame in the case of Uriah, observe, that he was guilty of rebellion against David, and so worthy of death not only because he disobeyed his command, in not going to his house when he ordered him but by calling "Joab my lord" in his presence.*⁵² This opinion (again, not Gill's) is insane! God the Holy Spirit, through Nathan, will berate David for his actions, and David is going to suffer 4 installments of intense discipline over the next decade because of his adultery and because he had Uriah killed. Nothing that David does here can be defended or justified.

2Samuel 11:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
'ânîy (אֲנִי) [pronounced aw-NEE]	I, me; in answer to a question, it means <i>I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
bôw' (בֹּוֹ) [pronounced boh]	to come in, to come, to go in, to go, to enter	1 st person singular, Qal imperfect	Strong's #935 BDB #97

⁵² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 11:11. Gill cites: T. Bab. Sabbat, fol. 56. 1. If you give one milligram of credence to Uriah being out of line for calling Joab *my lord*, then read Gen. 18:12 2Sam. 20:6.

2Samuel 11:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1004 BDB #108

Translation: *And I [even I] [should] go into my house,...* Here we have the beginning of an oath, but it is probably an oath which is more clear if we could hear the tone of Uriah's voice. When we make a statement, make a promise, or ask a question, our voice reveals what it is that we are doing. Here, at first, from the words themselves, it is not clear that this is an oath. Literally, it reads "And I (even I) will go unto my house..." However, by the tenor of the entire verse, Uriah is not saying that he is going to go to his own house. He is saying exactly the opposite. This will become clear as we put the rest of this sentence together.

2Samuel 11:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	Qal infinitive construct	Strong's #398 BDB #37
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
shâthâh (שָׁתָּה) [pronounced shaw-THAW]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	Qal infinitive construct	Strong's #8354 BDB #1059
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
shâkab (שָׁכַב) [pronounced shaw-KAH ^{BV}]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	Qal infinitive construct	Strong's #7901 BDB #1011

2Samuel 11:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This verb can have several different connotations. It can mean <i>to lie down with the intention of lodging for the night</i> (Joshua 2:1 2Kings 4:11); <i>to have sexual relations</i> (Gen. 30:11, 14 Ex. 22:15); <i>to lie down in death</i> (Deut. 31:16 Isa. 14:8 Ezek. 31:18); <i>lying down due to being diseased</i> (1Kings 41:9); <i>to lying down due to humiliation</i> (Jer. 3:25); <i>for a nap</i> (2Sam. 4:7); <i>lying down for sexual relations</i> (Gen. 19:33 30:15–16); and there is the figurative use <i>to relax</i> (Job 30:17 Eccles. 2:23).			
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
’îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the 1 st person singular suffix	Strong's #802 BDB #61

Translation: ...to eat and to drink and to have sex with my wife? If he goes home, this is what Uriah would naturally do—he would go home and eat and drink and sleep with his wife (the latter verb being a euphemism for having sex with his wife). I have added the question mark, in order to retain a literal translation, but without adding any additional words (apart from *should*). *And I [even I] [should] go into my house, to eat and to drink and to have sex with my wife?*

The easiest way to understand this is a question followed by an oath. We do not have within this sentence the Hebrew particle which indicates this is a question. It is possible that this is not spoken as a question, but is part of an oath. I have rendered this as a question, simply by way of interpretation, taking the idiom of the Hebrew (which could simply be Uriah's incomplete knowledge of the Hebrew language) and bringing it into the English. In any case, it will be clear that Uriah has no intention of going home to eat, drink and be merry; not while his fellow soldiers are in the field besieging Rammah in Ammon.

2Samuel 11:11f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i>]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural adjective (acting as a substantive) with the 2 nd person masculine singular suffix	Strong's #2416 BDB #313
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
chêy (חַי) [pronounced <i>khay</i>]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	feminine singular adjective possibly acting as a substantive; possibly the construct form	Strong's #2416 BDB #313

Owen lists this as a masculine plural construct adjective. However, it appears to be in the feminine singular construct form to me.

2Samuel 11:11f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being, desire, volition</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #5315 BDB #659
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
When following an oath, either stated or implied, ʾîm, by itself, functions as an emphatic negative.			
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	1 st person singular, Qal imperfect	Strong's #6213 BDB #793
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: *[As] you live and your soul lives, I will not do this thing.* This is the oath; possibly to be taken as a continuation of the previous statement, or, as I have presented it, as a question followed by an oath. This is a very difficult oath to translate, and it is possible that Uriah is misspeaking simply as a result of being a foreigner who is in a state of emotion when giving this oath. This begins with the masculine plural adjective *chayyîm* (חַיִּים) [pronounced *khay-YEEM*], with the 2nd person masculine singular suffix, which means *your lives* (it appears to refer to David). I cannot come up with a reasonable way to render this apart from making it out to be a verb. Those who translate this, for the most part, do almost the exact same thing. BDB refers to this as a plural abstract, so that it refers more to a concept than to the plural of the word. Further, BDB identifies this as a substantive. Owen and Gesenius both identify this as a masculine plural adjective. Because of the way this is written, there is no way that this could be the 2nd person masculine singular, Qal imperfect of the verb *to live*. These words, although they have the same stem, are built upon differently, in the Hebrew, and are easy to distinguish.

Similarly, this reads *a life of your soul* rather than *your soul lives*. However, it seems incomprehensible when bringing it that literally into the Hebrew. However, these words thrown together make up an oath, although there are several forms of this oath throughout the Bible. Most of the time, we find this in conjunction with YHWH, as a reference to God, as in, *as the Lord lives* or *as Jehovah lives* (Judges 8:19 Ruth 3:13 1Sam. 14:39),

When thinking about Uriah and whether or not he is saved, I asked myself, *why does he not refer to God here in his oath?* My guess—and I could certainly be wrong here—is that Uriah just could not bring himself to utter *Yehowah* before David. This became actually a custom after awhile, and this is why we have several different pronunciations of God's Old Testament Name, because Jews stopped pronouncing it.

The end of this sentence is, literally, *...if I do the word the this*. However, the particle ׀ִם (אֵם) [pronounced eem] can be used as an emphatic negative when used in an oath. If we want to bring this into a more contemporary saying, we might translate this *You can bet your life that I will not do this thing*; or, *As sure as you are standing there, I will not do this thing*; or, simply, *There is no way I will do that*. This oath and similar forms of it may be found in these passages: 1Sam. 1:26 17:55 20:3 25:26 2Sam. 14:19.

Literally, the entire verse reads: *And so says Uriah unto David, "The Ark and Israel and Judah are dwelling in the temporary shelters; and my lord Joab and servants of my lord upon faces of the open field are bivouacking. And I [even I] go in unto my house to eat and to drink and to lie with my woman [to have sexual relations with my wife]. Your lives and lives your soul if I do the word the this."* Less literally, this reads: *Then Uriah said to David, "The Ark and Israel and Judah are dwelling in temporary shelters; and my lord Joab and the servants of my lord are bivouacking upon the open field. And I [even I] [should] go into my house, to eat and to drink and to have sex with my wife? [As] you live and your soul lives, I will not do this thing."*

So David now has a real problem; he is dealing with someone who has actual norms and standards. Now, how the heck will he get Uriah to do what he wants him to do? David wants Uriah at home having sex with his wife, so that he will think that the child born to his wife is his.

When writing the exegesis of this chapter, I examine about 10 commentaries, and it is surprising how many of them say things which are not warranted. As I mentioned earlier, Barnes and Clarke talked about Joab taking the Ark into battle, even though there was no reason to suppose this (it was dwelling in a tent in Jerusalem; and there are 3 chapters in the Bible which tells us all about that); and here, the Geneva Bible notes: *By this God would touch David's conscience, for seeing the fidelity and religion of his servant, he would declare himself forgetful of God, and injurious to his servant.*⁵³ God has touched David's conscience? Oh, really, now? And this is why David will try to get Uriah drunk in v. 13, to break down the his norms and standards? For the most part, the Geneva Bible translation and the occasional commentary is fairly good and on target, albeit brief. However, apart from R. B. Thieme, Jr.'s verbal exegesis of this chapter, I am not aware of any commentator who does justice to this portion of the Word of God. Furthermore, when we get to the revolution against David, you will be amazed at the exegesis and application, which was, for all intents and purposes, pioneered by R. B. Thieme, Jr., insofar as I know, for the first time ever, on material written 3000 years ago! If you have not gone through Bob's study of David, you are going to be surprised in what you find taught in the Word of God. One woman, who had apparently wandered into Berachah Church unawares, heard Bob teach some of this, and immediately bolted for the door, explaining to an usher, "God wouldn't want me to hear this!" (or words to that effect). That is how revolutionary his teaching of David was.

Uriah has been placed in a difficult spot here—should he be loyal to David or to his own personal integrity?

Principles of Integrity and the Application of these Principles

1. Integrity is loyalty to the truth in all 3 categories.
2. The concept of integrity, is being in a state of honesty and purity. It is not mixed with human viewpoint.
3. Uriah was faced with choosing between being loyal to a principle and loyal to David, his commanding officer. He chose loyalty to principle over loyalty to the person, which is what we need to do when faced with this dilemma.
4. A contemporary illustration is young people today and the law. They develop relationships, so that, when their friends break the law, they go along with it. They spend time with a person who lacks integrity, that person breaks the law, and they choose to remain loyal to that person rather than to the principle of law and order.
5. You cannot be loyal to a principle if you do not know the truth. The believer must understand doctrine so that he knows what he is loyal to. The unbeliever must understand the laws of divine establishment, so that they know what they should be loyal to. Y cannot be loyal to divine principles which you do not know.
 - 1) As an aside, this is why a child needs a father. In most cases, a father has to work in order to

⁵³ Geneva Bible Translation Notes; 1599, courtesy of e-sword, 2Sam. 11:11.

Principles of Integrity and the Application of these Principles

- support his family, and he has to get up every morning and report to work whether he feels like it or not; whether he feels good about his family that day or not. That father knows that there are no shortcuts. That father knows that he cannot disobey the law, because that would potentially remove him from his family and his ability to support them.
- 2) Such a father teaches these principles to his son (or daughter) both by example and by teaching.
6. You cannot be ignorant and simultaneously have personal integrity. People learn integrity from teaching and from examples in their lives (primarily from parents).
 - 1) Some people are willfully ignorant; they throw out what their parents taught them. This violates the 5th commandment, [Honor your mother and father](#).
 - 2) Some people are ignorant simply because they have not been taught, either directly or by example. There are a great many people in jail today because they were raised in a single parent home. There are a great many people on drugs today because they were raised in a single parent home. One person, whether a mother or a father, cannot do it all alone. A woman can have tremendous integrity, and yet have a difficult time raising her own children, because there are only so many hours in the day.
 7. Stupid people have no integrity, whether this is by choice or by environment (obviously, this is usually a mixture of both). It is easy for such people to fall into interlocking systems of arrogance because they lack the integrity to keep out of these gates.
 8. When a believer or an unbeliever reject the truth, he then believes the lie, which is strong delusion (2Thess. 2:11). When you believe the lie, then you are automatically wrong about the truth.
 9. People who are ignorant are also arrogant people. I worked with a woman the other day, who was also a believer in Jesus Christ. Her arrogance and self-righteousness were so dramatic as to be breathtaking. She wanted what she wanted when she wanted it, and family members catered to her whims, no matter how ridiculous.
 10. When you are arrogant, they you cannot have integrity; you cannot adhere to principle. You are constantly thinking about outsmarting others in order to get your way. You are involved in inordinate competition or in manipulation, simply to get your own way.
 11. Understanding the truth potentially allows a person to adhere to the truth. However, a believer can certainly reject Bible doctrine as an unbeliever can certainly reject the laws of divine establishment.
 12. Satan is constantly feeding us philosophies and points of view which are anti-God and anti-establishment. The current homosexual agenda is one of the most powerful movements today, which has mentally sodomized millions of Americans. Millions have fallen prey to such arguments as, "What should the state be able to keep two people from marrying, if they love each other?" They fall prey to such thinking because they do not have a firm grasp of the laws of divine establishment. The breakdown of the family and the breakdown of sexual mores go hand-in-hand, which has led to the rise of the homosexual movement.
 13. Understanding the laws of divine establishment often results in a person being able to establish legitimate norms, standards and values. When a person's soul become inculcated with such information, they conduct themselves in an honorable way.
 - 1) Example: the husband who chooses not to stray. He may meet women he finds attractive, and there are times a man recognizes that, if he does this or that, the end result could be an affair.
 - 2) The husband with good norms and standards is able to choose remaining faithful to his wife and to his family (adultery destroys the family and the children as much as it hurts the wife—or the injured party).
 - 3) The one committing adultery is both disciplined by God and faces the natural consequences of his act, so he does not get away with anything either. That is the topic of this chapter, as a matter of fact.
 14. No matter how much integrity a person begins with, when they are enmeshed in the arrogance complex, they lose their integrity.
 15. Integrity is always in conflict with false doctrine, anti-establishment thinking and strong delusion.
 16. Uriah and David both had integrity because they were both mature believers.
 17. David has rejected personal integrity in order to pursue multiple sexual partners, thus placing him in the

Principles of Integrity and the Application of these Principles

- interlocking systems of arrogance via sexual arrogance.
18. Therefore, David's order to Uriah violates the officer code of ethics. David himself ought to know that his order is wrong.
 19. Uriah had the military honor code so well ingrained in his soul that he chose principle over personal relationship. He lived his life with integrity until the day he died.

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And so says David unto Uriah, "Remain in here, even the day, and tomorrow I will dismiss you." And so remains Uriah in Jerusalem in the day the that and from the morrow.

2Samuel
11:12

So David then said to Uriah, "Remain here, even today, and tomorrow [or, at a later time], I will dismiss you." Therefore, Uriah remained in Jerusalem on that day and on the next day.

So then David said to Uriah, "Stay here for today, and I will dismiss you tomorrow [or, at a later time]." Therefore, Uriah remained in Jerusalem for that day and the next.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Then David said to Urias: Tarry here to day, and tomorrow I will send you away. Urias tarried in Jerusalem that day and the next..
Masoretic Text (Hebrew)	And so says David unto Uriah, "Remain in here, even the day and tomorrow I will dismiss you." And so remains Uriah in Jerusalem in the day the that and from the morrow.
Peshitta (Syriac)	And David said to Uriah, Remain here today also, and tomorrow I will send you away. So Uriah remained in Jerusalem that day.
Septuagint (Greek)	And David said to Uriah, Remain here today also, and tomorrow I will send you away. So Uriah remained in Jerusalem that day and the day following.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	Then David said, "Stay here in Jerusalem today, and I will send you back tomorrow." Uriah stayed in Jerusalem that day. Then the next day,...
Easy English (Pocock)	So David said to Uriah, 'Stay here for one more day. Tomorrow I will send you back to the battle.' So, Uriah stayed in Jerusalem until the next day..
Easy-to-Read Version Good News Bible (TEV)	David said to Uriah, "Stay here today. Tomorrow I will send you back {to the battle}." So David said, "Then stay here the rest of the day, and tomorrow I'll send you back." So Uriah stayed in Jerusalem that day and the next.
<i>The Message</i>	"All right," said David, "have it your way. Stay for the day and I'll send you back tomorrow." So Uriah stayed in Jerusalem the rest of the day. The next day...
New Living Translation	"Well, stay here today," David told him, "and tomorrow you may return to the army." So Uriah stayed in Jerusalem that day and the next.

Partially literal and partially paraphrased translations:

American English Bible	Then David said, `Okay, then stay here for the rest of the day, and tomorrow I will send for you.'
New American Bible	So, UriJah stayed in JeruSalem for the rest of that day; and the next day,... Then David said to Uriah, "Stay here today also, I shall dismiss you tomorrow." So Uriah remained in Jerusalem that day. On the day following...
NIRV	Then David said to him, "Stay here one more day. Tomorrow I'll send you back to the battle." So Uriah remained in Jerusalem that day and the next.
Revised English Bible	David then said to Uriah, 'Stay here another day, and tomorrow I shall let you go.' So Uriah stayed in Jerusalem that day.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And David said to Uriah, Be here today, and after that I will let you go. So Uriah was in Jerusalem that day and the day after.
HCSB	"Stay here today also," David said to Uriah, "and tomorrow I will send you back." So Uriah stayed in Jerusalem that day and the next.
New International Version	Then David said to him, "Stay here one more day, and tomorrow I will send you back." So Uriah remained in Jerusalem that day and the next.

Literal, almost word-for-word, renderings:

English Standard Version	Then David said to Uriah, "Remain here today also, and tomorrow I will send you back." So Uriah remained in Jerusalem that day and the next.
Modern KJV	And David said to Uriah, Stay here today also, and tomorrow I will let you go. And Uriah stayed in Jerusalem that day and the next day.
Syndein	And David said to Uriah, "Remain here this day also, and tomorrow I send you back {to the campaign}."Therefore, Uriah remained in Jerusalem that day, and the next day {48 hours}.
Young's Updated LT	And David says unto Uriah, "Abide in this place also today, and tomorrow I send You away." And so Uriah abides in Jerusalem, on that day, and on the next.

The gist of this verse: David orders Uriah to remain in Jerusalem for the rest of that day, and promised to return him to the battlefield the day after.

2Samuel 11:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
ʾel (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

2Samuel 11:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾŪwrīyyâh (הַיְרוּא) [pronounced oo-ree-YAW]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22

Translation: *So David then said to Uriah,...* David is also speaking with respect to Uriah. He recognizes that Uriah has a solid moral code, and this is going to take some time for David to figure out. So he needs to keep Uriah there so that he can go to plan B or plan C (which may not even be formulated in David's mind yet).

2Samuel 11:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^{BV}]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	2 nd person masculine singular, Qal imperative	Strong's #3427 BDB #442
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective	Strong's #2063, 2088, 2090 BDB #260
Together, b ^e zeh mean <i>in this [place], here, with this, on these conditions, herewith, thus provided, by this, through this, for this cause, in this manner, on this one.</i>			
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: *...“Remain here, even today,...* David telling Uriah to *remain here* refers to the general palace area. No reason is given at this time; but David is king, so he does not have to give a reason for anything.

I think the proper way to read this is, *“Remain here, even today,...*” and then pause for a second. *And tomorrow* should be a part of the verb to follow.

2Samuel 11:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

2Samuel 11:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâchâr (מָחָר) [pronounced <i>maw-KHAWR</i>]	literally, <i>tomorrow</i> ; but figuratively, it can mean <i>afterwards, in time to come, in the future, in a future time; later on, down the road</i> (chronologically speaking)	adverb of time	Strong's #4279 BDB #563
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	1 st person singular, Piel imperfect; with the 2 nd person masculine singular suffix	Strong's #7971 BDB #1018

Translation: ...and tomorrow [or, at a later time], I will dismiss you.” There are commentaries which agonize over the timeline here, but notice the word that David uses: mâchâr (מָחָר) [pronounced *maw-KHAWR*]. It can mean *tomorrow*; but it also means *sometime in the near future, at a future time or date*. So David is not committing himself to sending Uriah back on the next day, even though he sounds like it (and Uriah may have understood it in that way).

The proper way to understand this, I believe, is that David is telling Uriah, “**Remain here today, and then, tomorrow, I will dismiss you.**” Or, “**Remain here today, and I will dismiss you tomorrow.**” If David is telling Uriah to stay *today and tomorrow*, then we ought to have an wâw consecutive before the verbal phrase *I will dismiss you*.

The word *tomorrow* can be understood figuratively and chronologically, to indicate that, David will, at a later time, dismiss Uriah. David simply needs some time to think this through and to develop a plan B and, if necessary, and plan C.

If Uriah was a suspicious person, then this ought to have set him off. He's done what David appeared to need; to give a 3rd party view of the war in Ammon. That seems perfectly normal and reasonable. However, somehow, they have gotten sidetracked on Uriah going home; and now, David puts off dismissing Uriah to a future date.

2Samuel 11:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^BV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
'Ûwrîyyâh (אֲוִרְיָאֵה) [pronounced <i>oo-ree-YAW</i>]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22

2Samuel 11:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced y ^{oo} -shaw-LAH-yim]	possibly means <i>founded upon peace or city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today</i> (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּה) [pronounced hoo]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214
The bêyth preposition, yôwm and hûw' (with definite articles) mean <i>in that day, on that day, in [on] the same day</i> .			
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
mâchôrâth (מָחָרָת) [pronounced maw-chuh-RAWTH]	<i>the morrow</i> (the day following a past day), <i>tomorrow, the next day, the following day</i>	feminine singular noun/adverb	Strong's #4283 BDB #564
With the min preposition, mâchôrâth means <i>on the morrow, on the next day</i> .			

Translation: Therefore, Uriah remained in Jerusalem on that day and on the next day. So, under orders, Uriah remains in Jerusalem for that day and for the next day. You will notice there is a different word used for *the next day*: mâchôrâth (מָחָרָת) [pronounced maw-chuh-RAWTH]. This specifically means *tomorrow, the next day, the following day*. So David intentionally uses a somewhat imprecise term, but God the Holy Spirit uses a more precise term so that we know who does what when. Uriah stays in Jerusalem that very day that he and David are speaking and he remains in Jerusalem the following day as well. Again, what appears to be the case is, David is looking to formulate a new plan, taking into consideration now, Uriah's norms and standards.

And so calls to him David and so he eats to his faces and so he drinks and so he makes him drunk. And so he goes out in the evening to lie in his bed with servants of his lord; and to his house he does not go down.

2Samuel
11:13

Subsequently, David summons him and he eats in his presence and he drinks, and David [lit., *he*] makes him drunk. Then he [Uriah] went out into the evening to lie down upon his bed with the servants of his lord, and he did not go down to his house.

Later, David summoned Uriah and Uriah both ate and drank before David, and David made him drunk. Consequently, when Uriah went out into the evening, he slept in the guard's quarters again, but did he not go down to his own house.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And David called him to eat and to drink before him, and he made him drunk: and he went out in the evening, <u>and slept</u> on his couch with the servants of his lord, and went not down into his house.
Masoretic Text (Hebrew)	And so calls to him David and so he eats to his faces and so he drinks and so he makes him drunk. And so he goes out in the evening to lie in his bed with servants of his lord; and to his house he does not go down.
Peshitta (Syriac)	And <u>the next day</u> David called him and ate before him, and he did drink, and got drunk: and in the evening he went out and slept <u>beside</u> the servants of his lord, but he did not go down to his house..
Septuagint (Greek)	And David called him, and he ate before him and drank, and he made him drunk. And he went out in the evening to lie upon his bed with the servants of his lord, and went not down to his house.
Significant differences:	There are no significant differences. The Syriac adds the phrase <i>the next day</i> , which I almost did in the less literal translation of this verse. The word <i>beside</i> (underlined above in the Syriac) is a reasonable translation from the Hebrew. The phrase <i>and slept</i> in the Latin is a loose translation, but not one which obfuscates the meaning.

Thought-for-thought translations; paraphrases:

CEV	...David invited him for dinner. Uriah ate with David and drank so much that he got drunk, but he still did not go home. He went out and slept on his mat near the palace guards.
Easy English (Pocock)	Then David invited Uriah to eat and drink with him. And David made Uriah drink too much wine. That evening Uriah slept on his bed next to the king's servants. Uriah still did not go home.
Easy-to-Read Version	Then David called Uriah {to come and see him}. Uriah ate and drank with David. David made Uriah drunk. But Uriah still did not go home. That evening, Uriah went to sleep with the king's servants {outside the king's door}.
Good News Bible (TEV)	David invited him to supper and got him drunk. But again that night Uriah did not go home; instead he slept on his blanket in the palace guardroom.
<i>The Message</i>	David invited him to eat and drink with him, and David got him drunk. But in the evening Uriah again went out and slept with his master's servants. He didn't go home.
New Century Version	Then David called Uriah to come to see him, so Uriah ate and drank with David. David made Uriah drunk, but he still did not go home. That evening Uriah again slept with the king's officers.
New Living Translation	Then David invited him to dinner and got him drunk. But even then he couldn't get Uriah to go home to his wife. Again he slept at the palace entrance with the king's palace guard.

Partially literal and partially paraphrased translations:

American English Bible	David called for him. Well, he fed him and gave him so much to drink that he got him drunk. Yet, that evening, he again went to bed with the servants of his lord, and he didn't go back to his house.
Ancient Roots Translinear	David called him. He ate and drank in front of him drunken. In the evening he proceeded to lie on his pallet with the servants of his lord, but never descended into his house.
God's Word™	David summoned him, ate and drank with him, and got him drunk. But that evening Uriah went to lie down on his bed among his superior's mercenaries. He didn't go home.
NIRV	David invited Uriah to eat and drink with him. David got him drunk. But Uriah still didn't go home. In the evening he went out and slept on his mat. He stayed there among his master's servants.
New Simplified Bible	David invited him for dinner. Uriah ate with David and drank so much that he got drunk. However he still did not go home. He went out and slept on his mat near the palace guards.
Revised English Bible	On the following day David invited him to eat and drink with him and made him drunk. But in the evening Uriah went out to lie down in his blanket among the king's servants and did not go home.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And when David sent for him, he took meat and drink with him, and David made him the worse for drink: and when evening came, he went to rest on his bed with the servants of his lord, but he did not go down to his house.
HCSB	Then David invited Uriah to eat and drink with him, and David got him drunk. He went out in the evening to lie down on his cot with his master's servants, but he did not go home.
JPS (Tanakh—1985)	The next day, ¹³ David summoned him, and he ate and drank with him until he got him drunk; but in the evening, [Uriah] went out to sleep in the same place, with the lord's officers; he did not go down to his home.
Judaica Press Complete T.	And David called him, and he ate before him, and he drank, and he made him drunk; and he went out in the evening to lie on his bed with the servants of his lord, but to his house he did not go down.
NIV – UK	At David's invitation, he ate and drank with him, and David made him drunk. But in the evening Uriah went out to sleep on his mat among his master's servants; he did not go home.

Literal, almost word-for-word, renderings:

English Standard Version	And David invited him, and he ate in his presence and drank, so that he made him drunk. And in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house.
exeGesés companion Bible	and David calls him, and he eats and drinks at his face; and he intoxicates him: and at evening he goes out to lie down on his bed with the servants of his adoni; but he descends not to his house.
Modern KJV	And when David had called him, he ate and drank before him. And he made him drunk. And at evening he went out to lie on his bed with the servants of his lord, but he did not go down to his house.
Syndein	Now when David had summoned him {Uriah}, he {Uriah} did eat and drink before him {David} {the imperfect tense says David was saying try this and try that - while David and others proposed toasts - getting Uriah drunk on purpose}; so that he

{David} made him {Uriah} drunk. But in the evening he {Uriah} went to lie on his bed with the servants/brigade of guards' of his lord {David}, with the result that he did not go down to his own quarters. {Note: David thinks that alcohol will break down Uriah's integrity and his sense of honor. So, David gets Uriah drunk. But, this second attack on Uriah also fails. And, the principal is 'drunkenness' is not excuse. If you are a gentleman, you can resist. But if you have no integrity, it sure will come out with alcohol.}.

A Voice in the Wilderness

And when David summoned him, he ate and drank before him; and he made him drunk. And at evening he went out to lie on his bed with the servants of his lord, but he did not go down to his house.

Young's Updated LT

And David calls for him, and he eats before him, and drinks, and he causes him to drink, and he goes out in the evening to lie on his couch with the servants of his lord, and unto his house he has not gone down.

The gist of this verse:

David tries something else—he tries to get Uriah drunk, so that he will go down to his own house and sleep with his wife.

2Samuel 11:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
<p>The chief function of the wâw consecutive is to mark the continuation of a piece of narrative or discourse over at least one but more often several stages. The sequence they establish is essentially chronological, though not necessarily one of strict succession. This sequence of frequently logical as well.⁵⁴ When dealing with a narrative of chronological succession, it may be reasonable to translate the wâw consecutive <i>later, afterward, subsequently</i>.</p>			
qârâ' (אָרַךְ) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect;	Strong's #7121 BDB #894
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâviyd (דִּיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: *Subsequently, David summons him...* We are not given an exact time frame here. David orders Uriah to remain in Jerusalem for one more day. Uriah obviously does not go home, but probably remains with the palace guard in front of the palace. David knows where Uriah is and he summons him. My guess is, this would be before evening of the day in which David gave him the orders to stay in Jerusalem one more day. That is, I don't see David waiting here. Furthermore, protocol is, David has brought Uriah there as his guest—even though

⁵⁴ This is quoted almost verbatim from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 83–84.

this was ostensibly to get a field report—and Uriah must be fed. Uriah could have eaten with the palace guard, but David summons him personally.

2Samuel 11:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
'âkal (אכל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy; to enjoy; to taste; to diminish, to lessen, to take from</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פניו) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
Together, they mean <i>before him, before his face, in his presence, in his sight, in front of him.</i>			
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâthâh (שתה) [pronounced shaw-THAW]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #8354 BDB #1059
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâkar (שכר) [pronounced shaw-KAHR]	<i>to make drunk [inebriated], to cause one to be drunk</i>	3 rd person masculine singular, Piel imperfect; with the 3 rd person masculine singular suffix	Strong's #7937 BDB #1016

Translation: ...and he eats in his presence and he drinks, and David [lit., he] makes him drunk. We may reasonably assume that it is Uriah who is eating and drinking in the presence of David. David calls Uriah in, has a spread of food and wine before him, and says, "You're a good soldier, Uriah; have a drink." But what David's intention here is to make Uriah drunk, and that is the name of the game here. David says, "Have another drink, Uriah" and Uriah puts his hand over his goblet, saying, "I have had enough." And David repeats *have another drink*, but with a little more authority; so Uriah must take another drink.

It does not appear that David offered Uriah any food. The thinking here is, a person is more apt to get drunk on an empty stomach, than on a full one. Therefore, David makes a business lunch of this, but he is the only one eating. Smelling the food will make Uriah hungry, and he will be desirous of putting something into his stomach.

There are 2 stages of drunkenness that David could have chosen: (1) to get Uriah slightly inebriated, enough to lower his inhibitions and to bypass his own moral code and return to his wife. (2) Get Uriah to drink until he is blotto, and then turn him loose. In this latter stage, Uriah might very well go home, but, then again, he might end up falling asleep pretty much anywhere. #1 is probably the safest choice. Ideally speaking, this will get Uriah to

abandon his own moral code and go down to his own house and have a meal and then to have sex with his own wife.

David is a brilliant man, and he knows, when Uriah has a buzz on, he's going to desire 2 things: food and sex; and his home is maybe a half mile away, downhill.

2Samuel 11:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ereb (עֶרֶב) [pronounced GEH-re ^{bV}]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
shâkab (שָׁכַב) [pronounced shaw-KAH ^{bV}]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	Qal infinitive construct	Strong's #7901 BDB #1011
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mishkâb (מִשְׁכָּב) [pronounced mish-AW ^{bV}]	<i>bed, couch; bier; laying down, the act of lying down</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4904 (from #7901) BDB #1012
'im (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
'ebed (עֶבֶד) [pronounced GE ^b -ved]	<i>slave, servant</i>	masculine plural construct	Strong's #5650 BDB #713
'âdôwn (אֲדֹנָי) [pronounced aw-DOHN]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #113 BDB #10

Translation: Then he [Uriah] went out into the evening to lie down upon his bed with the servants of his lord,... However, Uriah's honor code was apparently quite strong, so that, even after becoming little drunk, he

automatically goes to the guard quarters and sleeps in the bed where he has slept before (in the Hebrew, this is called *his bed*). The servants of David are David’s palace guard, and these are men that Uriah would have known or, known of. There would have been an instant rapport, as well as an easy acceptance of Uriah.

How many of these men knew about David and Bathsheba; and how many of them had figured out what David was up to? This is only speculation, of course. However, it is reasonable to suppose that far more people knew what was going on, at least to some degree, than David realized. And, all this time, Uriah appears to be oblivious to it all.

Application: Uriah is not a stupid man; and, to this point, he has no reason to be suspicious of David, who was a great man. However, if your job requires that you evaluate people, for any reason, then you need to be cognizant of their character, the norms and standards, and their history; and you need to be able to make a judgment based upon these things. If you are in management, then key to your organization is having the right people in the right slots in order to maximize production. This means you must be able to evaluate your workers objectively, so that you can match their abilities and personal drive with their assignments.

2Samuel 11:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (וּ, וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
’el (לְ) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong’s #413 BDB #39
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong’s #1004 BDB #108
lô’ (אֵל אוֹ אַל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to descend, to go down</i>	3 rd person masculine singular, Qal perfect; pausal form	Strong’s #3381 BDB #432

Translation: ...and he did not go down to his house. And here, Uriah does not do what David intended for him to do. Plan A: bring in Uriah from the field and tell him to go down to his house to spend the night. Plan A fails. Plan B: get Uriah drunk and let nature take its course; let Uriah decide for himself to go down to his own house. Plan B fails. On to Plan C.

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David is trying to corrupt one of his great soldiers in order to get him to violate the military honor code.

Uriah’s Integrity, David’s Lack of Integrity, and Alcohol

1. Recall that David could see Bathsheba from the palace wall, so Uriah was probably a half a mile from his own home.
2. Despite his love for Bathsheba and her being so near, Uriah made the choice not to see his wife, as per

Uriah's Integrity, David's Lack of Integrity, and Alcohol

- the military honor code. Because so many in David's military adhered to their strict honor code, they were victorious on the battlefield. A military wife who is honorable understands this principle.
3. Because Uriah has personal integrity, he chooses not to violate the military honor code.
 4. David has attempted to break down Uriah's values. David got Uriah drunk, hoping that he will set aside his norms and standards when drunk.
 - a. Drunkenness is not an excuse for criminal or sinful behavior.
 - b. When a person has correct norms and standards thoroughly integrated into his thinking, he is not going to dramatically change them because of drunkenness. Most of the time, the alcohol is used as an excuse.
 5. Therefore, what a person does under the influence of alcohol is a result of his own volition. Wrong behavior is to be blamed upon one's volition and the old sin nature rather than upon alcohol.
 6. Uriah's drunkenness did not change his moral standards. Because he was not plagued by degeneracy sins and because he was not inside the interlocking systems of arrogance, Uriah was free to make the right decision, which meant, he would not go down to his own house to be with his wife.
 7. David's plot to get Uriah drunk failed because Uriah is an honorable man.
 8. Because David was in the Interlocking systems of arrogance, he attempted to corrupt the integrity of his soldier Uriah.
 9. Few things can be worse than the commanding officer making an attempt to corrupt the integrity of one of his own soldiers.
 10. Because David had entered into interlocking systems of arrogance via sexual arrogance, he had become vulnerable to impulsive arrogance and conspiratorial arrogance, and David continued to spiral downward in his spiritual life.

Subsequently, David summons him and he eats in his presence and he drinks, and David [lit., *he*] makes him drunk. Then he [Uriah] went out into the evening to lie down upon his bed with the servants of his lord, and he did not go down to his house. Notice the great contrast between David and Uriah. David had none of his inhibitions lowered by drinking, and yet he commits adultery with Uriah's wife; Uriah has his inhibitions lowered with alcohol, and yet he does not succumb to the temptation of going home to his wife. His scale of values at this point is far greater than David's.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

David Has Joab See that Uriah is Killed in Battle

And so he is in the morning; and so writes David a letter unto Joab. And so he sends [it] in a hand of Uriah.

2Samuel
11:14

And so it is the next morning that David writes a letter to Joab and then sends [this letter] by the hand of Uriah.

The next morning, David writes a letter to Joab and he sends this letter by Uriah's hand.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And when the morning was come, David wrote a letter to Joab: and sent it by the hand of Urias.

Masoretic Text (Hebrew)

And so he is in the morning; and so writes David a letter unto Joab. And so he sends [it] in a hand of Uriah.

Peshitta (Syriac)

And in the morning. David wrote a letter to Joab, and sent it by the hand of Uriah..

Septuagint (Greek) [And the morning came, and David wrote a letter to Joab, and sent it by the hand of Uriah.](#)

Significant differences: Both the Greek and Latin speaking of the morning *coming*, which is a reasonable interpretation of the Hebrew, but not a precise one.

Thought-for-thought translations; paraphrases:

CEV [Early the next morning, David wrote a letter and told Uriah to deliver it to Joab.](#)
 Easy English (Pocock) [In the morning, David wrote a letter to Joab. And Uriah delivered the letter to Joab.](#)
 Easy-to-Read Version [The next morning, David wrote a letter to Joab. David made Uriah carry the letter.](#)
 Good News Bible (TEV) [The next morning David wrote a letter to Joab and sent it by Uriah.](#)
 New Living Translation [So the next morning David wrote a letter to Joab and gave it to Uriah to deliver.](#)

Partially literal and partially paraphrased translations:

American English Bible [So the next morning, David wrote a letter to Joab, and he had Uriah deliver it.](#)
 Ancient Roots Translinear [In the morning, David was writing an account to Joab sent by the hand of Uriah.](#)
God's Word™ [In the morning David wrote a letter to Joab and sent it with Uriah.](#)
 New American Bible [The next morning David wrote a letter to Joab which he sent by Uriah.](#)
 NIRV [The next morning David wrote a letter to Joab. He sent it along with Uriah.](#)

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English [Now in the morning, David gave Uriah a letter to take to Joab.](#)
 JPS (Tanakh—1985) [In the morning, David wrote a letter to Joab, which he sent with Uriah.](#)
 NIV – UK [In the morning David wrote a letter to Joab and sent it with Uriah.](#)
The Scriptures 1998 [And it came to be in the morning that Dawid wrote a letter to Yo'ab and sent it by the hand of Uriah.](#)

Literal, almost word-for-word, renderings:

Hebrew Names Version [It happened in the morning, that David wrote a letter to Yo'av, and sent it by the hand of Uriyah.](#)
 Syndein [And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. {Uriah delivered his own death sentence}.](#)
 Young's Updated LT [And it comes to pass in the morning, that David writes a letter unto Joab, and sends by the hand of Uriah.](#)

The gist of this verse: David sends a letter from him to Joab, carried by Uriah.

2Samuel 11:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

2Samuel 11:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: *And so it is the next morning...* David has tried plan A and plan B and neither one worked out. Whether he tried other things, we do not know. However, there is one sure-fire way to deal with Uriah—have him killed, and David will do that.

The Bible rarely tells us, *now David is in fellowship; now David has sinned and gotten out of fellowship*. We are left to use our brains to determine one way or the other. In the introduction to this chapter, I listed a number of different explanations and theories which are given. No matter what the case, David is clearly out of fellowship and he has apparently been out of fellowship for a long time.

2Samuel 11:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
kâthab (כָּתַב) [pronounced kaw-THAHB ^v]	<i>to write, to write down, to record [chronicle, document], to direct or decree in writing, to proscribe; to describe, to inscribe</i>	3 rd person masculine singular, Qal imperfect	Strong's #3789 BDB #507
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
çêpher (סֵפֶר) [pronounced SAY-fur]	<i>letter, missive, book, document, writing, scroll, tablet, register</i>	masculine singular noun	Strong's #5612 BDB #706

This word emphasizes the content or the use of this object more than the material from which it is made. The feminine noun is found only in Psalm 56:8.

'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yôw'âb (יֹאבָב) [pronounced YOH-aw ^b v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Translation: *...that David writes a letter to Joab...* The language here is a quite formal; this letter is being written *unto* Joab. So all of this seems nice and proper. David writes a letter to Joab and one might assume there are orders concerning strategy and tactics to be used on the front line.

2Samuel 11:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person feminine singular, Qal imperfect	Strong's #7971 BDB #1018
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> literally means <i>in [the] hand of</i> ; and can be rendered <i>in by the hand of, [under] the power [control] of; by the power of; with; through, by, by means of; before, in the sight of</i> .			
ʾUwrîyyâh (הַיְרִיָּא) [pronounced <i>oo-ree-YAW</i>]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22

Translation: ...and then sends [this letter] by the hand of Uriah. Since Uriah is returning to the front lines, David entrusts Uriah with this letter. Based upon what he has observed, David could have given Uriah an unsealed envelope, and Uriah would have taken it and never read it. However, whatever David is sending is probably marked by a seal of the king, so that it cannot be opened without damaging the seal (1Kings 21:8–10). David's plan needs to be foolproof.

Many of the commentators suggested that Uriah began to suspect that something was up. Again, I don't see that. I believe that Uriah just assumed that David put together a strategy to pass along to Joab, based upon his own observations. Uriah never expected to know what was in this letter and he was fine with that.

Interestingly enough, there is a parallel story from history.

Gill on the Story of Bellerophon

Bellerophon rejecting the solicitations of Sthenobaea, who was in love with him, she prevailed upon her husband Praetus to send letters by him to Jobates (a name similar to Joab), the general of his army, which contained instructions to take care that he was killed; who sent him upon an expedition for that purpose

From Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 11:14. Gill took this from Apollodorus de Deorum Orig. l. 2. p. 70. From what I can pick up, this occurred (or was written down) after David and Bathsheba.

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And so he writes in the letter to say, “Set [plural verb] Uriah in the front faces of the battle the fiercest and you [all] have returned from him and he has been struck down and he has died.”

2Samuel
11:15

He had written in the letter, saying, “Place Uriah in the forefront of the intense fighting and (you all will) turn back from him so that he will be struck down and die [in the battle].”

What David wrote, was, “Place Uriah in the forefront of the most intense fighting, and then, as a group, withdraw from him, so that he is struck down and killed in battle.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Writing in the letter: Set ye Urias in the front of the battle, <u>where the fight is strongest</u> : and leave ye him, that he may be wounded and die.
Masoretic Text (Hebrew)	And so he writes in the letter to say, “Set [plural verb] Uriah in the front faces of the battle the fiercest and you [all] have returned from him and he has been struck down and he has died.”
Peshitta (Syriac)	And he wrote in the letter, Set Uriah in the forefront of the battle, and then retire from him that he may be smitten and die.
Septuagint (Greek)	And he wrote in the letter, saying, Station Uriah in front of the most severe part of the fight, and retreat from behind him, that he may be wounded and die.
Significant differences:	The Syriac leaves out <i>fiercest</i> (at least in their English translations); and the Latin embellishes that word.

Thought-for-thought translations; paraphrases:

CEV	The letter said: "Put Uriah on the front line where the fighting is the worst. Then pull the troops back from him, so that he will be wounded and die."
Easy English (Pocock)	David wrote, 'Put Uriah at the front of the battle where the men fight very fiercely. Leave him there on his own. Then he will die in the battle.'
Easy-to-Read Version	In the letter, David wrote: "Put Uriah on the front lines where the fighting is the hardest. Then leave him there alone, and let him be killed in battle."
Good News Bible (TEV)	He wrote: "Put Uriah in the front line, where the fighting is heaviest, then retreat and let him be killed."
<i>The Message</i>	In the letter he wrote, "Put Uriah in the front lines where the fighting is the fiercest. Then pull back and leave him exposed so that he's sure to be killed."
New Century Version	In the letter David wrote, "Put Uriah on the front lines where the fighting is worst and leave him there alone. Let him be killed in battle."
New Living Translation	The letter instructed Joab, "Station Uriah on the front lines where the battle is fiercest. Then pull back so that he will be killed."

Partially literal and partially paraphrased translations:

American English Bible	It said, `Send UriJah into the toughest part of the fighting - right up to the city gate - and then leave him there, so he will be cut down and killed.'
Ancient Roots Translinear	He wrote the account, saying, "Grant Uriah a fortified front area at war. Return from after him, that he is smitten, and dies."
<i>God's Word</i> ™	In the letter he wrote, "Put Uriah on the front line where the fighting is heaviest. Then abandon him so that he'll be struck down and die."
New American Bible	In it he directed: "Place Uriah up front, where the fighting is fierce. Then pull back and leave him to be struck down dead."

NIRV	In it he wrote, "Put Uriah on the front lines. That's where the fighting is the heaviest. Then pull your men back from him. When you do, the Ammonites will strike him down and kill him."
Revised English Bible	In it he wrote, 'Put Uriah opposite the enemy where the fighting is fiercest and then fall back, and leave him to meet his death.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And in the letter he said, Take care to put Uriah in the very front of the line, where the fighting is most violent, and go back from him, so that he may be overcome and put to death.
JPS (Tanakh—1985)	He wrote in the letter as follows: "place Uriah in the front line where the fighting is fiercest; then fall back so that he may be killed."
Judaica Press Complete T.	And he wrote in the letter saying: "Place Uriah at the forefront of the fiercest battle, and go away from him, so that he will be hit and will die."
NET Bible®	In the letter he wrote: "Station Uriah in the thick of the battle and then withdraw from him so he will be cut down and killed."
New International Version	In it he wrote, "Put Uriah in the front line where the fighting is fiercest. Then withdraw from him so he will be struck down and die."

Literal, almost word-for-word, renderings:

Concordant Literal Version	...and he writes in the letter, saying, `Place you Uriah over-against the front of the severest battle, and you have turned back from after him, and he has been smitten, and has died.
Context Group Version	And he wrote in the letter, saying, Set { pl } Uriah in the forefront of the hottest battle, and retire { pl } from him, that he may be struck, and die.
English Standard Version	In the letter he wrote, "Set Uriah in the forefront of the hardest fighting, and then draw back from him, that he may be struck down, and die."
exeGesés companion Bible	...and he inscribes in the scroll, saying, Give Uri Yah at the face of the strongest war and you turn back from after him that he be smitten and die.
Geneva Bible (updated)	And he wrote in the letter, saying, [You all] set Uriah in the forefront of the hottest battle, and [you all then] retire from him, that he may be struck down and die [Except God continually uphold us with his mighty Spirit, the most perfect fall headlong into all vice and abomination].
Syndein	And he {David} had written in the letter, saying, {introducing the summary of the letter} "Assign Uriah 'in front of the line of the most dangerous part of the assault' {idiom: Literally; 'opposite the face of the strongest part of the battle' - this is an order from King David - means to put him in the most dangerous area}.
World English Bible	He wrote in the letter, saying, Set Uriah in the forefront of the hottest battle, and retire you from him, that he may be struck, and die.
Young's Updated LT	And he writes in the letter, saying, "Place You Uriah over-against the front of the severest battle, and You have turned back from after him, and he has been struck down, and has died."

The gist of this verse: David writes a letter telling Joab to place Uriah in the fiercest part of the battle, and then to withdraw from him so that he will be killed in battle.

2Samuel 11:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
The wâw consecutive can also be rendered <i>so, that, yet, therefore</i> . There are times when the wâw consecutive simply carries the action along and we do not need an English translation in order to indicate that.			
This seems to be an unusual use of the wâw consecutive, which appears to state that which is parenthetical.			
kâthab (כָּתַב) [pronounced <i>kaw-THAHB</i> ʹ]	<i>to write, to write down, to record [chronicle, document], to direct or decree in writing, to proscribe; to describe, to inscribe</i>	3 rd person masculine singular, Qal imperfect	Strong's #3789 BDB #507
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
çêpher (סֵפֶר) [pronounced <i>SAY-fur</i>]	<i>letter, missive, book, document, writing, scroll, tablet, register</i>	masculine singular noun with the definite article	Strong's #5612 BDB #706
This word emphasizes the content or the use of this object more than the material from which it is made. The feminine noun is found only in Psalm 56:8.			

Translation: [He had written in the letter,...](#) David is now trying Plan C, which he has great faith will work. This will require a letter be written to Joab and carried by Uriah. David knows, by observing Uriah's character, that he will faithfully deliver this letter, and without viewing it. In other words, the success of David's plan depends upon the honor and integrity of Uriah. His previous plans failed because he was depending upon Uriah's normal desires to overcome his personal integrity.

I must admit surprised to find a Qal imperfect here, which indicates either continuous or future action; I would have expected the perfect tense, indicating what David had written. The continuous action here, refers to a thought process that David went through. He did not suddenly say, "Oh, hell, I'll just have him killed." David thought about this for a very long time, before putting these words on paper, and he had to word this short note just right, so that there was nothing that could go wrong. This represents David's last shot at *fixing* this problem he had. No doubt, David struggled somewhat with his own conscience, which I think is part of what the imperfect tense indicates. The imperfect tense indicates how much David's volition was engaged. David did not quickly have this idea, executed it, and that was it. David thought about this for a long time; he was pleased with his plan. He thought it out, considering all that could go wrong. Even in the worst case, Uriah would read the letter and go AWOL (although David did not believe that he would do that). This verb of continuous action indicates that David put a great deal of thought into this plan, mentally ran through all that could go wrong, and determined, rightly so, that this was the way to go. Uriah would die and Bathsheba would be David's. In other words, the composition of this letter took some time, despite its apparent brevity.

2Samuel 11:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʾamar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
Literally, this means <i>to say</i> , and often, this is equivalent to quotation marks being started. However, this does not always mean that a quotation is to follow (although it usually does). What we have hear is something which is more akin to our expression <i>to wit</i> or <i>meaning</i> , namely, <i>by interpretation, to explain, that is, in other words</i> . ⁵⁵			
yâhab (בהי) [pronounced <i>yaw-HAWB</i> ʰ]	<i>to give, to give here; to grant, to permit; to provide [with reflexive]; to place, to put to set; to ascribe</i>	2 nd person masculine plural, Qal imperative	Strong's #3051 BDB #396
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾUwrîyyâh (אוריה) [pronounced <i>oo-ree-YAW</i>]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
ʾel (אל) [pronounced <i>el</i>]	<i>in, into, toward, unto, to, regarding, against</i>	preposition denoting direction	Strong's #413 BDB #39
mûwl (לוא) [pronounced <i>mool</i>]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557
ʾel combined with mûwl mean <i>towards, to the front of, in the face of, in front of, towards the front of</i> .			
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
This certainly must have a specific meaning, but I was unable to find it in BDB. However, most translators go with <i>in the forefront of</i> .			
mil ^e châmâh (הַמַּחְלָמָה) [pronounced <i>mil-khaw-MAW</i>]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536
châzâq (חַזָּק) [pronounced <i>khaw-ZAWK</i>]	<i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>	feminine singular adjective with the definite article	Strong's #2389 BDB #305

Translation: ...saying, "Place Uriah in the forefront of the intense fighting... Place is in the 2nd person plural, so that, not only will Joab be complicit in this act, but he will have to get others to act in concert with him. So, Joab will have to set up a squad with a particular mission, and then for all members except for Uriah to be in on it. In other words, not only does Joab know what is going on, but the soldiers in Uriah's squad will have to know as well. They will all become complicit in this evil plot designed by David.

⁵⁵ When doing this kind of work, utilizing an outstanding thesaurus is imperative (I use Roget's Fifth Edition Thesaurus).

2Samuel 11:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine plural, Qal perfect	Strong's #7725 BDB #996
mê'achar (מֵאַחַר) [pronounced <i>may-ah-KHAHR</i>]	<i>from, from after, from (being) after, from behind, from following</i>	compounded prepositions; with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577 and Strong's #310 BDB #29

This is especially used when one leaves what one has been following.

Translation: ...and (you all will) turn back from him... Here, we have the masculine plural of the verb again, indicating that Uriah's squad will all have to do this. If Joab sends out 10 men, 9 of them will have to intentionally pull back from Uriah during the fighting.

I would imagine that this has to be one of the most demoralizing acts a soldier can be asked to perform. Many soldiers are willing to give their lives for country and family, but few can look upon another soldier, one with whom they have fought, and intentionally offer him up as an innocent sacrifice.

From everything that we can pick up about the character of Uriah, he must be a reliable and honest man of great character. Obviously, he must have a good personality, as he has Bathsheba as his wife. Joab has to either gather a squad of men whom Uriah has fought with, and who will betray their friend, on orders from Joab; or Uriah will be placed into a squad of men who do not know him, which will be an unusual thing to do (although it would be easier to get these men to do his bidding if they don't know Uriah personally). Uriah is even listed among David's greatest soldiers. Therefore, how does Joab pick men who will be willing to withdraw from the battle and let Uriah die. My guess is, Joab will have to set up a squad of worthless men. He has to find some petty, jealous soldiers, who do not like Uriah—not because he is not likeable but because he is imminently likeable. They have to have little regard for this man's life, so that they follow these orders without question.

In any case, David is putting Joab in a very difficult situation, and Joab has to find men who are able to be this cutthroat. In a way, this seems to be a subtle presentation of Jesus Christ, the just dying for the unjust, the righteous for the unrighteous. An honorable Uriah will be led into the battle, and then left there to die at the hands of his enemies.

2Samuel 11:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i>]	<i>to be struck, to be assaulted, to be hit, to be struck down</i>	3 rd person masculine singular, Niphal perfect	Strong #5221 BDB #645

2Samuel 11:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559

Translation: ...so that he will be struck down and die [in the battle]." The intention is clear. David uses the perfect tense in order to indicate that this needs to be quick. This cannot be done half-heartedly. Uriah's death must be certain, and, ideally speaking, not a process (even that will not work out as David expects).

Now, Uriah is a Hittite—how is it that he became a part of David's royal army? How is it that he has a home not too far from David's (within a half mile of David's home so that David is able to see his wife shower). Uriah had to be impressed by the character of the people of Israel and impressed by the character of David. He had to show himself, again and again and again, to be a faithful soldier for David, a great man of war. My guess is, David is the visible face of Israel, and Uriah was drawn to him. This same positive volition suggests that Uriah was also drawn to the God of Israel, Jehovah Elohim. So, here is David, a witness for Jehovah Elohim, a man whose character was, at one time, great; and now David is about to have killed a man who admires him and would die for him.

David has legitimate authority over his troops as commander-in-chief. It is even reasonable to direct some of his men on a mission dangerous enough to kill most of them, if strategy and tactics call for it. However, this is simply a criminal act where David is violating the authority which God gave him. He will have Joab killed, not for any military objective, but simply to remove him from this life, so that David can carry on with his wife. Both David and Joab will be disciplined for this.

The Berleburg Bible⁵⁶ points out just how far David has sunk into sin. When Saul was persecuting David unmercifully, and David was given the chance, twice, to kill Saul, he chose not to. He would not raise his hand against the Lord's anointed. And yet, here, David plots the death of one of his most faithful and honorable soldiers, only to cover his own sin.

Over the past 60 or so years, we have had a number of presidents who have had affairs while in office: Franklin Roosevelt, John F. Kennedy, Lyndon Johnson, and Bill Clinton. These men had great power, and they abused this power in order to satiate their sexual lust. In 2 cases, there have been allegations that these men did more than simply have affairs, that they may have ordered additional vicious acts in order to cover up their infidelities. Men with great power have, throughout the ages, used that power to seduce women, just as they have used this power to cover up their evil deeds. In other words, what we read here is timeless; David committed these acts 3000 years ago, and there are rulers today doing the very same things, even in the great United States.

David has been, throughout much of his life—even when out of fellowship—an honorable man. However, he has allowed his sexual lust to control him, so that he simply takes this beautiful woman, despite the fact that she is married. And, a month or so later, hoping to cover up his tracks, he first attempts to manipulate Uriah, her husband; and finally, he commits the criminal act of ordering the murder of Uriah. The arrogance of addictive behavior has interlocked with sexual arrogance has interlocked with manipulative arrogance has interlocked with impulsive arrogance which has interlocked with criminal arrogance.

⁵⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 11:14–16.

The Specific Interlocking Gates of Arrogance to which David has Succumbed

Gate	Text/Commentary
<p>11. The Arrogance of Addictive Behavior</p>	<p>Some sins are naturally addictive—alcohol and drug usage are examples of this. Quite obviously, a person drinks or takes a particular drug because they like the way it makes them feel. It titillates their emotions and causes their mind and/or body to feel good. Most often, it removes them from their circumstances, which they may find difficult. David has become addicted to sex, and, rather than go out to war with Joab, he remains in Jerusalem specifically to satiate his sexual lusts. <i>And it happened at the turn of the year, at the time when kings go out, David sent Joab and his servants with him, and all Israel. And they destroyed the sons of Ammon, and lay siege to Rabbah. But David remained at Jerusalem. And it happened at evening time, David rose up from his bed and walked up and down on the roof of the king's house. And he saw from the roof a woman bathing. And the woman was very good of form (2Sam. 11:1–2).</i></p>
<p>12. Sexual Arrogance</p>	<p>Sexual arrogance is preoccupation with sex and self-gratification. It is preoccupation with the body to the exclusion of the soul. <i>And it happened at evening time, David rose up from his bed and walked up and down on the roof of the king's house. And he saw from the roof a woman bathing. And the woman was very good of form. And David sent and asked about the woman. And one said, Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers and took her. And she came to him, and he lay with her. And she purified herself from uncleanness, and she returned to her house (2Sam. 11:2–4).</i></p>
<p>13. Impulsive Arrogance</p>	<p>Impulsive arrogance applies to those who are in position of authority and they abuse the power of their authority. Their arrogance is manifested by their aggressive decisions. <i>And David sent messengers and took her. And she came to him, and he lay with her. And she purified herself from uncleanness, and she returned to her house (2Sam. 11:4).</i> David uses his authority both to bring the girl to him and to have her sexually. David will also use his power to attempt to cover up his sin by manipulating Uriah.</p>
<p>14. Manipulative Arrogance</p>	<p>Rather than to take responsibility for one's actions and rather than to accept things as they are, a manipulator will attempt to manipulate people and circumstances in order to do his or her bidding. <i>And the woman conceived, and sent, and told David. And she said, I am with child. And David sent to Joab, Send Uriah the Hittite to me. And Joab sent Uriah to David. And Uriah came to him. And David asked the peace of Joab, and the peace of the people, and of the success of the war. And David said to Uriah, Go down to your house and wash your feet. And Uriah went out of the king's house, and a gift from the king went out after him. Uriah lay down at the entrance of the king's house, with all the servants of his lord. And he did not go down to his house. And they told David, saying, Uriah did not go down to his house. And David said to Uriah, Have you not come from a journey? Why have you not gone down to your house? And Uriah said to David, The ark, and Israel, and Judah dwell in booths. And my lord Joab, and my lord's servants are camping on the face of the field. And I, shall I go into my house to eat and to drink, and to lie with my wife? As you live, and as your soul lives, I will not do this thing. And David said to Uriah, Remain here today also, and tomorrow I will send you away. And Uriah remained in Jerusalem on that day, and on the next day. And David called for him, and he ate and drank before him. And he made him drunk, and he went out in the evening to lie on his bed with the servants of his lord. And he did not go down to his house (2Sam. 11:5–13).</i> David's problem is, Bathsheba is carrying his child, so he attempts to manipulate Uriah in order to cover up this sin.</p>

The Specific Interlocking Gates of Arrogance to which David has Succumbed

Gate	Text/Commentary
15. Criminal Arrogance	Criminal arrogance seeks to solve problems by violence. It is total divorcement from reality. It includes terrorist and revolutionary activities. <i>And it happened in the morning David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Place Uriah in the front of the strongest battle, and withdraw from him, that he may be struck, and die (2Sam. 11:14–15).</i>

Since I never knew Bob personally, this is only conjecture on my part, but when studying this passage, it must have been clear that David was committing sins that, in the past, he would never have considered before. Hence, Bob may have discovered the concept of these interlocking gates. That is, entering in to the interlocking systems of arrogance by one of these gates makes the person vulnerable to the other gates.

R. B. Thieme, Jr. deserves the credit for putting this doctrine together, and discovering the interlocking nature of these gates.

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Several commentators over the years have come close to understanding the interlocking nature of these gates of arrogance.

Several Commentators Almost Discover the Interlocking Systems of Arrogance

Commentator	Commentary
Berleburg Bible	We may see from this how deep a soul may fall when it turns away from God, and from the guidance of His grace. This David, who in the days of his persecution would not even resort to means that were really plausible in order to defend himself, was now not ashamed to resort to the greatest crimes in order to cover his sin. O God! how great is our strength when we lay firm hold of You! And how weak we become as soon as we turn away from Thee! The greatest saints would be ready for the worst of deeds, if You should but leave them for a single moment without Your protection. Whoever reflects upon this, will give up all thought of self-security and spiritual pride. ⁵⁷
David Guzik	If not immediately confronted, one sin and take a wretched course. David indulged his sensual lusts for years and ignored God's warnings and ways of escape. He allowed temptation to turn into lust and lust to turn into adultery. When the consequences of his adultery threatened to expose his sin he covered it first with deception and then with murder. Satan could never tempt David with the entire package at once, but he could deceive him with it piece by piece. ⁵⁸

⁵⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 11:14–15.

⁵⁸ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 11:1–27.

Several Commentators Almost Discover the Interlocking Systems of Arrogance

Commentator	Commentary
Matthew Henry	Adulteries have often occasioned murders, and one wickedness must be covered and secured with another. The beginnings of sin are therefore to be dreaded; for who knows where they will end? It is resolved in David's breast (which one would think could never possibly have harboured so vile a thought) that Uriah must die. That innocent, valiant, gallant man, who was ready to die for his prince's honour, must die by his prince's hand. David has sinned, and Bath-sheba has sinned, and both against him, and therefore he must die; David determines he must. Is this the man whose heart smote him because he had cut off Saul's skirt? Quantum mutatus ab illo! – But ah, how changed! Is this he that executed judgment and justice to all his people? How can he now do so unjust a thing? See how fleshly lusts war against the soul, and what devastations they make in that war; how they blink the eyes, harden the heart, sear the conscience, and deprive men of all sense of honour and justice. Whoever commits adultery with a woman lacks understanding and quite loses it; he that doth it destroys his own soul (Prov. 6:32). ⁵⁹
Keil and Delitzsch	When the king saw that his plan was frustrated through Uriah's obstinacy, he resolved upon a fresh and still greater crime. He wrote a letter to Joab, with which he sent Uriah back to the army, and the contents of which were these: “Set Uriah opposite to the strongest contest, and then turn away behind him, that he may be slain, and die.” ⁶⁰
John Wesley	He arose - So far is David from repenting, that he seeks to cover one sin with another. How are the beginnings of sin to be dreaded! For who knows where it will end? David hath sinned, therefore Uriah must die! That innocent, valiant, gallant man, who was ready to die for his prince's honour, must die by his prince's hand! See how fleshly lusts war against the soul, and what devastations they make in that war! How they blind the eyes, fear the conscience, harden the heart, and destroy all sense of honour and justice! ⁶¹

Many commentators over the years have examined this passage, and have observed, that, this is the David who would not lift up his own hand against the Lord's anointed (King Saul), despite the fact that Saul persecuted him and wanted him dead. However, David has somehow gone from having such great honor, to this point where he is willing to conspire to have Uriah killed in order to cover up his sin. All of these commentators seemed to realize that there is something else at play; or that, for whatever reason, David's sins have intensified and he is giving greater his sin nature more things to decide.

I will admit that, upon beginning the exegesis of this chapter, I was not fully on board with the interlocking systems of arrogance. However, so far, with all that I've read, and through all the thinking which I have given over to this, I do not see a better explanation for David's behavior than interlocking systems of arrogance.

Chapter Outline

Charts, Maps and Short Doctrines

We jump ahead a little bit; the message has been delivered, Joab has read it; and Uriah has been dismissed to rejoin his company. At this point, Joab is looking to obey the orders given him by David.

⁵⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 11:14–27.

⁶⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 11:14–15.

⁶¹ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 11:15.

And so he is in a watching of Joab unto the city, and so he gives Uriah unto the place that he knew that men of courage [were] there. ²Samuel 11:16

And it was, as Joab watched the city [of Rabbath], he assigned Uriah to the place where he knew soldiers of [great] courage were [lit., *there*].

Later on, as Joab had watched over the city of Ramman during the siege, he stationed Uriah to the place where the most effective enemy soldiers were fighting.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Wherefore as Joab was <u>besieging</u> the city, he <u>put</u> Urias in the place where he knew the bravest men <u>were</u> .
Masoretic Text (Hebrew)	And so he is in a watching of Joab unto the city, and so he gives Uriah unto the place that he knew that men of courage [were] there.
Peshitta (Syriac)	So when Joab <u>besieged</u> the city, he <u>assigned</u> Uriah to a place where he knew that valiant men <u>were</u> .
Septuagint (Greek)	And it came to pass while Joab was watching against the city, that he <u>set</u> Uriah in a place where he knew that valiant men <u>were</u> .

Significant differences: I am at a loss for the first discrepancy; the Latin, the Syriac and about half of the English translations have *besiege* rather than *to watch*, *to guard over*. The alternate translations given for the verb *to give* are legitimate. The final adverb, when translated literally, is somewhat clunky; the Latin, Greek and Syriac all smooth this out.

Thought-for-thought translations; paraphrases:

CEV	Joab had been carefully watching the city of Rabbah, and he put Uriah in a place where he knew there were some of the enemy's best soldiers.
Easy English (Pocock)	Joab watched the city. He saw where the fierce soldiers were fighting. So, he put Uriah there.
Easy-to-Read Version	Joab watched the city and saw where the bravest Ammonites were. He chose Uriah to go to that place.
Good News Bible (TEV)	So while Joab was besieging the city, he sent Uriah to a place where he knew the enemy was strong.
New Century Version	Joab watched the city and saw where its strongest defenders were and put Uriah there.
New Life Bible	So while Joab was watching the city, he sent Uriah to the place where he knew there were soldiers with strength of heart.
New Living Translation	So Joab assigned Uriah to a spot close to the city wall where he knew the enemy's strongest men were fighting.

Partially literal and partially paraphrased translations:

American English Bible	And when Joab attacked the city, he put Uriah in a place where he knew that the hardest fighting would be done.
Ancient Roots Translinear	Joab was keeping the city. He gave Uriah at a place there that he knew <i>had</i> army men.
God's Word™	Since Joab had kept the city under observation, he put Uriah at the place where he knew the experienced warriors were.
New American Bible	So while Joab was besieging the city, he assigned Uriah to a place where he knew the defenders were strong.

New Jerusalem Bible	Joab, then besieging the city, stationed Uriah at a point where he knew that there would be tough fighters.
New Simplified Bible	Joab carefully watched the city of Rabbah. He put Uriah in a place where he knew there were some of the enemy's best soldiers.
Revised English Bible	So Joab, during the siege of the city, stationed Uriah at a point where he knew the enemy had expert troops.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	So while Joab was watching the town, he put Uriah in the place where it was clear to him the best fighters were.
JPS (Tanakh—1985)	So when Joab was besieging the city, he stationed Uriah at the point where he knew that there were able warriors.
NET Bible®	So as Joab kept watch on the city, he stationed Uriah at the place where he knew the best enemy soldiers [Heb "the valiant men." This refers in context to the strongest or most valiant defenders of the city Joab and the Israelite army were besieging, so the present translation uses "the best enemy soldiers" for clarity.] were.
NIV – UK	So while Joab had the city under siege, he put Uriah at a place where he knew the strongest defenders were.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	So when Joab was besieging the city, he assigned Uriah opposite where he knew the enemy's most valiant men were.
English Standard Version	And as Joab was besieging the city, he assigned Uriah to the place where he knew there were valiant men.
Modern KJV	And it happened when Joab observed the city, he sent Uriah to a place where he knew brave men were.
Syndein	Now it came to pass, when Joab made a reconnaissance of the city, {as the chief of staff and leader in the absence of David, Joab was in close touch with the tactical situation in the siege of Rabbah} that he assigned Uriah to a place where he knew that brave soldiers were stationed. {in defense of Rabbah - where are the best Ammonite troops - Joab will make a battalion strength attack in the enemy's strongest point - Joab's assault platoon would lead the way and the other three platoons would withdraw leaving Uriah's flanks exposed and they would be wiped out}.
A Voice in the Wilderness	So it was, while Joab besieged the city, that he assigned Uriah to a place where he knew there were valiant men.
Young's Updated LT	And it comes to pass in Joab's watching of the city, that he appoints Uriah unto the place where he knew that valiant men are ;...

The gist of this verse: Joab has picked out the place where the Ammonites are the most fierce and he places Uriah there.

2Samuel 11:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253

2Samuel 11:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88
shâmar (שָׁמַר) [pronounced shaw-MAR]	to keep, to guard, to protect, to watch, to preserve	Qal infinitive construct	Strong's #8104 BDB #1036
The English translation of the Syriac and Latin both have <i>besiege</i> here instead.			
The meanings of shâmar, in the Qal stem, according to BDB, are as follows: 1) to keep, guard, observe, give heed; 1a1) to keep, have charge of; 1a2) to keep, guard, keep watch and ward, protect, save life; 1a2a) watch, watchman (participle); 1a3) to watch for, wait for; 1a4) to watch, observe; 1a5) to keep, retain, treasure up (in memory); 1a6) to keep (within bounds), restrain; 1a7) to observe, celebrate, keep (sabbath or covenant or commands), perform (vow); 1a8) to keep, preserve, protect; 1a9) to keep, reserve.			
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
Yôw'âb (יְאוֹב) [pronounced YOH-aw ^b v]	Yah is father and is transliterated Joab	masculine singular proper noun	Strong's #3097 BDB #222
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39

There are two basic sets of meanings for 'el:

2Samuel 11:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>(1) 'el acts as a preposition which signifies, in general, <i>to tend to anything, to verge to or towards any place</i>, whether it is reached and even entered or not, whether it be by motion or turning and direction of the body or of the mind, turning to anything in thought.⁶² Under this general heading, we have nine uses: ❶ Of motion to a place, or <i>to, towards</i>. Under this heading, 'el is also used as a particle of giving or selling. ❷ 'El is used for the <i>turning</i> or the <i>direction</i> to anything, and can be used of the mind as well as the body. ❸ The motion or turning can be hostile, and mean <i>against</i>. ❹ 'El is used when one reaches a terminus or a mark; <i>even to</i>. Under this heading, we have two additional applications (a) the use of 'el in measure, e.g. <i>even to</i> the length of a cubit; (b) <i>even out of</i>, as being removed out of something like a thorn hedges which go around a field (Job 5:5). ❺ This preposition is used when the limit is entered into, and is rendered <i>in</i>. When it is used of a number or multitude into which one enters, it may be rendered <i>among</i>. ❻ 'El is used in adding or super-adding, and rendered <i>besides, together with, besides these</i>. ❼ 'El is used regarding anything, having respect or regard to anything, hence (a) <i>as to, in respect to, because of</i>; and (b) <i>concerning</i> (after verbs of speaking, narrating or telling). ❽ Metaphorically, 'el can be used as expressive of rule or standard and be rendered <i>according to</i>. Finally, ❾ when 'el is prefixed to prepositions which denote rest in a place, it give them the signification of motion or direction <i>to or towards</i> a place.</p>			
'ĕyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: *And it was, as Joab watched the city [of Rabbah],...* This may be more loosely translated: *Subsequently, as Joab watched the city [of Rabbah],...* The verb *to be* moves the action along, taking into consideration what has gone before. Joab has received an order from David to have Uriah die in battle, and this is in the back of his mind, as he concentrates on taking out the city of Rabbah.

So Joab, the commanding general of David's armies, is watching over their attack on Rabbath, the capitol city of Ammon. They had just defeated the Aramæans, which the Ammonites brought in to help them, so the Ammonites were fearful, and that put them at a terrific disadvantage. However, it is not an easy thing to take down a well-fortified city. Therefore, Joab carefully had examined the city, for, of course, its weakest point, which is the ideal place to attack.

The Hebrew text here has *shâmar*, which means *to watch, to guard, to keep*. You may have noticed a different verb used in many of the English translations (*to siege, to besiege*). All of the Qal meanings of *shâmar*, according to BDB, are as follows: 1) *to keep, guard, observe, give heed*; 1a1) *to keep, have charge of*; 1a2) *to keep, guard, keep watch and ward, protect, save life*; 1a2a) *watch, watchman (participle)*; 1a3) *to watch for, wait for*; 1a4) *to watch, observe*; 1a5) *to keep, retain, treasure up (in memory)*; 1a6) *to keep (within bounds), restrain*; 1a7) *to observe, celebrate, keep (the Sabbath or covenant or commands), perform (vow)*; 1a8) *to keep, preserve, protect*; 1a9) *to keep, reserve*. Somehow—and maybe this is because of the Latin and Syriac, the verb *besiege* is used instead in about half of the English translations. This is actually a rare thing for so many texts to agree in such a change, but I do not know why as of yet.

⁶² Most of this is quoted or paraphrased from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; .p. 46–47.

2Samuel 11:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
It is often typical for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
The chief function of the wâw consecutive is to mark the continuation of a piece of narrative or discourse over at least one but more often several stages. The sequence they establish is essentially chronological, though not necessarily one of strict succession. This sequence of frequently logical as well. ⁶³			
Wâw consecutives can be used before causal sentences like וַ to mean <i>because, for, in that</i> ; and a wâw consecutive can be used before conclusive or inferential sentences, and mean <i>so that, therefore, wherefore</i> . ⁶⁴			
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Ûwrîyyâh (הַיְרֵא) [pronounced <i>oo-ree-YAW</i>]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
'el (אֶל) [pronounced <i>el</i>]	<i>in, into, toward, unto, to, regarding, against</i>	preposition denoting direction	Strong's #413 BDB #39
mâqôwm (מִקּוֹמ) [pronounced <i>maw-KOHM</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
yâda' (יָדָעַ) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn</i>	3 rd person masculine singular, Qal perfect	Strong's #3045 BDB #393

⁶³ This is quoted almost verbatim from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 83–84.

⁶⁴ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 235.

2Samuel 11:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-seem</i>]; also spelled ʾīyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural construct	Strong's #376 BDB #35
chayil (חַיִל) [pronounced <i>CHAH-yil</i>]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun	Strong's #2428 BDB #298
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027

Translation: ...he assigned Uriah to the place where he knew soldiers of [great] courage were [lit., there]. The ideal place to attack is where the Ammonites are at their weakest. A weak part of their wall, a weak battalion, or whatever. The idea is, to break through to the city. Therefore, Joab was always on the lookout for such a place in order to break through. However, Joab also notices the most difficult place to attack, and he assigns Uriah the Hittite to that area. Now, of course, he cannot be sent there alone. He is put there with a squad of soldiers. Perhaps these were new men, and Joab said, “Now, Uriah, you go in there and show them how it is done.”

Because of what will transpire in this chapter, it is clear that Joab is uncomfortable about this whole deal. He doesn't know the reason why David is doing this, but he goes along with it, because David is his commanding officer. It is indeed possible that rumors have made their way to Joab by now, but my guess is, they haven't yet. I would think that the battlefield in Ammon was worlds away from the comforts of Jerusalem. Communications were certainly not then what they are today. Many of David's soldiers around the palace may know what is going on; however, these men might not even be under Joab's direct command.

Whatever the case is, this is problematic for Joab. He knows this is wrong. This is not a case of treason with Uriah or any dereliction in duty; he know Uriah too well to know that is not the case. So, Joab is disconcerted over this, but he will follow orders.

There are lines of authority. David is king, and calls all of the shots. Joab is general over this army, and he has authority over all of his men. David has given Joab a direct order, and Joab must obey this command. He does not know all of the pertinent circumstances. Whether David has gotten himself in trouble or whether Uriah has done something wrong, Joab does not know. We have been studying the exegesis of this chapter, so we know all that has gone on. Joab has been at war with the Ammonites, trying to take down their wall for a final intense assault; so Joab has, at most, some suspicions about David's behavior, but he is not in a position to do a full-on investigation. David gives him an order and Joab carries it out. Joab has not read 2Sam. 11:1–13. Therefore, I can see no reason to assign culpability to Joab in this situation. However, what he is facing is, intentionally setting up some of his men to die in battle, and that, in itself is a very odd request to come down from the King. However, given the circumstances, Joab does not have the leisure of being able to investigate this further and making a better decision.

There does not ever appear to be discipline from God upon Joab; however, there will clearly be discipline from God upon David. So, we may reasonably assume that Joab is simply following the orders given him, and is not culpable for his obedience to David.

Application: For the most part, when you are under authority, then you must obey that authority. There are some specific limitations to this. In the armed forces, there are rare circumstances where a soldier can disobey his commanding officer, and these circumstances are defined in military protocol. When it comes to the gospel and growth through knowledge of the Word of God, we, as believers, are allowed to spread the gospel and we are allowed to grow spiritually, no matter what our government says. However, when it comes to other laws, which includes even being drafted to go to war (if the draft returns), we do not, as believers in Jesus Christ, have a say in that. If the law tells us that we must have CFL's⁶⁵ only in our homes, then, no matter what we think of global warming and subsequent government mandates, we have to obey the government in this. My point is, we have to obey the government about 99.9% of the time. Most of us will never face a situation where we ought to disobey those authorities which have been set over us.

<p>And so go out men of the city; and so they battle Joab; and so he falls from the people from servants of David and so dies Uriah the Hittite.</p>	<p>2Samuel 11:17</p>	<p>Consequently, the men of the city come out and they engage in battle [against] Joab. And then, Uriah [lit., he] falls from the people, from the servants of David; and so Uriah the Hittite died.</p>
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Consequently, the men of Rabbah come out and wage war against Joab. Then Uriah is brought down from among the people, from David's soldiers, and so Uriah the Hittite dies in battle.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the men coming out of the city, fought against Joab, and there fell <u>some</u> of the people of the servants of David, and Urias the Hethite was killed also.
Masoretic Text (Hebrew)	And so go out men of the city; and so they battle Joab; and so he falls from the people from servants of David and so dies Uriah the Hittite.
Peshitta (Syriac)	And the men of the city went out and fought with Joab; and there fell <u>some</u> of the people of the servants of David; and Uriah the Hittite died also.
Septuagint (Greek)	And the men of the city went out, and fought with Joab. And <u>some</u> of the people of the servants of David fell, and Uriah the Hittite died also.

Significant differences: There may be a nuance in the Hebrew here that I don't quite get, as all 3 ancient versions and every English version I have looked at has *some* of the people falling in battle. The Hebrew here is the 3rd person masculine singular, Qal imperfect of *to fall* followed by 2 prepositional phrases, which would generally eliminate the nouns in those phrases as being subjects of the verb (and no one treats them as such). So, the way I read the Hebrew, *he falls from the people*; everyone else reads is as *some from among the people*. There may be a Hebrew idiom here that I am unaware of. Apart from this, there are no significant differences.

Thought-for-thought translations; paraphrases:

CEV	When the men of the city came out, they fought and killed some of David's soldiers-Uriah the Hittite was one of them.
Easy English (Pocock)	The soldiers came out of the city and they fought against Joab. They killed some of David's soldiers. Uriah the *Hittite also died.
Easy-to-Read Version	The men of the city (Rabbah) came out to fight against Joab. Some of David's men were killed. Uriah the Hittite was one of those men.

⁶⁵ Those goofy compact fluorescent bulbs which contain dangerous amounts of mercury.

Good News Bible (TEV)	The enemy troops came out of the city and fought Joab's forces; some of David's officers were killed, and so was Uriah.
<i>The Message</i>	When the city's defenders came out to fight Joab, some of David's soldiers were killed, including Uriah the Hittite.
New Century Version	When the men of the city came out to fight against Joab, some of David's men were killed. And Uriah the Hittite was one of them.
New Living Translation	And when the enemy soldiers came out of the city to fight, Uriah the Hittite was killed along with several other Israelite soldiers.

Partially literal and partially paraphrased translations:

American English Bible	Then, when the men of the city came to fight with Joab, many of David's men died along with Uriah the Hittite.
Ancient Roots Translinear	The men of the city proceeded and fought with Joab. The people of the servants of David fell and Uriah the Central-Syrian died also.
<i>God's Word</i> ™	The men of the city came out and fought Joab. Some of the people, namely, some of David's mercenaries, fell and died-including Uriah the Hittite.
New American Bible	When the men of the city made a sortie against Joab, some officers of David's army fell, and among them Uriah the Hittite died.
NIRV	The troops came out of the city. They fought against Joab. Some of the men in David's army were killed. Uriah, the Hittite, also died.
New Simplified Bible	The men of the city came out and fought Joab. Some of David's mercenaries fell and died. This included Uriah the Hittite.
Revised English Bible	The men of the city sallied out and engaged Joab, and some of David's guards fell; Uriah the Hittite was also killed.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the men of the town went out and had a fight with Joab: and a number of David's men came to their death in the fight, and with them Uriah the Hittite.
HCSB	Then the men of the city came out and attacked Joab, and some of the men from David's soldiers fell <i>in battle</i> ; Uriah the Hittite also died.
PS (Tanakh—1985)	The men of the city sallied out and attacked Joab, and some of David's officers among the troops fell; Uriah the Hittite was among those who died.
NET Bible®	When the men of the city came out and fought with Joab, some of David's soldiers [Heb "some of the people from the servants of David."] fell in battle. Uriah the Hittite also died.
New International Version	When the men of the city came out and fought against Joab, some of the men in David's army fell; moreover, Uriah the Hittite died.

Literal, almost word-for-word, renderings:

Context Group Version	And the men of the city went out, and fought with Joab: and there fell some of the people, even of the slaves of David; and Uriah the Hittite died also.
Modern KJV	And the men of the city went out and fought with Joab. And <i>some</i> of the people of the servants of David fell. And Uriah the Hittite also died.
New RSV	The men of the city came out and fought with Joab; and some of the servants of David among the people fell. Uriah the Hittite was killed as well.
Syndein	And the men of the city went out {counter-attacked}, {just as Joab anticipated} and fought with Joab {the other three platoons withdrew and Uriah and his men were overrun} and there 'were casualties'/ 'fell from the ranks and officers' of the army of David; consequently, Uriah the Hittite was also caused to die {truly murder here}.

Young's Updated LT

And the men of the city go out and fight with Joab, and there fall some of the people, of the servants of David; and there dies also Uriah the Hittite.

The gist of this verse:

Warriors from the city of Rabbah come out and do battle with the contingent that Joab sent to their wall and they kill Uriah.

2Samuel 11:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]</i>	3 rd person masculine plural, Qal imperfect	Strong's #3318 BDB #422
'ânâsîym (אֲנָשִׁים) [pronounced <i>uh-NAW-seem</i>]; also spelled 'îyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural construct	Strong's #376 BDB #35
'îyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: [Consequently, the men of the city come out...](#) Despite the fact that David was giving Joab an objectionable order, Joab executes it well. He has picked a place along the wall where the Ammonites are strongest, and when Joab sends his men against the city, these men of Rabbah come out fighting. It will be apparent that Joab also sends Uriah in with this group of men, as per David's orders.

2Samuel 11:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
lâcham (לָחַם) [pronounced <i>law-KHAHM</i>]	<i>to engage in battle, to engage in war, to wage war; to fight, to battle</i>	3 rd person masculine plural, Niphal imperfect	Strong's #3898 BDB #535
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yôw'âb (יְאוֹב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Translation: ...and they engage in battle [against] Joab. They refers to the soldiers in Rabbah who have come out to defend this portion of the city wall. Although it says that they come out to wage war with Joab, Joab is not personally out in front of the wall of Rabbah with his soldiers. He is observing this war from a distance. However, it is perfectly normal to phrase this as if these soldiers have come out to engage in battle with Joab. He is a metonym for the soldiers that he sent to fight at this spot along the wall (I am assuming that they are still attacking a wall). Perhaps they are fighting against a break in the wall, which allows enemy soldiers to easily emerge. I would assume, by this time, there have been several breaks in the wall.

Insofar as tactics go, one break in the wall is unhelpful to Joab's army. That can be easily defended and there will be a much greater loss of life on Israel's side. However, if Joab breaks through the wall in a dozen or so places, then it is no longer easy to defend. Not only is this more difficult to defend, but there is also a psychological thing going on here, where the Ammonites are going to feel vulnerable with many breaks in their walls.

2Samuel 11:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced naw-FAHL]	to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert	3 rd person masculine singular, Qal imperfect	Strong's #5307 BDB #656
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of	preposition of separation	Strong's #4480 BDB #577
'am (עַם) [pronounced gahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun; with the definite article	Strong's #5971 BDB #766
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of	preposition of separation	Strong's #4480 BDB #577
'ebed (עֶבֶד) [pronounced GE ^B -ved]	slave, servant	masculine plural construct	Strong's #5650 BDB #713
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187

Translation: And then, Uriah [lit., he] falls from the people, from the servants of David;... I come out with a translation here that is different from every ancient and modern translation that I am aware of, and I have asked a Hebrew professor about this verse (her answer is below). The verb is a 3rd person masculine singular, Qal imperfect verb, with no specific subject. In a case like this, we generally translate it as *he falls*. The nouns which follow are all parts of 2 prepositional phrases, so they cannot be the subject of the verb. All other translations have some form of ...**some from among the people fall**...

This thing is a tragedy, no matter how you look at it. The text seems to indicate that only Uriah falls (he is, after all, the subject of these few verses). Therefore, assuming that it is Uriah who is falling is not out of the question here. If other soldiers fell, as a result of this, that compounds this tragedy, but clearly, Uriah has fallen.

I want you to note the imperfect tense. Uriah does not fall, get struck by a sword, and dies. That would be the perfect tense. The imperfect tense indicates a process, or a continuing event, or a future occurrence. So Uriah is not going down without a fight. In fact, this possibly indicates that Uriah is struck down, and he gets up again, and goes back to fighting. He is being deserted by his fellow soldiers simultaneously, and the Ammonites surround Uriah and begin to beat him down, and yet he continues to fight.

It is possible that the imperfect tense refers to Uriah and those who are around him.

If you looked over the translations, you will notice that they say that Uriah and several other soldiers died. A typical translation reads: **And the men of the city went out and fought with Joab. And some of the people of the servants of David fell. And Uriah the Hittite also died.** (The Modern KJV). Since my translation was so much at variance with the mainstream, I asked a professional her opinion in an email, and this is what I received back.

Did Others Besides Uriah Die?

At first sight I would, for starters, translate the verbal forms with a past (vav-conversive constructions), thus:

I - Then the men of the city went out

II - and battled Joab.

III - some of the people, (and) some of the servants (or here: officers) of David fell.

IV - And Uriah the Hittite died too.

As you also note, the difficulty is in the third clause. The preposition ׀ is here used in a partitive way, meaning "some of". Sometimes it can also mean "one of". The main subject of the clause is ׀, which seems to be treated as a collective-singular noun, therefore receiving a singular verb. In the last clause, Uriah is described as having died with the others who fell, indicated by ׀. So you see that the traditional translations are correct.

As you also note, the difficulty is in the third clause. The preposition ׀ is here used in a partitive way, meaning "some of". Sometimes it can also mean "one of". The main subject of the clause is ׀ (*people*, which is *gām*), which seems to be treated as a collective-singular noun, therefore receiving a singular verb. In the last clause, Uriah is described as having died with the others who fell, indicated by ׀ [I have assumed this is the 3rd person masculine singular, Qal imperfect of *nāphal*]. So you see that the traditional translations are correct.

You can look up this use of ׀ e.g. in Waltke-O'Connor (*An Introduction to Biblical Hebrew Syntax*), 4.4.1b(2) (= p. 70), or R.J. Williams (*William's Hebrew Syntax - 3rd ed.*), par. 324 (= p. 123-4).

This is an email from Dr. Carla Sulzbach

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In any case, recall David's instructions: **"Place Uriah in the front of the strongest battle, and [you all] withdraw from him, that he may be struck, and die."** So, Uriah will be in the heat of the battle, with several men around him. However, these men will withdraw from Uriah, and Uriah will die fighting.

The controversy here is whether or not the text says others died around Uriah beside Uriah. Most translations indicate that this is the case; furthermore, the order of David nearly requires this to be the case. So, even though we have some difficulty translating this passage, what actually happened is not in question. Uriah definitely dies in this battle, and probably other men around him died as well. There is no way that Joab can send Uriah out by himself in a vulnerable position, so he must send other soldiers with him, making them vulnerable as well.

We have simply focused upon Uriah and his wife, Bathsheba, and her father and grandfather. Let's just say that 10 additional men died in this assault, which was doomed to fail from the outset. There are 10 families which have been turned upside down by the deaths of their family breadwinner—the husband and father of that family. So this decision of David's had a tremendous ripple effect among his citizens. Now, the families of these soldiers are back in Israel, and they hear of their loved one dying, and they hear of the circumstances. At the same time,

Uriah's wife becomes David's wife and moves into his palace. Do you think there might be some bitterness here against both David and Joab?

2Samuel 11:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
mûwth (תומ) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
ʾÛwrîyyâh (הַיְרֵיאוּ) [pronounced <i>oo-ree-YAW</i>]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
Also spelled ʾÛwrîyyâhûw (והַיְרֵיאוּ) [pronounced <i>oo-ree-YAW-hoo</i>].			
Chittîy (יְתִי) [pronounced <i>khiht-TEE</i>]	a descendant of Heth; transliterated <i>Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366

Translation: ...and so Uriah the Hittite died. *To die* here is actually the imperfect tense, and, like above, this indicates a process rather than a completed event. Uriah is fighting and fighting, even against all odds; and, regardless of what he observes, his men along side of him deserting him, he continues to fight against these Ammonites, willing to give his life for the freedom of Israel.

All of 2Sam. 11:17 reads: **Consequently, the men of the city come out and they engage in battle [against] Joab. And then, Uriah [lit., he] falls from the people, from the servants of David; and so Uriah the Hittite died.**

We are often overly concerned when a person seems to die early in life or at the peak of his life. Bob discussed Uriah's legacy in his study of David.

The Great Legacy of Uriah

1. Uriah left a great legacy, because he lived and died honorably.
2. Even though Uriah dies on this battlefield, these days of his life are recorded forever here in the Word of God. Uriah maintains his integrity to the very end and David continued to embarrass himself with his own sinfulness.
3. At the wall, the Ammonites are made to think that they have won this little skirmish, which, unfortunately, will uplift their morale.
4. David will believe, for awhile, that he has just dodged a bullet by engineering this conspiracy.
5. However, it is Uriah who leaves the stage of life as a winner. The Ammonites would eventually be beaten down and defeated while David would be severely punished.
6. Uriah lived his life as a great soldier and a great man of honor. When he was in the Jebusite army, he was likely a general officer and David later gave him a battlefield commission in the Jewish army because of his honor and integrity.
7. Even though Uriah was a Jebusite, a Hittite and a Gentile, he very likely believed in Jehovah Elohim, Jesus Christ of the Old Testament, and he advanced to maturity. Uriah knew the laws of divine establishment; he understood his place in the world.
8. We know that God even recognizes Uriah's great honor, because Uriah is mentioned in the line of our Lord, even though there is no genetic relationship. Matt. 1:6
9. Similarly, Uriah is named as one of David's great soldiers in 2Sam. 23:39.
10. God blessed Uriah. He was married to one of the most beautiful women in all of human history. We also

The Great Legacy of Uriah

know, because she grieves for him, that Bathsheba was in love with him.

- a. As an aside, Bathsheba was not volitionally involved in David's conspiracy. It is possible that she never knew what David did.
11. We can conclude that Uriah had capacity for life, capacity for love and capacity for happiness. It is apparent that God had blessed him with a beautiful wife and with a great house (which we may assume, because it is so close to David's palace).
12. Uriah enjoyed professional blessing and recognition. He was quite successful as a soldier and in the campaign against Ammon up to this point. Again, David names him as one of his great soldiers.
13. God took Uriah out of this life at the perfect time; and his death was honorable. He was apparently an older man—probably older than David. In his last moments, he was overrun by the most valiant troops of the Ammonite army, and Uriah probably killed many of them personally. Uriah did not suffer the shame of some woman throwing a stone down upon him. David here was referring to the field manual of tactics, which he probably wrote. Uriah was killed by the best soldiers of the army of Rabbah.
14. Surrounded by the Ammonite army, Uriah did not to surrender. He was filled with adrenaline and probably felt little or no pain. Just as he faced life with courage and capacity for life, he exhibited this great lust for life at death as well, killing many Ammonite soldiers before he fell (this is a reasonable conjecture).
15. Because Uriah was a mature believer, he died under dying grace. He had an honorable and noble death.
16. Even though, Uriah fell prey to David's evil conspiracy, he would not have died on the battlefield unless Jesus Christ permitted it. Jesus Christ controls history and He controls the time and manner of our death. There is no tragedy in death for the believer. Death is a promotion to a higher station. It simply means that your work is done on this earth. This was the right time for Uriah to die, and this would be his chosen manner of death—dying while killing the enemy in battle. God was bringing Uriah home.
17. Even though God allowed David's conspiracy to be successful (to David's way of thinking), Uriah retained his honor in all of this. We know that the very last decisions which Uriah made were honorable ones. We may reasonable assume that Uriah enjoyed the time of his death immensely, and that he faced it with great enthusiasm and joy. This is a great way for a soldier to die.
18. We know that Uriah enjoyed great professional recognition because David and God the Holy Spirit name him in the Bible as one of David's greatest men. Because of his marriage to Bathsheba and his closeness to David's palace, we know that Uriah enjoyed great life and a great love life.
19. Uriah, even though he was the victim of David's nefarious plot, he died at the peak of his career, enjoying an adrenalin high, feeling little or no pain, killing Ammonite soldiers. He died at the peak of his career and at the peak of his life with maximum blessing.
20. David, in this conspiracy, lost his integrity; Uriah retained his. It is like that even Joab entered into the interlocking systems of arrogance through the impulsive gate. Uriah knew when to obey David and when ot disobey him. Joab was unable to make that choice.
21. So, even though we know very little about Uriah, we can assume that he has been given great rewards because of his service to God on earth.
22. Rom. 8:28 is applicable here: **We know that God all things work together for good, to those who love God, to those who are called according to purpose.** Uriah will have great decorations in heaven—which decorations will stand for all eternity—and which are greater than any of those which he received in life.
23. Uriah died at the pinnacle of his life. Life had no more to offer Uriah. He had a great life and great temporal rewards. In the end, he enjoyed an honorable, exciting and painless death on the battlefield.
24. It is unclear what sort of a memorial he received on earth, but the Bible immortalizes Uriah, his life, his blessing and his death. Even today, as we study this passage, we recognize Uriah's great legacy, and pay him his due homage. Uriah is described by this Roman phrase, "Having put off this mortal frame, he is now uniformed in immortality." "An honorable death is preferable to a degenerate life." Uriah was the winner by death and David was a loser by being alive. We find similar statement in 1Cor. 15:53–54 **For this perishable body must put on the imperishable, and this mortal body must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory."** (Isa. 25:8). His life and death are epitomized by Paul's words in Philip. 1:20–21 **According to my earnest expectation and confidence, In nothing will I be disgraced, but with integrity of maturity, even now as always, Christ will be exalted in my person, Christ**

The Great Legacy of Uriah

will be magnified in my body, whether through life or through death; for living is Christ and dying is profit.

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God was a part of Uriah's life and a part of his death.

The Death of Uriah the Hittite

1. Even though there is very little Scripture about Uriah, we know these things for certain:
 - 1) He had one of the most beautiful women in the world as his wife. We know this because, not only did Bathsheba catch David's eye, but he seemed to remain faithful to her after marriage.
 - 2) He lived within a half mile of David's castle, implying that Uriah was highly ranked and highly regarded. We know this because David could see Bathsheba from his palace balcony.
 - 3) Uriah will have his name listed among those who are the greatest warriors under David, so he clearly had professional prosperity. 2Sam. 23:39 1Chron. 11:41
 - 4) He had great personal integrity. David could not break through this integrity, even after getting Uriah drunk. 2Sam. 11:13
 - 5) Uriah went out in a blaze of glory. He died while fighting for the freedom and perpetuation of Israel and for the protection of his family. We may assume that he was filled with adrenalin, sharp in his thinking, and that he probably felt no pain in this battle. 2Sam. 11:16–17
2. Because Uriah the Hittite allied himself with Israel and because of those things listed above, Uriah was probably a mature believer in the Lord Jehovah Elohim. He therefore enjoyed great grace from God in his life. The items listed under point #1 indicate that God had poured out blessing upon Uriah.
3. We may reasonably presume that, in his death, Uriah was under dying grace. This meant that his death was an adventure; it was exciting and stimulating. His brain and his physical body were firing on all 8 cylinders. Adrenalin rushed through his body. His death was glorious, dramatic and glorifying to God.
4. The conspiracy against Uriah could not have played out apart from the permissive will of God (permissive toward David's volition). Uriah made good and honorable choices throughout this chapter, indicating that Uriah was a mature and honorable believer.
5. Therefore, this was the perfect time for Uriah to be taken home. God's plan is perfect and it was God's will to bring Uriah home. Because Uriah is a mature believer, we know that his death was a marvelous experience. All kinds of things could have happened. He could have had a slow, miserable death. Uriah could have been alive to see Bathsheba fall in love with David. He could have been alive long enough to see his bastard son being born with a shock of red hair. Instead, Uriah left this life when in battle, and he glorified God in his death and very likely enjoyed his own death. Philip. 1:20
6. Like every person's death, Uriah's death was a matter of the sovereignty of God based upon His knowledge of all the facts, including those things which would come to pass. God keeps us alive until it is our time to go. When God wants us to remain alive, no one can remove us from this earth. And when it is time for us to die, there is nothing that we can do to stop that. Psalm 68:19–20
7. While we are alive, God provides for us a wall of fire, which protects us from all things. Uriah had this in battle until the moment God chose to take him. Zech. 2:5
8. Just because Joab put Uriah in a difficult place to battle, God could have delivered Uriah from death. Psalm 116:8 Isa. 57:1
9. There is no tragedy when God brings a mature believer home; death is inevitable and death is a promotion for all believers. Philip. 1:21
10. Uriah's death was a part of God's plan. Psalm 116:15: [Precious in the sight of the Lord is the death of His Godly ones.](#)
11. David would recognize Uriah's greatness in 2Sam. 23:49.
12. Undoubtedly, God gave him even an even greater reward. One sure sign of this is, God the Holy Spirit named Uriah in the line of Christ (the only male Gentile named in the line of Christ). Matthew chose to name him rather than Bathsheba. This is a great honor and a recognition of Uriah's honor and integrity.

The Death of Uriah the Hittite

Matt. 1:6

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We have difficulties, at times, when someone seems to die early or die in the prime of their lives or die before they are able to be something in this world. For this reason, some see Uriah's death as a tragedy.

Evaluating the Death of Uriah the Hittite

1. We need to examine Uriah the Hittite's death from two points of view: from his and from David's; both of which, God incorporates into His plan.
2. As discussed in the previous doctrine, when it was Uriah's time to God, no one and nothing could keep him here on this earth. Therefore, his death is a promotion and ought to be seen as a triumph. Philip. 1:20-21
3. However, insofar as David is concerned, this is an horrendous sin. From the standpoint of David, who is responsible for all of these deaths, it is a sin. Deut. 5:17
4. Therefore, both David and Joab would be judged by God as accessories to murder.
5. Therefore, from the standpoint of victims, it is God's will that they die at this time and in this manner. There appear to have been other soldiers who died in battle because of this conspiracy. Every single one of them died at the exact right time.
6. As previously discussed, Uriah's death was glorious. He was a professional soldier, and he died while killing the enemy. He would have been pumped with adrenalin, he would have been killing enemy soldiers left and right, and, when God took him, there was probably very little pain.
7. Similarly, all those who died in battle, fighting side-by-side with Uriah, were also taken out in a blaze of glory.
8. It is God's blessing when we are taken out of this world. Job 1:21
9. On the one hand, Uriah and those who died with him were blessed in this glorious death, dying in the midst of battle, and leaving this world at precisely the right time.
10. On the other hand, those responsible for their deaths will live a longer so that they can suffer great discipline because of what they did.
11. Back in the good old days, when I first began teaching, swats were a part of school discipline, and at the end of the year, those who had outstanding evil in their lives had this meted out at the end of the year. They worked out an agreement with their principals as to how to take their punishment before the school year was over. Part of the remainder of their lives in that school year was to get disciplined, so that they began next year with a clean slate. Similarly, God sometimes keeps people alive in order to complete their discipline on this earth. David will endure almost unbearable suffering (in fact, installment discipline will make it possible for David to handle the pain and suffering).
12. God is fair and God is just. We do not lose any blessing simply because of an early death. Obviously, a person who is alive an extra day or an extra year can produce some more rewardable divine good. Therefore, we depend upon the justice of God to keep the ledger straight.
13. David and Joab are both believers and they can only be punished in time. They will spend eternity with God where there is no more sorrow, no more tears, and old things have passed away. Rev. 21:4
14. Therefore, God will keep these two co-conspirators alive long enough to punish them for their evil.
15. While they are being punished, Uriah is enjoying great happiness in Abraham's bosom.

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There is a time for every believer to die, and that is the exact right time.

The Timing of Death of a Believer

1. Nothing in this life can remove the mature believer or the immature believer from this life until it is God's time.
2. It is God's perfect integrity which keeps the believer alive.
3. Just as our point of reference in life is God's justice, so is this the reference point in our death.
 - 1) Armenians mistakenly believe that love is the point of reference for man—and often, they see this as some sort of sloppy, sentimental love.
 - 2) On the other end of the spectrum, the Calvinist believes that God's sovereignty is our point of contact with God.
4. Death is certainly an act of God's sovereignty—as long as God wants us to be alive, we will live; and when it is time for us to die, God will remove us from this life. However, this will be as a result of His just purposes; this will be in accordance with God's integrity.
5. In eternity past, God knew all of the facts—all that would occur and all that could occur. Based upon all of these facts, God's justice chooses exactly the perfect time for us to die.

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Related to this is the exegesis of Job 5:23–27:

A Brief Exegesis of Job 5:23–27

Job 5:23 **For you shall be in league with the stones of the field, and the beasts of the field shall be at peace [a state of peace and prosperity] with you.**

Stones were used as weapons and, particularly in Palestine at the time, there were many dangerous animals in the land. However, God oversees these things, and we have a wall of fire about us to protect us from the dangers of life.

Job 5:24 **You shall know that your tent is at peace, and you shall inspect where you live and you will not incur guilt.**

The *tent* refers to our body. It is what we temporarily occupy when in this life. When it is time for us to die, there will be no guilt which will go with us in death; it will be removed from us.

Here, Uriah died knowing that his wife would be taken care of, although he did not know how. Blessing by association extends to loved ones after your death.

Job 5:25 **You shall know also that your offspring shall be many, and your descendants as the grass of the earth.**

There is a perfect time for us to die. As mature believers, we leave a great legacy behind. Here, it is described as having many children. However, our legacy in death could be a variety of things.

In any case, our death comes at the perfect time. God is the expert when it comes to death. He knew in eternity past when the perfect time for us to depart from this life. The dictates of His plan and His purpose determine when we die. Thinking that this or that death came too soon, or that there is this or that problem with someone's death, questions the integrity of God.

Job 5:26 **You shall come to your grave in ripe old age [in full vigor], like a shock of grain in its season.**

The example given is one of a harvest occurring at exactly the right time. When I was growing up, there were a lot of fruit trees around, and there was a right time and a wrong time to pick and eat this fruit. The analogy

A Brief Exegesis of Job 5:23–27

here is, picking the grain when it is right. When Uriah dies, it will be the right time for him to die; just as there is a right time to pick a fruit or a grain.

Job 5:27 [Behold, this we have searched out; it is true. Hear, and know it for your good."](#)

We have examined this doctrine thoroughly, and we know that it is true.

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All of this talk about death may have piqued your interest in the idea of dying, so let me offer you links to this doctrine.

Links to the Doctrine of Dying Grace

R. B. Thieme, Jr.'s booklet can be ordered here (it is free):
<http://rbthieme.org/Publications/dyinggrace.html>

I believe that this came directly from Bob's notes:
http://gracebiblechurchwichita.org/?page_id=689

Makarios website and the doctrine of Dying Grace:
<http://makarios-online.org/notes/pdf/Dying%20Grace%201-09.pdf>

Ron Adema on Dying Grace with respect to the life of Josiah:
<http://www.doctrinalstudies.com/pdf/D040915.pdf>

Several doctrines on death:
<http://www.bibleteacher.org/DEATHOUT.htm>

Although these pastors have similarities and differences in their approach to dying grace, this doctrine in this form was probably originally developed by R. B. Thieme, Jr.

If, for some reason or another, you are not getting this teaching in your church, God did not design you to go it alone. Here are a list of churches which may be in your geographical area:
<http://kukis.org/Links/thelist.htm>

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Again, 2Sam. 11:17 reads: [Consequently, the men of the city come out and they engage in battle \[against\] Joab. And then, Uriah \[lit., he\] falls from the people, from the servants of David; and so Uriah the Hittite died.](#)

Bear in mind that Uriah is a Hittite; he was not born a Jew and probably he was not born in the Land of Promise. However, he willingly allied himself with Israel, and was one of Israel's greatest patriots. The imperfect tense tells us that, despite what Uriah observes—the Israeli soldiers around him withdrawing—he continues to fight, giving this one last battle his everything, dying for Israel's freedom, the land and nation that he loves. Joab, no doubt, was watching this great act of patriotism, this great act of sacrifice, and it must have sickened him.

Application: Some of the greatest American patriots have been born in another land and they did whatever they could to participate in the American dream. Many of these men have gone to war for America and many have fallen in battle. These are men who have come from different cultures, and possibly grew up speaking a different

language, and possibly have a darker skin tone than we have. Yet, so many of these men have died in battle in support of America and the freedom which we have here in America.

In 2Sam. 23 (and 1Chron. 11), it is clear that there were a number of foreigners in David's army, and that a significant portion of his greatest soldiers were from other lands. God uses the freedom, security and prosperity of a client nation to draw those with positive volition towards that nation.

Application: At this point in time, as I write this, the so-called DREAM Act is before Congress, and it appears to be on the agenda as simply a symbolic act in order to keep Hispanic support for the Democratic party (it is unlikely to pass). Most of the act simply opens the door to amnesty and a large influx of immigrants. However, there is one part of this bill which ought to be considered by Congress, and that is, allowing some illegal aliens a chance to earn citizenship for themselves by serving in the military.

Application: It is legitimate for a nation to define and determine its personal needs and to bring in immigrants in order to fulfill those needs. The DREAM act, mentioned above, is simply political pandering, without any real thought being given to whether or not this is good for America. However, it is certainly legitimate for a state or local government to note a shortage in this or that kind of worker, and to bring in such workers.

Application: Let's say that you have a soft spot in your heart for immigrants, and you wish that you could simply open up the borders of the United States to let in all who want to come here. It is possible that you have the various gifts necessary in order to become a missionary. Obviously, many people who come to the United States are evangelized, but it is also legitimate to go to their country as missionaries, and to give them the gospel there, in their own land. After all, wherever the gospel is responded to, there will often be great prosperity which follows.

Application: At the time I am writing, there is a great drug war occurring in Mexico, and the portions of innocent population, in many cases, is fleeing to the United States, where there is legitimate work (apart from the drug cartels). The key is not to open up our borders, but to get the gospel into Mexico, so that it is clear to them that they are saved by faith alone in Christ alone. Then, we need to establish seminaries and local churches there, which will form the basis of their pivot, and it is by this pivot that their economy will turn around (Mexico is rich with natural resources).

Application: Even though the Catholic church is well-established in Mexico, there are several problems. First of all, Catholicism is a very large cult. People are brought to Jesus Christ via Catholicism, but many are not, even though they attend church. Even more importantly, believers who attend Catholic churches rarely learn very much. The average Catholic understands little about the gospel (even those who are saved) and nothing about restoration to fellowship. Furthermore, many Catholic churches from Mexico on down into South America have been compromised by the infiltration of **Liberation Theology** ([HTML](#)) ([PDF](#)). Since almost no doctrine is taught within the church (and a lot of false doctrine is taught), it is fairly easy for a charlatan to come in and sell a church on a set of false doctrines. There are roughly a half-dozen passages from the Bible which can be taken out of context to make it sound as if God is a socialist. Combine that with a church filled with those who are unbelievers and believers without doctrine, and they are easily led astray.

Joab was instructed specifically to see that Uriah would die in battle; he did. Therefore, Joab needs to get this information to David.

[Chapter Outline](#)

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Joab Instructs a Messenger How to Tell David that Uriah is Dead

[And so sends Joab and he makes known to David all words of the battle.](#) 2Samuel 11:18 [Later, Joab sent \[a messenger\] and he made known to David all matters of the war.](#)

Later, Joab sent a messenger to David and the messenger gave David a full intelligence report.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Then Joab sent, and told David all things concerning the battle.
Masoretic Text (Hebrew)	And so sends Joab and he makes known to David all words of the battle.
Peshitta (Syriac)	Then Joab sent and told David all <u>that took place</u> in the battle.
Septuagint (Greek)	And Joab sent, and reported to David all the events of the war, so as to tell them to the king.

Significant differences: Possibly *all that took place* in the Syriac is a translation of a translation of *all words of the war*. The Greek adds the phrase *so as to tell them to the king*. It seems more likely to me that, these words were dropped out of the Hebrew text, rather than the result of someone adding them to the LXX text. These words do not appear to be found in the Dead Sea Scrolls, although that is difficult to tell. In any case, there does not appear to be any damage to the text, with or without that phrase.

Thought-for-thought translations; paraphrases:

CEV	Joab sent a messenger to tell David everything that was happening in the war.
Easy English (Pocock)	Joab sent David a report of the battle. Joab told the man who took the message. `Give this account of the battle to the king. When you finish,... I think there is a lot of v. 19 in here.
Easy-to-Read Version	Then Joab sent a report to David about what happened in the battle.
Good News Bible (TEV)	Then Joab sent a report to David telling him about the battle,...
<i>The Message</i>	Joab sent David a full report on the battle.
New Century Version	Then Joab sent David a complete account of the war.
New Life Bible	Then Joab sent a man with news to David to tell him all about the war.
New Living Translation	Then Joab sent a battle report to David.

Partially literal and partially paraphrased translations:

American English Bible	And thereafter, Joab sent a report to David with all the details of the battle. and to give the king a message.
Ancient Roots Translinear <i>God's Word</i> TM	Joab sent and told David all the words of the war,...
New Jerusalem Bible	Then Joab sent a messenger to report to David all the details of the battle.
Revised English Bible	Joab sent David a full account of the battle.
	Joab sent David a dispatch with all the news of the battle...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then Joab sent David news of everything which had taken place in the war:...
HCSB	Joab sent someone to report to David all the details of the battle.
JPS (Tanakh—1985)	Joab sent a full report of the battle to David.
NIV – UK	Joab sent David a full account of the battle.

Literal, almost word-for-word, renderings:

English Standard Version	Then Joab sent and told David all the news about the fighting.
NASB	Then Joab sent and reported to David all the events of the war.

Syndein

Then Joab sent and reported to David all the events concerning the campaign. {this is a weekly regular report - this time with a staff officer to make additional explanations}.

A Voice in the Wilderness
Young's Updated LT

And Joab sent and reported to David all the things concerning the war,...
And Joab sends and declares to David all the matters of the war,...

The gist of this verse: Joab sends a messenger to David to give him a report on the war.

Joab periodically sent David a full report from the field, and his very explicit instructions will be given in the next few verses. It is going to be clear that Joab knows his Uncle David quite well.

2Samuel 11:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out	3 rd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
Yôw'âb (יֹאבִיב) [pronounced YOY-aw ^b v]	Yah is father and is transliterated Joab	masculine singular proper noun	Strong's #3097 BDB #222

Translation: Later, Joab sent [a messenger]... As we have seen so many times before, the verb *to send* often includes within it an unnamed object, e.g., a *message* or a *messenger*. Joab is quite upset over this situation, and it will all come out in his message to David. David has asked him to betray one of his greatest soldiers; and to do this in such a way that (1) risks the lives of his other soldiers; (2) involves other soldiers in the plot; and (3) compromises the mission. If David were not the King of Israel, he could be court marshaled for what he has ordered.

2Samuel 11:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
nâgad (נָגַד) [pronounced naw-GAHD]	to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that	3 rd person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187

2Samuel 11:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
d ^e bârîym (דְּבָרַיִם) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural construct	Strong's #1697 BDB #182
mil ^e châmâh (מִלְחָמָה) [pronounced <i>mil-khaw-MAW</i>]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536

Translation: ...and he made known to David all matters of the war. The messenger is the one who will actually speak to David (the imperfect indicates this is a future event or that he delivers a long report). He is going to give David a complete update of the entire war.

This is one of the many verses which was separated when it should not have been. This flows right into v. 20 as a part of the same sentence. Vv. 19–20 should not have been separated.

And he commanded the messenger, to say, “When your completing all words of the battle to speak unto the king;...

2Samuel
11:19

And Joab [lit., he] instructed the messenger, saying, “When you are finished speaking to the king all matters of the war,...

And Joab instructed the messenger, saying, “When you have finished giving a full battle report to the king,...

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And he charged the messenger, saying: When thou hast told all the words of the battle to the king,...
Masoretic Text (Hebrew)	And he commanded the messenger, to say, “When your completing all words of the battle to speak unto the king;...
Peshitta (Syriac)	And Joab charged the messenger, saying, When you have finished telling <u>everything which took place in</u> the battle to the king,...
Septuagint (Greek)	And he commanded the messenger, saying, When you have finished reporting all the events of the war to the king,...

Significant differences: The underlined portion of the Syriac appears to be a smoothing out of the Syriac into the English (recall that I used an English translation of the Syriac).

Thought-for-thought translations; paraphrases:

CEV	He gave the messenger these orders: When you finish telling the king everything that has happened,...
Easy English (Pocock)	Joab sent David a report of the battle. Joab told the man who took the message. `Give this account of the battle to the king. When you finish,... [The Easy English Version seems to have screwed up on numbering the verses here; they list this as v. 18, but it appears to combine vv. 18 and 19/]
Easy-to-Read Version Good News Bible (TEV)	Joab told the messenger to tell King David what had happened in the battle. ...and he instructed the messenger, "After you have told the king all about the battle,...
<i>The Message</i>	He instructed the messenger, "After you have given to the king a detailed report on the battle,...
New Century Version	Joab told the messenger, "Tell King David what happened in the war.
New Life Bible	Joab told the man, "When you have finished telling the king all about the war,...
New Living Translation	He told his messenger, "Report all the news of the battle to the king.

Partially literal and partially paraphrased translations:

American English Bible	He told the messenger, `Now, when you're describing the battle to the king,...
Ancient Roots Translinear	...commanding the messenger, saying, "As you finish speaking all the words of the war to the king:...
<i>God's Word</i> TM	And he commanded the messenger, "When you finish telling the king about the battle,...
New American Bible	...instructing the messenger, "When you have finished giving the king all the details of the battle,...
NIRV	He told the messenger, "Tell the king everything that happened in the battle. When you are finished,...
Revised English Bible	...and gave the messenger these instructions: `When you have finished your report to the king,...
Today's NIV	He instructed the messenger: "When you have finished giving the king this account of the battle,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And he gave orders to the man who took the news, saying, After you have given the king all the news about the war,...
HCSB	He commanded the messenger, "When you've finished telling the king all the details of the battle--...
Judaica Press Complete T.	And he charged the messenger saying: 'When you have finished telling the king all the facts concerning the war...
NET Bible®	He instructed the messenger as follows: "When you finish giving the battle report to the king,...
New International Version	He instructed the messenger: "When you have finished giving the king this account of the battle,.
<i>The Scriptures</i> 1998	...and commanded the messenger, saying, "When you have finished reporting all the events of the battle to the sovereign,...

Literal, almost word-for-word, renderings:

Context Group Version	...and he charged the messenger, saying, When you have made an end of telling all the things concerning the war to the king,...
English Standard Version	And he instructed the messenger, "When you have finished telling all the news about the fighting to the king,.
Fred Miller's Revised KJV	And charged the messenger, saying, When you have finished telling the matters of the war to the king,...

Green's Literal Translation	And he commanded the messenger, saying, As you finish all the matters of the war, speaking to the king,...
Syndein	And he {Joab} commanded the 'staff officer'/messenger, saying, "When you have finished reporting all the events of the campaign to the king. {Note: The report would only have scant details - the staff officer would know the details and he should die rather than be captured by the enemy so the campaign would not be damaged if he were captured on the way. He initially did not mention any names of people killed in this 'tactical error'}.
Young's Updated LT	...and he commands the messenger, saying, "At your finishing all the matters of the war to speak unto the king.

The gist of this verse: Joab begins to give explicit instructions to his messenger, particularly for the end of the report.

Joab will instruct this messenger very specifically in what to say. The casualty report will apparently come at the end of the debriefing, and this casualty report will probably raise David's ire. What is very clear is, Joab knows his Uncle David quite well.

2Samuel 11:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
tsâvâh (צַוָּה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mal ^o âk ^e (מַלְאָךְ) [pronounced <i>mahl^e-AWK^o</i>]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular noun with the definite article	Strong's #4397 BDB #521

Translation: And Joab [lit., *he*] instructed the messenger,.... Joab is peeved at David, and, as previously discussed, Joab probably knows there is something wrong in what David has ordered, but, being at war, he probably does not know why he was given the order to have Uriah killed.

In order to allow one of his best men to be killed in battle, Joab had to do something which is boneheaded, and David will recognize his tactical mistake in the report. Under the circumstances, with the men of Ammon huddling behind the walls, for the most part, of Rabbah, awaiting their certain deaths, Joab could take his time and carefully destroy these men with very few Jewish casualties. Psychologically, the Jews had already defeated the Ammonites before they returned for a second assault upon their wall. Therefore, what happens here will be remarkable, it will stand out, and David will become upset that Joab made such a grave tactical error in battle. Therefore, Joab carefully instructs his messenger.

2Samuel 11:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
Literally, this means <i>to say</i> , and often, this is equivalent to quotation marks being started. The simplest rendering here is <i>saying</i> . However, this does not always mean that a quotation is to follow (although it usually does). What we have hear is something which is more akin to our expression <i>to wit</i> or <i>meaning, namely, by interpretation, to explain, that is, in other words</i> . ⁶⁶			
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison or approximation	No Strong's # BDB #453
kâlâh (כלה) [pronounced kaw-LAWH]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	Piel infinitive construct with the 2 nd person masculine singular suffix	Strong's #3615 BDB #477
The kaph preposition, or k ^e (כ) [pronounced k ^e], which means <i>like, as, according to</i> , when this is combined with an infinitive, it can also take on the meaning <i>as, often, when, as soon as</i> . It carries with it a temporal connotation.			
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural construct	Strong's #1697 BDB #182
mil ^e châmâh (מִלְחָמָה) [pronounced mil-khaw-MAW]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510

⁶⁶ When doing this kind of work, utilizing an outstanding thesaurus is imperative (I use Roget's Fifth Edition Thesaurus).

2Samuel 11:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Peil infinitive construct	Strong's #1696 BDB #180
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: ...saying, “When you are finished speaking to the king all matters of the war,... The messenger is not to hold anything back. He is going to give David a detailed report of the war against Rabbah. Every tactical decision will be submitted for David’s review, along with a casualty list, and an explanation for the losses which Joab has taken.

Again, Ammon was defeated psychologically already. They had hired mercenaries from the greatest army of their day (the Aramæans), and Joab defeated them executing a bold tactical move. Then, Joab and David organized all Israel and defeated the primary army of Aram, which was probably David’s most consequential victory with respect to world history. So, the Ammonites, now broke from paying the Aramæans to assist them, and fearing for their lives, knowing that Israel has defeated Aram, are psychologically vanquished, huddling in fear behind their walls. No doubt, many of their men have deserted them. No doubt, they have spend as much time as possible reenforcing the walls. However, every single man feared this juggernaut of an army that Joab led, and they all expected to die and then have their city torn to the ground.

Joab knows this and David knows this. When an army has been so soundly beaten in their mental attitudes, then there is little reason to lose any men. That is, Joab does not have to take chances. He has every advantage going into this war. He does not have to sacrifice any of his men in order to gain this or that advantage. Therefore, taking any casualties is going to get David’s attention in a very negative way.

Joab knows David. David is going ot carefully listen to an account of this war, and he will be able to visualize what is going on, and David will catch on to all of the mistakes.

This is just the opposite of what would happen today in the United States. For the most part, a military commander can give our President (in fact, any of them over the past 50 years), a full report of his activities in the field, and the President would not have a clue whether things were being done right or not). Today, all a president knows is, here is how many people died and here is where we stand. The commander could be brilliant and he could be a bumbling idiot, and our President would have no idea (in the past 70 years, only Dwight David Eisenhower would have been able to completely understand a report from the field). King David, like Eisenhower, would be able to visualize every detail of this report, just as if he were there on the front lines.⁶⁷

⁶⁷ John F. Kennedy could as well, but to a lesser extent. Eisenhower was a general in WWII, so he typically dealt with big-picture strategy and tactics.

...and he was if goes up anger of the king and he has said to you, 'Why did you (all) draw near unto the city to engage (in battle)? Have you (all) not known that they cast [arrows] from upon the wall?

2Samuel
11:20

...and if it is [that] the anger of the king rises, and he says to you, 'Why did you (all) move close to the city to engage (in battle)? Don't you (all) know that they shoot [arrows] from the wall?

...and if the king becomes angry, and he says to you, 'Why did you move so close to the city in order to engage? Don't you realize that they shoot arrows from top of the wall?

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	If <u>you see him to be angry</u> , and he says: Why did you approach so near to the wall to fight? Did you not know <u>that many darts</u> are thrown from above off the wall?
Masoretic Text (Hebrew)	And he was if goes up anger of the king and he has said to you, 'Why did you (all) draw near unto the city to engage (in battle)? Have you (all) not known that they cast [arrows] from upon the wall?'
Peshitta (Syriac)	And if the king's wrath rise and he say to you, Why did you approach so near to the city to fight against it? Did you not know that they would shoot from the wall?
Septuagint (Greek)	...then it shall come to pass if the anger of the king shall arise, and he shall say to you, Why did you draw near to the city to fight? Did you not know that they would shoot from off the wall?

Significant differences: The Syriac leaves out *it comes to pass* and the English of the Latin smooths out the first phrase considerably. The English translation from the Latin add in *darts*, referring to what would be shot down from the wall. That is the implication of the verb.

Thought-for-thought translations; paraphrases:

CEV	...he may get angry and ask, "Why did you go so near the city to fight? Didn't you know they would shoot arrows from the wall?"
Easy English (Pocock)	...the king may become angry. He may say, "Why did you go so near to the city to fight? You know that the enemies would shoot arrows at you from the city wall. They are off by 1 verse at this point.
Easy-to-Read Version	"Maybe the king will become upset. Maybe the king will ask, 'Why did Joab's army go that close the city to fight? Surely he knows that there are men on the city walls who can shoot arrows down at his men?"
<i>The Message</i>	...if he flares in anger,...
New Century Version	After you finish, the king may be angry and ask, 'Why did you go so near the city to fight? Didn't you know they would shoot arrows from the city wall?'
New Living Translation	But he might get angry and ask, 'Why did the troops go so close to the city? Didn't they know there would be shooting from the walls?'

Partially literal and partially paraphrased translations:

American English Bible	...if the king gets angry and asks you, <i>Why did you go up to the city to fight them? Didn't you know that they would shoot down on you from the walls?</i>
Ancient Roots Translinear	When the king's fury ascends, and he says, 'Why did you approach the city to fight? Did you not know that they would be directing from the rampart?'

New American Bible	...the king may become angry and say to you: 'Why did you go near the city to fight? Did you not know that they would shoot from the wall above?
NIRV	When you are finished, ²⁰ his anger might explode. He might ask you, 'Why did you go so close to the city to fight against it? Didn't you know that the enemy soldiers would shoot arrows down from the wall? I have included a portion of v. 19.
New Jerusalem Bible	...if the king's anger is aroused and he says, "Why did you go near the town to give battle? Didn't you know that they would shoot from the ramparts?"

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	If the king is angry and says, Why did you go so near the town for the fight? was it not certain that their archers would be on the wall?
HCSB	...if the king's anger gets stirred up and he asks you, 'Why did you get so close to the city to fight? Didn't you realize they would shoot from the top of the wall?
NET Bible®	...if the king becomes angry and asks you, 'Why did you go so close to the city to fight? Didn't you realize they would shoot from the wall?
NIV – UK	...the king's anger may flare up, and he may ask you, 'Why did you get so close to the city to fight? Didn't you know they would shoot arrows from the wall?

Literal, almost word-for-word, renderings:

Context Group Version	...it shall be that, if the king's retaliation arises, and he says to you, Why did you {pl} go so near to the city to fight? Didn't you { pl } know that they would shoot from the wall?
English Standard Version	...then, if the king's anger rises, and if he says to you, 'Why did you go so near the city to fight? Did you not know that they would shoot from the wall?
LTHB	...then it shall be, if the king's fury rises, and he says to you, Why did you draw near to the city to fight? Did you not know that they would shoot from off the wall?
New King James Version	...if it happens that the king's wrath rises, and he says to you: 'Why did you approach so near to the city when you fought? Did you not know that they would shoot from the wall?
Syndein	{Anticipated Reaction - David would Pound Desk When Hearing of This Defeat} And if the king becomes angry, and he says to you, "Why did you approach/'go near' the walls of the city to fight? {means an actual assault of the city was ordered by Joab stupidly} Did you not know that they would shoot you from off the walls? {Note: David had a manual of tactics. It said you do not approach the wall near a gate where a counter-attack is so likely. And, there also is a reference in the manual about what happened to Gideon's son Abimelech. Abimelech was the bastard son of Gideon. After Gideon's death, Abimelech murdered 69 of his 70 brothers and heirs to the throne. In the revolution, Abimelech got too close to a wall and a woman threw a millstone down and crushed his helmet. He ordered his adjutant to kill him so it would not be said he was killed by a woman. Abimelech was killed 1000 years before this event (in circa BC 1108- 1105) but it was well known among the Jews (see Judges 9:50-55). David refers to it in the next verse.}.
A Voice in the Wilderness	...if it happens that the king's wrath arises, and he says to you: Why did you approach so near to the city to fight? Did you not know that they would shoot from the wall?
Young's Updated LT	...then, it hath been, if the king's fury ascend, and he hath said to thee, Wherefore did ye draw nigh unto the city to fight? did ye not know that they shoot from off the wall?

The gist of this verse: Joab proposes the expected reaction of David. When he hears of the tactics used, he is going to object, and say, "Why did you move so close to the city wall in order to engage? You did know that they will shoot arrows from the top of the wall, right?"

2Samuel 11:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
ʿâlâh (עָלָה) [pronounced <i>ġaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person feminine singular, Qal imperfect	Strong's #5927 BDB #748
chêmâh (חַמָּה) [pronounced <i>khay-MAW</i>]	<i>anger, fury, rage, heated anger, wrath; poison</i>	feminine singular construct	Strong's #2534 BDB #404
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: *And if it is [that] the anger of the king rises,...* Joab knows David and he knows that he will become angry when he is given this report. Obviously, Joab cannot send a messenger with the singular message, "Uriah the Hittite was killed in battle, just as you requested." So, Joab sends a messenger to brief David as to the progress of the war with the Ammonites. The report will include the battle wherein Uriah was killed, and it will be obvious to David, a military man, who knows the city of Rabbah, that there was a tactical error that was made. Therefore, David will become angry, and Joab knows this.

Joab knows David; he knows that David will recognize the tactical error made, and he even knows what story from the Bible David will use to illustrate the idiocy of this action.

2Samuel 11:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition; with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: ...and he says to you,... Now, Joab is still speaking to the messenger that he is about to send to David, and he is suggesting what David's reaction to this report will be. Joab knows that David will become angry and he will begin to ask some probing questions of the messenger. What will follow is a quote within a quote; Joab is suggesting to the messenger what David will say.

2Samuel 11:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
maddu'a (מַדּוּעַ) [pronounced mah-DOO-ahg]	<i>why, wherefore, on what account, and it is probably a contraction of a word which means what being known</i>	adverb	Strong's #4069 BDB #396
nâgash (נָגַשׁ) [pronounced naw-GASH]	<i>to draw near, to be brought near</i>	2 nd person masculine plural, Niphil perfect	Strong's #5066 BDB #620
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39
'îyr (עִיר) [pronounced éeer]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
lâcham (לָחַם) [pronounced law-KHAHM]	<i>to engage in battle, to engage in war, to wage war; to fight, to battle</i>	Niphal infinitive construct	Strong's #3898 BDB #535

Translation:...*'Why did you (all) move close to the city to engage (in battle)?* David is a military man. He understands what is actually going on in the field, unlike most of our last presidents, who completely depended upon their top generals and advisors to guide them with regards to strategy and tactics. David knows Rabbah, he knows the wall, and he knows that Joab will attack this city and destroy their army (you will recall what precipitated this war in 2Sam. 10:1–6).

So, David has heard what the messenger had to say, and part of the battle involved a contingent which moved in close to the wall of Rabbah, which is a serious and obvious tactical error.

2Samuel 11:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.		Strong's #none BDB #209

2Samuel 11:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָע) [pronounced <i>yaw-DAHÇ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn</i>	2 nd person masculine plural, Qal perfect	Strong's #3045 BDB #393
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'êth + 'ăsher (אֶת אֲשֶׁר) [pronounced <i>ayth-ash-ER</i>] possibly mean <i>that which; what</i> . Taking 'eth as the identical preposition, together these could mean <i>with that, with that which</i> . Owen uses <i>how</i> in 1Sam. 2:22.			
yârâ' (יָרָא) [pronounced <i>yaw-RAW</i>]	<i>to throw, cast; to shoot; to point out, show; to direct, teach, instruct; to throw water, rain</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3384 BDB #432
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
chôwmâh (חֹמַת) [pronounced <i>khoh-MAW</i>]	<i>a wall [around a city]; less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach</i>	feminine singular noun with the definite article	Strong's #2346 BDB #327

Translation: Don't you (all) know that they shoot [arrows] from the wall? David is not saying this—Joab is saying this to his messenger—but David would say this. Joab knows his uncle well. This question is an insult. Even a civilian would understand this tactical error. The troops moved close to the city walls, and in defense, the Ammonite soldiers would rain down arrows upon them. David will ask, “You do know that they shoot arrows, right? You grasp that they are defending their city, so when you place troops right under the wall, and it ought to be clear that they will simple shoot arrows down on these men. You do understand how this war-thing works, right?” This question is permeated with sarcasm, and this is precisely what Joab expects David to say. He even knows David's attitude and tone.

As mentioned, vv. 19–20 should not have been separated. Here is what they sound like when taken as one verse: **And Joab [lit., he] instructed the messenger, saying, “When you are finished speaking to the king all matters of**

the war, and if it is [that] the anger of the king rises, and he says to you, 'Why did you (all) move close to the city to engage (in battle)? Don't you (all) know that they shoot [arrows] from the wall? This still stops in the middle of what David is expected to say, and it will be continued in the verse below.

Joab continues what he expects to be David's reaction. Joab knows that David is going to beat this point in with a Bible story. In fact, Joab even predicts which illustration that David will use.

Who killed Abimelech ben Jerubbesheth? Did not a woman throw upon him a piece of upper millstone from upon the wall, and so he dies in Thebez? For why have you (all) gone near unto the wall?' And you have said, 'Also, your servant, Uriah the Hittite, died.' ”

2Samuel
11:21

Who killed Abimelech ben Jerubbesheth? Did not a woman cast down a piece of millstone from upon the wall, so that he died in Thebez? Therefore, why did you (all) go so near to the wall?' Then you will say, 'Furthermore, your servant, Uriah the Hittite, has died.' ”

[Joab continues, suggesting what David will say]: **'Who killed Abimelech, the son of Jerubbesheth? Didn't a woman thrown down a piece of millstone from a wall above him, causing him to die in Thebez? Therefore, why did you go so near to the wall?' Then you will say, 'Furthermore, your servant, Uriah the Hittite, is dead.'** ”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Who killed Abimelech the son of <u>Jerobaal</u> ? Did not a woman cast a piece of a millstone upon him from the wall and slew him in Thebes? Why did you go near the wall? You will say: Your servant Urias the Hethite is also slain.
Masoretic Text (Hebrew)	Who killed Abimelech ben Jerubbesheth? Did not a woman throw upon him a piece of upper millstone from upon the wall, and so he dies in Thebez? For why have you (all) gone near unto the wall?' And you have said, 'Also, your servant, Uriah the Hittite, died.' ”
Peshitta (Syriac)	Who killed Abimeleck the son of <u>Nedo-baal</u> ? Did not a woman cast a piece of a millstone upon him from the wall, that he died? Why did you go near the wall? <u>Now if he should say these things to you,</u> then you shall say to him, Your servant Uriah the Hittite is dead also.
Septuagint (Greek)	Who struck Abimelech the son of <u>Jerubbaal, son of Ner</u> ? Did not a woman cast a piece of a millstone upon him from above the wall, and he died in Thebez? Why did you draw near to the wall? Then you shall say, Your servant Uriah the Hittite is also dead.
Significant differences:	It appears as though the Hebrew text was altered from Jerubbaal to Jerubbesheth (which will be explained in the exegesis). The Greek adds that he is <i>the son of Ner</i> ; and the Syriac appears to confound <i>Jerubbaal</i> with <i>Ner</i> , which could have been the result of dealing with a poor manuscript at this point. The Syriac adds a phrase, which is implied in the Hebrew, but not found.

Thought-for-thought translations; paraphrases:

CEV	Don't you know how Abimelech the son of Gideon was killed at Thebez? Didn't a woman kill him by dropping a large rock from the top of the city wall? Why did you go so close to the city walls?" Then you tell him, "One of your soldiers who was killed was Uriah the Hittite."
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Easy English (Pocock)	Surely he remembers that a woman killed Abimelech son of Jerub Besheth? It was at Thebez. The woman was on the city wall and threw the top part of a grinding stone down on Abimelech. So why did he go that close to the wall?' {If King David says something like that}, then you must tell him this message: 'Your officer Uriah the Hittite also died.'"
Easy-to-Read Version	There was a woman on the city wall at Thebez. She had a large stone that she used to make flour from grain. She threw the stone on Abimelech and he died. So why did you get so close to the wall?" If the king asks you this then say to him, "Your servant Uriah the *Hittite is also dead." "
Good News Bible (TEV)	Don't you remember how Abimelech son of Gideon was killed? It was at Thebez, where a woman threw a millstone down from the wall and killed him. Why, then, did you go so near the wall?' If the king asks you this, tell him, 'Your officer Uriah was also killed.' "
<i>The Message</i> New Century Version	...say, 'And by the way, your servant Uriah the Hittite is dead.'" Do you remember who killed Abimelech son of Jerub-Besheth?[b] It was a woman on the city wall. She threw a large stone for grinding grain on Abimelech and killed him there in Thebez. Why did you go so near the wall?' If King David asks that, tell him, 'Your servant Uriah the Hittite also died.' "
New Life Bible	Who killed Abimelech the son of Jerubbesheth? Did not a woman throw a grinding stone on him from the wall so that he died at Thebez? Why did you go so near the wall?' Then you should say, 'Your servant Uriah the Hittite is dead also.' "
New Living Translation	Wasn't Abimelech son of Gideon [Hebrew son of Jerub-besheth. Jerub-besheth is a variation on the name Jerub-baal, which is another name for Gideon; see Judges 6:32.] killed at Thebez by a woman who threw a millstone down on him from the wall? Why would you get so close to the wall?' Then tell him, 'Uriah the Hittite was killed, too.'"

Partially literal and partially paraphrased translations:

American English Bible	<i>For, who struck AbiMelek, the son of JeroBaal and grandson of Ner? Didn't a woman drop a piece of a millstone on him from the wall, killing him there in ThamAsi? Why did you attack the wall? You must answer, Well, your servant UriJah the Hittite also died.'</i>
Ancient Roots Translinear	Who smote Abimelech the son of Jerubbaal? Did not a woman in Thebez cast a slice of a chariot toward him from the rampart, and he died? Why approach to the rampart?': You say, 'Your servant Uriah the Central-Syrian died also.'
<i>God's Word</i> ™	Who killed Jerubbesheth's son Abimelech? Didn't a woman on the wall of Thebez throw a small millstone at him and kill him? Why did you go so close to the wall?' If the king asks this, then say, 'Your man Uriah the Hittite is also dead.'"
New Jerusalem Bible	Who killed Abimelech son of Jerubbaal? Wasn't it a woman who dropped a millstone on him from the ramparts, causing his death at Thebez? Why did you go near the ramparts?" you are to say, "Your servant Uriah the Hittite is dead too." "
Today's NIV	Who killed Abimelech son of Jerub-Besheth [Also known as Jerub-Baal (that is, Gideon)]? Didn't a woman drop an upper millstone on him from the wall, so that he died in Thebez? Why did you get so close to the wall?' If he asks you this, then say to him, 'Moreover, your servant Uriah the Hittite is dead.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Who put Abimelech, the son of Jerubbaal, to death? did not a woman send a great stone down on him from the wall, putting him to death at Thebez? why did you go so near the wall? Then say to him, Your servant Uriah the Hittite is among the dead.
JPS (Tanakh—1985)	Who struck down Abimelech son of Jerubbesheth? Was it not a woman who dropped an upper millstone on him from the wall at Thebez, from which he died?

Why did you come so close to the wall?' Then say: 'Your servant Uriah the Hittite was among those killed.' "

NET Bible®

Who struck down Abimelech the son of Jerub-Besheth? Didn't a woman throw an upper millstone [The upper millstone (Heb "millstone of riding") refers to the heavy circular stone that was commonly rolled over a circular base in order to crush and grind such things as olives.] down on him from the wall so that he died in Thebez? Why did you go so close to the wall?' just say to him, 'Your servant Uriah the Hittite is also dead.' "

NIV – UK

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

Literal, almost word-for-word, renderings:

The Amplified Bible

Who killed Abimelech son of Jerubbesheth (Gideon)? Did not a woman cast an upper millstone upon him from the wall, so that he died in Thebez? Why did you go near the wall? Then say, Your servant Uriah the Hittite is dead also.

Heritage Bible

Who struck Abimelech the son of Jerubbesheth? Did not a woman throw down a piece of a millstone upon him from the wall, and he died in Thebez? Why did you draw near to the wall? And you say, Also your servant Uriah, the Hittite, is dead [2Samuel 11:21 Judges 9:35, 53].

Syndein

Who struck down Abimelech . . . the son of Jerubbesheth {nickname for Gideon}? {Note: When Gideon tore down the idol to Baal, they gave him the name 'Jerubbaal' which means 'Baal contends for himself' (Judges 6:32). Since Abimelech was a bastard son, David used the 'nickname' of Jerubbesheth meaning 'contender with shame' - it is Abimelech who was the 'shame'.} 21b~~Did not a woman throw a piece of a millstone upon him from the wall, that he {Abimelech} died in Thebes? Why did you go near the wall? Then you {the staff officer reporting to David} say {to probably angry David}, "Your servant . . . Uriah the Hittite . . . also died." {Note: Joab is a tactical master himself. He is going to allow David to get all worked up over "Joab's stupidity". But when the time is right, add Uriah died . . . and David would be angry no more.}

World English Bible

...who struck Abimelech the son of Jerubbesheth? Didn't a woman cast an upper millstone on him from the wall, so that he died at Thebez? Why did you go so near the wall?' then shall you say, 'Your servant Uriah the Hittite is dead also.'"

Young's Updated LT

Who struck down Abimelech son of Jerubbesheth? Did not a woman cast on him a piece of a rider from the wall, and he dies in Thebez? Why did you draw near unto the wall? Then You have said, 'Also Your servant Uriah the Hittite is dead.' "

The gist of this verse:

Joab continues to anticipate what David will say. He believes that David may even bring in an illustration from the Bible, that Abimelech ben Jerubbesheth died because a woman drops a millstone on his head from above while he is standing near a wall. Then the messenger is to say, "Your servant, Uriah the Hittite, is also dead."

2Samuel 11:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîy (מִי) [pronounced mee]	who, whom; whose, whomever; what; occasionally rendered how, in what way	pronominal interrogative; the verb to be may be implied	Strong's #4310 BDB #566

2Samuel 11:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâkâh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil perfect	Strong #5221 BDB #645
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Ăbiymelek ^e (אָבִימֶלֶךְ) [pronounced u ^p -vee-MEH-lek]	<i>my father is Melek, my father is king; transliterated Abimelech</i>	masculine singular proper noun	Strong's #40 BDB #4
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Yerûbbesheth (יֵרֻבְבֶשֶׁת) [pronounced yer-oob-BEH'-sheth]	<i>shame will contend; transliterated Jerubbesheth</i>	masculine singular proper noun	Strong's #3380 BDB #937

Other ancient translations have *Jerubbabel* here. It appears as if some scribes or council of scribes chose to alter this name to leave out *Baal*. Although that may seem like a dramatic change, modern translations routinely transliterate Old and New Testament names in such a way that they match up with one another (the same name transliterated from the Hebrew and from the Greek can yield slightly different results).

Translation: [Who killed Abimelech ben Jerubbesheth?](#) We continue with a quotation within a quotation. Joab is anticipating what David will say. He thinks that David will go to the Bible and haul out an illustration right out of the Bible—an illustration that is right on point. This suggests two things: (1) David often used the Bible to illustrate this or that; and (2) other people had to know the Bible well enough for David's illustrations to make sense. If Joab and the messenger do not know who Abimelech Ben Jerubbesheth is, then using this illustration would be lost on them. Therefore, those in David's army knew the Bible.

Believe it or not, the fact that Joab uses this illustration tells us a lot about Joab, David and the messenger, and the people of Israel in general.

What Conclusions Can we Draw from the Illustration about Abimelech?

1. David often used the Bible to illustrate a point that he would make.
2. The Hebrews had and used the book of Judges.
3. The Book of Judges was the most recent book of the Bible to the Hebrews at this time. Even though the Book of Ruth comes between Judges and 1Samuel in our Bibles, the illustration of Ruth comes from an early time in the era of the judges of Israel.
4. The book of Judges was probably seen as authoritative (i.e., as coming from the Hand of God). That is, what better illustration than taking something from the Word of God?
5. This suggests a reasonable timeline within history recorded within the Bible of the time of David occurring after the time of the Judges. Although this is not some great revelation, this is what we would expect.
6. Joab knew the Bible well enough to pick up an illustration that David might use.
7. Therefore, Joab is not just a believer, but he is a believer with doctrine in his soul. He knows the Word of God.
8. Joab knows his commander-in-chief well. He not only knows that David will quote from the Bible, but he

What Conclusions Can we Draw from the Illustration about Abimelech?

- even knows what illustration David will use.
9. Further, this suggests some familiarity with this passage by even the messenger. That is, this does not just come out of left field, and the messenger has this blank stare on his face, and he says, "What? I don't get it."
 10. Therefore, the Bible, as they had in Old Testament times, was known well enough for David, Joab and the messenger to all understand this particular illustration. They all knew about it; they had all read and studied the book of the Judges.
 11. Therefore, there was some real Biblical teaching which took place in the time of David.
 12. We too often look at the prosperity that Israel enjoyed during the time of David and the time of Solomon and we think it is all about David and Solomon. David and Solomon were a part of the prosperity enjoyed by Israel because the people of Israel know Bible doctrine.
 13. The very fact that Joab immediately knows of an illustration from the Bible that David would probably draw from, and that this illustration does not completely baffle the messenger indicates that people in general during David's time knew what was in the Holy Scriptures. This means, they knew Bible doctrine. This means that many people at this time were spiritually mature or maturing.
 14. God vindicates His Word in the souls of believers. Therefore, when he finds His Word in the souls of so many believers in a client nation, Jesus Christ blesses that nation.

I read through a journal of a contentious great grandfather of mine, who used to argue various points of religion. Now, I have no idea if he was a believer or not, but, he was able to make points and illustrations from the Bible. This is something which is sadly lacking in believers and unbelievers of the past 40 years.

Application: This lack goes to the lack of education occurring in our churches and in our schools. The idea that, for decades, the courts of the land virtually banned the Bible from the classroom is reprehensible.

Application: I write this in 2010, and think about the United States and its place in the world right now. We are in a struggle with Islam ideology—Muslims have declared war on us—and a significant portion of our country refuses to recognize this. This struggle will continue for decades into the future, and our only real defense is Bible doctrine, which most of America is ignorant of. We have been teetering on a financial crisis due to debt and ridiculous over-promising of benefits to everyone. Both Russian and China remain threats to us, along with the very real threats of North Korea and Iran, which are building nuclear weapons. And in our schools, we are raising the stupidest generation of young people ever. They graduate with a firm grasp of leftist political ideology, but without a whit of common sense and with very little applicable learning. Our nation is filled up with illegal immigrants who could be easily trained to become a revolutionary force. And at our southern border, a drug war rages that is far more violent than our wars in Afghanistan or Iraq. This is all a result of no knowledge of Bible doctrine; this is because the number of believers in the United States is decreasing, percentage-wise, and the number believers who have doctrine is small.

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Unlike David, Joab and the messenger, you may be clueless about this Abimelech ben Jerubbesheth and who he is. Gideon was a reluctant warrior of God. His story is told in Judges 6–8. Gideon was also known as Jerubbaal. Baal was a heathen god, so, there are some names within which is the name of *Baal* which was later replaced by *Bosheth*, which means *shame, my shame*. The idea is, a person comes into the world, into client nation Israel, and his mom or dad names him after a heathen God.⁶⁸ It is shameful. Therefore, from time to time, his name is changed slightly, to reflect the sensibilities of the people at that time.

We will discuss Abimelech in more detail later on in this verse.

⁶⁸ *Baal* can mean *lord* and it can be a reference to a heathen god of that time. So, parents may incorporate this into the name of one of their sons without necessarily praising Baal, the heathen god.

Who killed Abimelech ben Jerubbesheth? You may be aware that, in Judges 6:32 7:1 and elsewhere, Abimelech's father's name is actually Jerub-Baal. Baal was the name of a heathen god and some Israelites did not want to look back at previous saints whose names end with *Baal*. Therefore, in later times, *Baal* was replaced with *Bosheth*, which means *shame*.

2Samuel 11:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i>]		interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.	Strong's #none BDB #209
lô' (לא or לול) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Hă lô' together expect an affirmative answer. In fact, these two words together present a question with an obvious, self-evident answer.			
îshshâh (אשה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61
shâlak ^e (שׁלַךְ:) [pronounced <i>shaw-LAHK^e</i>]	<i>to throw, to cast, to fling, to throw off, to cast away; to reject; to cast about; to cast down, to overthrow</i>	3 rd person feminine singular, Hiphil perfect	Strong's #7993 BDB #1020
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5920, #5921 BDB #752
pelach (חֶלֶק) [pronounced <i>PEH-lakh</i>]	<i>a piece, a part [cut off], a slice; millstone</i>	feminine singular construct	Strong's #6400 BDB #812
rekeb (רֶכֶב) [pronounced <i>REH-khe^bv</i>]	<i>riders, cavalry; chariot; horses; the upper millstone [riding on a lower millstone]</i>	masculine singular noun	Strong's #7393 BDB #939
These may seem like very divergent concepts, however, they are all related to the wheel. A person might refer to his car as <i>my wheels</i> ; their circular objects would also be given a similar name. It is usually rendered <i>chariot(s)</i> (Gen. 50:9 Ex. 14:6–7, 9 Deut. 11:4). My guess is that this could have been a word which had its origins in Egypt. There is another usage which apparently has to do with day to day life in the ancient kitchen, although <i>millstone</i> may not be correct (Deut. 24:6 Judges 9:53 2Sam. 11:21). Context makes it easy to distinguish the two divergent meanings.			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752

2Samuel 11:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this away from.			
chôwmâh (חֹמַה) [pronounced <i>khoh-MAW</i>]	<i>a wall</i> [around a city]; less often for simple <i>a wall</i> ; metaphorically, <i>a maiden, chaste and difficult to approach</i>	feminine singular noun with the definite article	Strong's #2346 BDB #327

Translation: [Did not a woman cast down a piece of millstone from upon the wall,...](#) Abimelech was a king over a portion of Israel during the time of the Judges. When putting down a rebellion, he had cornered many people in a high tower. While Abimelech was attempting to get through the front door of this tower, a woman dropped part of a millstone down on his head.

2Samuel 11:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Têbêts (תֵּבֵצַת) [pronounced <i>tay-BATES</i>]	<i>conspicuous; possibly brightness; transliterated Thebez</i>	locative singular noun	Strong's #8405 BDB #1062

Translation: [...so that he died in Thebez?](#) Abimelech is besieging the city of Thebez, and he takes the city, and all of the people gather in a tower in the middle of the city. So, he goes to the front door in order to burn it with fire, and a woman chunks down a piece of millstone on Abimelech's head, and severely wounds him. He calls for his armor-bearer to kill him, so that no one can say that he was killed by a woman, and his armor-bearer thrusts him through with a sword, in the middle of Thebez, a city which he had almost successfully taken.

The text that Joab is referring to follows:

Judges 9:50–55

[And Abimelech went to Thebez and camped against Thebez, and captured it. And a strong tower was in the middle of the city. And all the leaders of the city, and all the men and women fled there. And they shut it behind them, and went up on the roof of the tower. And Abimelech came to the tower and fought against it. And he drew near to the door of the tower in order to burn it with fire. And a certain woman threw a piece of a riding millstone on Abimelech's head and crushed his skull. And he quickly called to the young man bearing his weapons, and said to him, Draw your sword and cause me to die, that they not say of me, A woman killed him. And his young man thrust him through, and he died. And when the men of Israel saw that Abimelech was dead,](#)

Judges 9:50–55

then each one went to his place.

Bear in mind, not only did Joab, David and the messenger know this passage, but Joab even knew that David would use this illustration when he loses his temper.

Uriah was killed in much the same way, except that his death was intentional.

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Let's further explore the history of Abimelech:

Abimelech

1. Abimelech's story is told in Judges 9. However, we need to go back a bit into Judges 8 and before in order to get to him.
2. His father was Gideon, a man who was called by God to go to war, but reluctantly accepted. At that time, the Jews were being oppressed by the Midianites, and so God called the man best suited to gain freedom for the Jews. Gideon tests the Angel of the Lord, and determines that this is really of God. Judges 6:1–23
3. One of the first instructions that Gideon receives is to tear down the altar his father made—an altar to Baal—and to build a proper altar to God. This suggests that his father, an idolater, originally named him Jerubbaal, which means *let Baal contend with him*. His father so renamed him, because he tore down the altar of Baal. Judges 6:24–32
4. Gideon successfully beats down the Midianites, and is received with such favor by the children of Israel, that they ask him to be king over them, a position which he refuses. Judges 6:33–8:24
5. Because of his fame and riches which he received for beating down the Midianites, Gideon married many wives and had 70 children. Judges 8:24–30
6. After Gideon died, the Israelites return to idolatry. Judges 8:32–33
7. Quite obviously, it is impossible for a man to properly raise 70 children, so he had at least one bad apple, and that would be Abimelech, who was actually his bastard child by a mistress. Judges 9:1–2, 18
8. Both Abimelech was degenerate and the people of Israel were idolatrous, and so, they deserved to have a ruler over them like Abimelech.
9. Abimelech kills all but one of his 70 half-brothers, which will eliminate all of his political competition. His youngest brother, Jotham, will hide himself. Judges 9:5
10. The leaders of Shechem then proclaim him king, although it is unclear how far his authority extended. Judges 9:6
11. Abimelech rules over Israel for 3 years. Judges 9:22
12. Both the people of Shechem and Abimelech are guilty parties here. The leaders of Shechem get the king they deserve. Judges 9:7–21
13. This portion of Israel breaks down into a spread out civil war. Judges 9:23–45
14. At the very end of this rebellion, Abimelech has many of those rebelled trapped inside a tower in Thebez. Abimelech attacks the tower itself, as all of the people are inside. While he is on the ground, trying to break through the door, a woman takes a piece of millstone and drops it from above, and it hit Abimelech in the head. Judges 9:47–53
15. Abimelech asks his weapon-bearer to kill him, so that he is not remembered as being killed by a woman. Judges 9:54
16. Obviously, he is remembered for a woman dropping a piece of millstone on him. 2Sam. 11:21

You probably did not know any of this story. David did. Joab did. Joab's messenger did. Today, we have every access to the Bible possible. I can go to the internet and find 50 versions of the Bible in English; I have this many on my computer; and, in my house, I have about 20 translations of the Bible. Most people today have a Bible or two somewhere around their house; and most all have internet access and library access—so there is little excuse for not knowing the Bible. However, in the time of David, all copies of the Bible were made by hand. Although libraries existed, it is not clear if there were any public ones. And, at that time, there was only one internet site, and that was google (which very few people used, because it always returned *no results*). Yet, with such a dearth of resources, David, Joab and this messenger all know who Abimelech was; and most of you reading this do not, despite your plethora of resources. What is the key? Positive volition. If you have positive volition toward the Word of God, God will see that you are able to learn the Word of God.

Sadly enough, I read a dozen or so commentaries to make certain that I did not miss anything, and only one commentary comes to mind which recognizes that David, Joab and the messenger are all conversant in the Scriptures of God (Matthew Henry⁶⁹). By the way, why do you think Israel was so blessed at that time? Because David, Joab and the messenger all know the Word of God. God will vindicate His Word, even in circumstances like these.

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2Samuel 11:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
nâgash (נָגַשׁ) [pronounced <i>naw-GASH</i>]	<i>to draw near, to be brought near</i>	2 nd person masculine plural, Niphil perfect	Strong's #5066 BDB #620
'el (אֵל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39
chôwmâh (חֹמַי) [pronounced <i>khoh-MAW</i>]	<i>a wall [around a city]; less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach</i>	feminine singular noun with the definite article	Strong's #2346 BDB #327

⁶⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 11:14–27.

Translation: *Therefore, why did you (all) go so near to the wall?* This incident from the history of Israel, although obscure to most believers, was well-known to David, this messenger and Joab. So, Joab knew what David's was going to complain about, and he knew the illustration that David would use. David will yell and bang stuff around and say, "Is Joab so stupid as to send his men in that close to the wall? Doesn't he know what happened to Abimelech?" David is probably beside himself with anger.⁷⁰

2Samuel 11:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
'ebed (עֶבֶד) [pronounced <i>ĒE^B-ved</i>]	<i>slave, servant</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
'ûwrîyyâh (הִירֵא) [pronounced <i>oo-ree-YAW</i>]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
Also spelled 'ûwrîyyâhûw (וְהִירֵא) [pronounced <i>oo-ree-YAW-hoo</i>].			
Chittîy (חִיטִּי) [pronounced <i>khiht-TEE</i>]	a descendant of Heth; transliterated <i>Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559

Translation: *Then you will say, 'Furthermore, your servant, Uriah the Hittite, has died.'* And Joab knows what will shut David up. David is going to be angry and indignant, and he might go on and on about just how stupid Joab is, so Joab tells the messenger to look for an opening and say, "Oh, by the way, Uriah the Hittite died in that offensive maneuver." And then David will let it go.

So, the messenger is going to follow orders, and give David this information, and David is going to go off on a tirade, and the messenger will say, "Uriah the Hittite died in this attack." Then David will suddenly shut up. The messenger is going to be baffled by this. He will talk to a few trusted friends and his wife at a later date, and tell them what happened. "And then, for reasons I do not understand, I told the King about Uriah, and then the King stopped yelling at me. It was the strangest thing." And at some point, some one will tell him, "You know that David sent for Uriah right before you came and you know that Bathsheba is now living in David's palace, right?"

Okay, let's just say that the messenger is quiet about this, and doesn't mention it to anyone. You have military men who simply observe that Joab makes a boneheaded move, and put Uriah the Hittite too close to the wall—and this occurs after Uriah returns from Jerusalem from reporting to David. And then another messenger is sent to David. And just what is going on? And they will compare notes with their wives who live in Jerusalem, and they are going to know about Bathsheba, Uriah's wife; and how she suddenly ended up in the palace as David's wife.

⁷⁰ At this point, Joab is still talking to the messenger, predicting David's reaction; but I am essentially giving you David's reaction here to what the messenger will say to him.

So, all of this information is going to spread about the nation Israel over the next few years, quietly spread from person to person, from family to family. These people will make the connection. Therefore, this helps to explain why the people of Israel will rebel against David, who is their greatest king.

I am anticipating a little here, but just so you are prepared for it—what will happen is what R. B. Thieme, Jr. calls iconoclastic arrogance or the feet of clay syndrome. David is a very popular king, and people admired him greatly. In fact, some admire him to the point of not realizing that he is a person with a sin nature, and that he sins just as they sin. So, when they discover one of his sins (the coincidence of Uriah's death and David taking Uriah's wife into his won palace), they then destroy their idol (David). In their own arrogance, they build up David to be more than he is; and then, still in their arrogance, they tear him down because they know that he committed a grievous sin. This is how much of Israel will be pulled away into revolution. They will lift up David's son, Absalom, to the status that David once had, and they will build him up, in their own arrogance, to something that he is not.

Application: In the year 2008 in the United States, we elected a president that some people build up to an almost god-like level, which he encouraged, even saying, "I am absolutely certain that generations from now, we will be able to look back and tell our children that this was the moment when we began to provide care for the sick and good jobs to the jobless; this was the moment when the rise of the oceans began to slow and our planet began to heal; this was the moment when we ended a war and secured our nation and restored our image as the last, best hope on earth." The idea that anyone would say this and that anyone would believe it, is amazing to me. However, this President Obama is setting himself up for many people to discover his feet of clay, and for them to become extremely disillusioned.⁷¹

In any case, this is a few chapters into the future, but it is here where the seeds of disillusionment begin to be sown.

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War does not mean that anything goes. At war, men need to exercise the greatest caution to be moral.

Military Ethics, David and Joab

1. David's abject callousness and disregard for his own soldiers is clear.
2. David has placed his own sexual desires above the very men who protect his country. In this regard, David has no integrity and no sense of honor.
3. These leads us to the problem of integrity versus loyalty. Joab is abusing his own authority by being loyal to David. There is a conflict here, for Joab, between loyalty and integrity. He fails that test.
4. David's sexual arrogance has now led him to criminal arrogance. He first fell into manipulative arrogance, which did not get him what he wanted, so how he falls into criminal arrogance. This is the interlocking quality of these gates. David, under almost all conditions, would never think to commit a crime; this is murder that he will commit. However, being in interlocking systems of arrogance has led him to this point.
5. Having great authority opens a person up to all kinds of sins which are not available to others.
 - 1) Charlie Brown could not have ordered Bathsheba to be delivered to his palace; nor could Charlie Brown have been able to take her sexually.
 - 2) As commander-in-chief, David is able to order Joab to have Uriah killed in battle, another temptation not open to many of us. How many of us, if we could simply order someone killed, might fall into criminal arrogance? Hell, I can think of a few people right now. ☺
6. When R. B. Thieme, Jr. was teaching the David series, he spoke of the lack of a true military ethic in the United States army today. Many men advance today based upon the concept of zero defects; based upon the idea of making safe decisions. Military leadership should not based upon good statistics. As a result, some have exaggerated the good statistics (enemies killed) and downplayed the bad ones

⁷¹ Right now, you can google, "leftists angry with Obama" or "the left is disillusioned with Obama" and you will get a slew of articles all about this. <http://www.moonbattery.com/archives/2010/12/more-huffpo-bas.html> is an example of what folks are saying at this point.

Military Ethics, David and Joab

(civilian deaths). Sometimes leadership involves making difficult decisions, whether they are good ones or not. Such decisions may or may not have good results.

7. Military virtue ought to consist of trust, honor, impartiality, humility, commitment to the mission, ethical absolutism, and freedom from pride and arrogance. Such things require true leadership. Some people are trained to develop these traits, but parents and schools alike are no longer doing this. Now, we have many young people who are filled with self-esteem, which is simple a form of arrogance.
8. Military ethics is different from leadership qualities. Good leadership can instill some of the qualities in recruits.
9. Joab is faced with a complex question here: does he obey David and have Uriah killed or does he disobey his king? Essentially, David was trying to get Uriah to disobey the military honor code for situation ethics.
10. Joab made the wrong decision in obeying David. and the court of heaven will judge him for it. He became accessory to the fact of murder.
11. In doing so, Joab violated his own personal integrity.
12. Even though Joab's loyalty to David is legitimate, he had no excuse here to obey David. Joab called the shots on the battlefield. When there is a difference between your honor and an order, you must follow your honor (which is why a military person must know what is and is not honorable).
 - 1) A good illustration of making such a choice came up in the war crimes trials. The thrust of most of these trials was to pursue generals who intentionally attacked civilian targets. There is the choice: are those below them to follow the order or to disobey them?
 - 2) MacArthur provides a another good example of making the right choice to obey President Truman. MacArthur was at the Yalu river with trucks and tanks; and MacArthur could have crossed the river into China and he would have solved a number of problems and saved a great many soldiers from dying in the future. Unlike Joab, there was no special bond between Truman and MacArthur. MacArthur was right and Truman was wrong. We had the threat of the greatest military weapon in mankind, the atomic bomb, and this great military advantage should have been exploited. Truman chose not to, possibly because he did not recognize how great of a problem communism was.

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Application: Politicians constantly make bad decisions and then try to blame these decisions on others. MacArthur, in the illustration above, was right; and Truman, not having a military mind, was wrong. A more updated illustration of this is the financial mess which was caused by our politicians.

Tangent: Politicians Blaming Others for the 2007–2009 Financial Mess

1. We saw this in the recent financial crisis in the United States. Politicians had policies which supported bad lending practices. They believed that not enough loans were being made to minority groups, so they expanded the power and scope of the Community Reinvestment Act, which was designed to get more minorities to buy homes.
2. There was the problem of minority incomes not being high enough and their credit not being good enough to get home loans.
3. FNMA and FHLMC are quasi-government institutions (now, fully government institutions) which make the rules for buying mortgages, as mortgage companies do not hold their mortgages; they sell them on the secondary mortgage market, and use that money to make new loans. In the past, FNMA and FHLMC had strict loan requirements, so that people who met those requirements were highly unlikely to default on a mortgage loan.
4. At first, some lending institutions did not go along with these practices.
5. These lending institutions were excoriated by activist groups (like ACORN). These groups even demonstrated out in front of the private homes of various bank presidents, scaring their families.
6. At the same time, there was the threat that the government would no longer buy their loans. Mortgage

Tangent: Politicians Blaming Others for the 2007–2009 Financial Mess

- companies function by making loans, not by holding loans, so this would destroy any mortgage company.
7. Lending institutions which made a lot of minority loans, taking advantage of the new relaxed standards of FNMA and FHLMC, were rewarded.
 8. All of a sudden, millions of people who previously could not buy a home were now qualified. This flooded the market with millions of new buyers, who did not have to qualify in terms of income and credit (strong indicators of loan-worthiness).
 9. This flood of new buyers drove housing prices up, which is simple supply and demand economics. This is the great housing bubble of the early and mid-2000's where homes increased in value by as much as 100% or more in some communities.
 10. Since loans had become easier to get, millions more people refinanced their homes, with the inflated home value, and pulled cash out of this refinancing. This meant more people had more money, which meant more spending, which inflated our economy and the market (some of this money was invested, of course).
 11. At the same time, revenues to the state governments kept on going up, because housing values escalated to a tremendous degree. States had tons of new money coming in from taxes.
 12. State governments began using this money to buy votes and to incur favor from their various constituencies. I doubt that many states recognized that this was a lot of new money coming in, and that maybe they ought to bank it or reduce property taxes.
 13. When a huge percentage of these questionable loans went bad, the housing market crashed.
 14. As the home values went down, some people walked away from their loans simply because they were "under water" (the house was no longer worth its inflated value, and, therefore, the loan against the house was greater than the value of the house).
 15. As the value of the houses went down, revenue to state governments suddenly went down causing enormous state-by-state debt.
 16. At one time, investing in the mortgage market was a sure thing, so virtually every pension fund and many investment groups were heavily invested in the housing market (please realize that the amount of money this represents makes ENRON look like a child's lemonade stand).
 17. So, as the housing market crashed, so did the stock market and every single investment portfolio. As the stock market began to spiral because the housing market was at an artificially inflated value, this pulled down the rest of the market with it (with automatic buys and sells built into the system, this can happen in just a few hours).
 18. As a result, the exact same politicians who caused this mess blamed predatory lending practices-the same practices which their policies encouraged! Of course, they quickly blamed the President in charge (President George W. Bush, who attempted to reform FNMA and FHLMC practices, which attempts were shot down by the opposing party). These same politicians also blamed capitalism and they blamed Wall Street, because the housing market caused the entire market to crash.
 19. Again, the politicians who caused housing bubble, the worthless loans, the inevitable housing bubble bursting, the resultant market crash and our present financial woes then blamed everyone except themselves.

Rule of thumb: any politician who adamantly blames a problem on someone else, is probably himself at fault.

Chapter Outline

Charts, Maps and Short Doctrines

Joab's Messenger Reports to David

And so goes the messenger; and so he comes in; and so he makes known to David all that sent Joab.

2Samuel
11:22

Consequently, the messenger departed, and came in [before David] and he made known all that Joab sent to [tell] David.

Consequently, the messenger departed and he came in before David and he briefed David on all that had happened, just as Joab had instructed him to.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	So the messenger departed, and came and told David all that Joab had <u>commanded</u> him.
Masoretic Text (Hebrew)	And so goes the messenger; and so he comes in; and so he makes known to David all that sent Joab.
Peshitta (Syriac)	So the messenger went and came and told David all that Joab had <u>charged</u> him <u>to say</u> .
Septuagint (Greek)	And the messenger of Joab went to the king to Jerusalem, and he came and reported to David all that Joab had told him, all the affairs of the war, all the affairs of the war. And David was very angry with Joab, and said to the messenger, Why did you draw near to the wall to fight? Did you not know that you would be wounded from off the wall? Who struck Abimelech the son of Jerubbaal? Did not a woman cast upon him a piece of millstone from the wall, and he died in Thebez? Why did you draw near to the wall?

Significant differences: At the very end of the verse, we have a slightly different verb in the English translation from the Latin and Syriac. The Syriac adds the words *to say*, which is found in italics in many English translations.

The Greek has a whole lengthy verse here, which will be exegeted in the Greek before we get to v. 23. As a general rule, we know that the book of Samuel has some serious faults, and it is not impossible that a copyist could come to this verse and barely be able to read a few verbs from the text (most of the Hebrew text having been obliterated by the previous scribe setting his coffee mug on the manuscript). When we find an extra word, here or there, in the Greek, we may reasonably suppose that the translator added these words in order to smooth out the translation. However, here he have this entire paragraph, which suggests that this text was in the Hebrew manuscript used by the translators or the LXX. This further suggests that the Greek is valid at this point, where the Hebrew is lacking. It would make little sense for the Greek translator to dramatically embellish this verse. It would make little sense for the Hebrew scribe to have so embellished the manuscript in this way as well. What you will clearly notice is, even though we have this entire paragraph here, some heathen writer was not likely to have inserted all of this false doctrine here, to be used later to propagate some set of weird beliefs. As I have stated many times in the past, despite the problems of the disparity which we find now and again, this rarely has any affect upon any major or minor doctrine.

Thought-for-thought translations; paraphrases:

CEV	The messenger went to David and reported everything Joab had told him.
Easy English (Pocock)	So the man went to David with the message. He told David everything that Joab had told him to say.
Easy-to-Read Version	The messenger went in and told David everything Joab told him to say.
<i>The Message</i>	Joab's messenger arrived in Jerusalem and gave the king a full report.
New Living Translation	So the messenger went to Jerusalem and gave a complete report to David.

Partially literal and partially paraphrased translations:

American English Bible	So, JoAb's messenger went to the king in JeruSalem and told David everything that JoAb said about the war. Well, David was furious with JoAb, and said to the messenger, `Why did he lead [the men] right up to the city to fight? Didn't he know that they would attack you from the wall? For, who struck AbiMelek, the son of JeroBaal? Didn't a woman toss a piece of millstone from the wall and kill him in ThamAsi? Why did you attack the wall?'
God's Word™	The messenger left, and when he arrived, he reported to David everything Joab told him to say.
New American Bible	The messenger set out, and on his arrival he relayed to David all the details as Joab had instructed him.
NIRV	The messenger started out for Jerusalem. When he arrived there, he told David everything Joab had sent him to say.
New Jerusalem Bible	So the messenger set off and, on his arrival, told David everything that Joab had instructed him to say.
Revised English Bible	The messenger set out and, when he came to David, he made his report as Joab had instructed him. David, angry with Joab, said to the messenger, 'Why did you go so near the city during the fight? You must have known you would be struck down from the wall. Remember who killed Abimelech son of Jerubbesheth. Was it not a woman who threw down an upper millstone on him from the wall at Thebez and killed him? Why did you go so near the wall?'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	So the man went, and came to David, and gave him all the news which Joab had sent him to give;...
HCSB	Then the messenger left. When he arrived, he reported to David all that Joab had sent him <i>to tell</i> .
Heritage Bible	And the messenger walked, and came, and caused to stand out boldly to David all that Joab had sent..
JPS (Tanakh—1985)	The messenger set out; he came and told David all that Joab had sent him to say. The Septuagint continues with a recapitulation of vv. 19–21.
NET Bible®	So the messenger departed. When he arrived, he informed David of all the news that Joab had sent with him.
New International Version	The messenger set out, and when he arrived he told David everything Joab had sent him to say.

Literal, almost word-for-word, renderings:

LTHB	And the messenger went and came and told David all that which Joab had sent him to tell,...
Syndein	Consequently the 'staff officer'/messenger departed {yalak - verb of sequential movement} and he came {to the military headquarters at Castle Zion} and reported to David all that which Joab had sent him. {Note: Joab sent a written report and the Staff officer was to give the details not contained in the report (in case the enemy had captured the written report).}.
Third Millennium Bible	So the messenger went, and came and showed David all that Joab had sent him fo.
A Voice in the Wilderness	So the messenger went, and came and reported to David all that Joab had sent by him.
Young's Updated LT	And the messenger goes, and comes in, and declares to David all that with which Joab sent him.

The gist of this verse: The messenger of Joab carries this message to David. The ancient Greek verse actually supplies a great many more details than are found in the Hebrew (that is, David's reaction that Joab predicted).

2Samuel 11:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
mal ^o âk ^e (מַלְאָךְ) [pronounced <i>mahl^e-AWK^e</i>]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular noun with the definite article	Strong's #4397 BDB #521

Translation: *Consequently, the messenger departed,...* Having received his instructions from Joab, the messenger left their camp outside of Rabbah, and began to travel to Jerusalem. Nothing is said of a delegation, so it is very likely that this messenger traveled on his own, or with one or two others. He is the only person in view in the narrative.

This is about a 64 mile trip.⁷²

2Samuel 11:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97

Translation: *...and came in [before David]...* *To come in* simply indicates that the messenger comes into the palace of David and into the room where David receives guests.

More than likely, there was some sort of a system which was used to inform David about the war. Whether a messenger was sent out every week or every month, we do not know. Or, perhaps Joab dispatched a messenger when something important occurred in the war. For whatever reason, this does not appear to be anything out of the ordinary. The messenger arrives at the palace and tells why he is there. Several soldiers recognize him and know who he is. He may even be a person who regularly travels between the battlefield and David. He is given immediate audience with David (or perhaps he is fed first). In any case, there is nothing out of the ordinary here.

⁷² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 11:22.

2Samuel 11:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced <i>naw-GAHD</i>]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all whom, all that [which]; whomever, all whose, all where, wherever.</i>			
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal perfect; with the 3 rd person masculine singular suffix	Strong's #7971 BDB #1018
Yôw'âb (יְוָאֵב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Translation: ...and he made known all that Joab sent to [tell] David. The messenger was a smart guy and competent, and recalled all that Joab told him to say, and relayed this to David. He and Joab may not have known all that was going on with David and Uriah, but Joab knew enough to shut David up, if he began to rant and rave about lousy tactical choices.

At this point, there is going to be a rather lengthy insertion of text which is taken from the Greek manuscripts; text which is not found in the Hebrew. The Old Testament was written in Hebrew and Aramaic; however, when the Greeks became dominant in Palestine (around 330 B.C.), more and more Jews began to speak Greek. Therefore, it became necessary to translate the Old Testament into Greek, which translation is called the Septuagint and was done around 200 B.C. Although this translation is certainly uneven, it helps us in several ways: (1) we have an additional witness to the Old Testament which is maintained separately; (2) we are given clues as to what very obscure Hebrew words mean, because we have a Greek translation of them; (3) and we have passages like this which apparently was dropped out of the Hebrew text.

I make the latter assertion based upon 2 accepted propositions: (1) there are times when text was dropped out of the original manuscripts, despite their attention to detail. This could be because the text was no longer readable

or because of a copyist error (he is copying the text, looks up, copies, and looks up again, but one or two sentences below where he was before, and begins copying again, leaving out those couple words or sentences. (2) It is highly doubtful that some translator of the LXX (the Septuagint) looked at this passage and decided, "You know what we need here; we need a little more detail. Let me insert this." The translators of the LXX took their job seriously. This was Holy Writ to some of them; and to others, an important work of literature. You simply do not mess with or add to the original text. This is simply *not* what a translator does. Therefore, the text we are about to study was very likely in the original Hebrew around 200 B.C., but was subsequently dropped out of the Hebrew text in a later manuscript.

The end result of this additional text will be **summarized** at the end of this verse. Also, there will be a listing of those **Bibles** which note this additional text and those which do not.

As you have noticed with the ancient translations, the Greek verse here is a great deal more extensive. As you may recall, the manuscripts for Samuel are among the weakest in the Old Testament. This passage is one of those passages where the Hebrew bears only a passing resemblance to the Greek. What is probably the case is, the Greek LXX took this from a Hebrew manuscript, and what we find here is the result. What is highly unlikely is, the Greek translators got highly imaginative at this point and simply inserted gobs of new text. That leaves us with the question, is the Hebrew translation above (the shortened version) more accurate than the Hebrew version the LXX was based upon? In my opinion, it is highly unlikely that some scribe got particularly creative along the way (removing great portions of the Hebrew or adding a lot of extra text). What is likely the case is, after the translation of the LXX, the Hebrew manuscripts used later for copying was so damaged, that only a portion of this verse was recoverable. Or, this was a simple copyist error. Let me add that, although portions of 2Sam. 11 are found in the Dead Sea Scrolls, this verse, in any form, is not.

Now, do not become concerned because, now and again, we have a situation like this, where the Hebrew says one thing and the Greek says something entirely different. There is no new doctrine being introduced here; there is nothing found within the Greek which would lead us to revise our concept of reconciliation, rebound, salvation by faith in Christ, etc. This does not even cause us to change our opinion about the relationship between Joab and David. This Greek verse tells us one thing and one thing only: *Joab knew exactly how David would react.* Joab even knew what part of the Bible David would go to in order to illustrate his point.

This does tell us something that you may not have realized: there are actual tactics for war found in the Bible as well as warnings about what to do and what not to do. David will essentially say, "What is wrong with Joab? This is not rocket science. Why on earth would you move so close to the wall in order to attack the Ammonites? Are you crazy? Look, even Abimelech got his skull crushed by a woman who dropped a rock on his head because he got too close to a city wall to attack. Who's idea was this, anyway?" Obviously, I have taken some liberties with the text, but this is the general idea behind the Greek text; all of which was predicted by Joab.

Let me add, for the 1% who think too hard: does this mean that Joab was a prophet? Did he look a few days into the future and tell us what David would say? Of course not! He simply knew David and how David thinks and what David would say. If you are unable to predict what this or that friend of yours might say or how they react to a certain situation, then let me suggest, *you don't really know that person at all; in fact, you might not even be friends.*

2Samuel 21:22a Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

2Samuel 21:22a Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πορευομαι (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go way, to go forth; to depart [from life]; to follow [someone], to become his adherent [disciple]; to lead or order one's life</i>	3 rd person singular, aorist passive indicative	Strong's #4198
ho (ὁ) [pronounced hoh]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative case	Strong's #32
Iôab (ἰωαβ) [pronounced ee-oh-ahb]	transliterated <i>Joab</i>	proper singular noun, nominative form	Strong's #none
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314
ton (τόν) [pronounced tahn]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
basileus (βασιλεύς) [pronounced bahs-ee-loose]	<i>leader of the people, prince, commander, lord of the land, king</i>	masculine singular noun, accusative case	Strong's #935
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
Hierousalêm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>City of Peace; City of (the god) Salem; possession of peace; foundation of peace; transliterated Jerusalem</i>	proper singular noun/location	Strong's #G2419

Translation: [And the messenger of Joab departed for the king toward Jerusalem.](#) Joab was very specific in what he said to this messenger, and the messenger moved out to go to Jerusalem to speak to David. It is suggested here in the text that this was one man who went to speak to David. Whether or not he traveled with anyone else is not germane to this narrative.

2Samuel 21:22b Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

2Samuel 21:22b Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraginomai (παραγίνομαι) [pronounced pah-ahg- EEN-ohm-ai]	<i>to come [arrive, be present]; to appear, to make a public appearance; to come near, to approach; to stand by, to come to the aid of</i>	3 rd person singular, aorist middle indicative	Strong's #3854
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
apaggelia (ἀπαγγελω) [pronounced ap-an-geh- low]	<i>to report; to tell</i>	3 rd person singular, aorist active indicative (according to e-sword's LXX)	Strong's #none
Brenton and Complete Apostles' Bible definitions only. An educated guess from απηγγειλεν in LXX.			
tô (τῷ) [pronounced toh]	<i>in the; by the; by means of the</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
David (Δαυίδ, ὁ) [pronounced dow- WEED];	transliterated <i>David</i>	proper masculine noun	Strong's #1138
Also Δαβίδ [pronounced dah-BEED] with at least one additional alternative spelling.			
hapas (ἅπας) [pronounced HAH- pahs]	<i>the whole, all</i>	masculine plural adjective, accusative case	Strong's #3956
hosos (ὅσος) [pronounced HOHS-oss]	<i>as great as, as far as, how much, how many, whoever</i>	pronoun/adjective	Strong's #3745
apaggelia ἀπαγγελω) [pronounced ap-an-geh- low]	<i>to report; to tell</i>	3 rd person singular, aorist active indicative (according to e-sword's LXX)	Strong's #none
Brenton and Complete Apostles' Bible definitions only. An educated guess from απηγγειλεν in LXX.			
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him</i>	3 rd person masculine singular pronoun; locative, dative or instrumental case	Strong's #846
lôab (Ἰωαβ) [pronounced ee-oh-ahb]	transliterated <i>Joab</i>	proper singular noun, nominative form	Strong's #none
pas (πᾶς, πᾶσα, πᾶν) [pronounced pahs, PAH- sah, pahn]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong's #3956

This is exactly the same form as the masculine plural adjective above.

2Samuel 21:22b Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i>]	<i>the; this that</i>	neuter plural definite article; nominative case	Strong's #3588
hrêma (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i>]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter singular noun; accusative case	Strong's #4487
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
polemos (πόλεμος, ου, ό) [pronounced <i>POHL-em-oss</i>]	<i>a war, fight, battle; strife, warfare; dispute, quarrel</i>	masculine singular noun, accusative case	Strong's #4171

Translation: *And he arrived and he reported to him all that Joab told him, the entire proclamation of the war.* The messenger arrives and he tells David all about the war. Every detail that comes to mind, he presents to David. This debriefing probably took 5–15 minutes, and maybe longer.

We have had a lot of presidents who know little or nothing about war. If one of our generals was to brief our current president (President Obama), about 90% of what the general would tell our president would go over his head (if he chose to give the President a full account of the wars which are going on right now). Therefore, generals who speak to President Obama will give him the dumbed-down version (the same would have been true of President Clinton, but less so for Presidents Bush and Carter, who had training in this area). If we had a President McCain in office right now, such war room briefings would be extensive, because he understands strategy and tactics and would have taken a personal interest in them.

Likewise, David was well aware of everything that this messenger would tell him. David was a military man. Most of his life had been spent in the military; therefore, this messenger could not mislead or confuse King David (which the messenger would not be interested in doing anyway).

2Samuel 21:22c Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
thumoô (θυμώω) [pronounced <i>thoo-MOH-oh</i>]	<i>to cause one to become incensed, to provoke to anger; to be wrath</i>	verb; 3 rd person singular, aorist passive indicative	Strong's #2373
David (Δαυίδ, ό) [pronounced <i>dow-WEED</i>];	transliterated <i>David</i>	proper masculine noun	Strong's #1138

Also Δαβίδ [pronounced *dah-BEED*] with at least one additional alternative spelling.

2Samuel 21:22c Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314
lôab (ἰωαβ) [pronounced <i>ee-oh-ahb</i>]	transliterated <i>Joab</i>	proper singular noun, nominative form	Strong's #none

Translation: [And David was incensed with Joab,...](#) I want you to notice the reaction, which is actually fairly professional. Have you ever spoken to a customer relations person, and you just chewed them up one side and down the other, yelling and punctuating your thoughts with dramatic hand and arm gestures? Of course. However, David does not take out his anger on this messenger. He might raise his voice and he might be emphatic, but his anger is directed toward Joab, who is in charge. He does not chew out the messenger, but he speaks critically of Joab and his tactics.

Application: If you are in some area of customer service, then you represent your company and you are the face (or voice) of that company to hundreds or thousands of people. Therefore, if they get angry with you or raise their voices, do not take it personally. They are upset over some aspect of the company which you represent. Do not make yourself the issue; disassociate from the emotion; do not take this as a personal attack (even if part of their diatribe is a personal attack).

Application: When you are expressing your feelings about a company or a product, bear in mind that the person to whom you are speaking did not personally wrong you nor is he (or she) responsible for the company policy or product about which you are complaining. If you find yourself raising your voice or expressing strong discontent which is degenerating into invective, then step back for a moment, gather yourself and apologize.

David will express his anger toward Joab with the text that follows:

2Samuel 21:22d Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eipon, eipō (εἶπον, εἶπω) [pronounced <i>eyep-on</i>]	<i>to speak, say; to speak to, address, accost one; to name, mention; to say or tell of one; to propose or move a measure</i>	3 rd person singular, aorist active indicative	Strong's #none
http://www.perseus.tufts.edu/hopper/morph?l=ei%29%3Dpen&la=greek&prior=d%27#Perseus:text:1999.04.0058:entry=ei%29=pon-contents			
τον (τόν) [pronounced <i>tahn</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; accusative case	Strong's #32

2Samuel 21:22d Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
tís (τις) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; adjective; singular neuter accusative	Strong's #5100
This is commonly used for a person or thing whom one cannot or does not wish to name or specify particularly.			
Although I cannot substantiate this in Arndt and Gingrich or in Horst Balz and Gerhard Schneider, ἵνα τί appears to mean <i>why</i> . This is in agreement with Brenton and Esposito (who uses Brenton for his translation). This also squares with the morphological analysis codes for e-sword, which list τι in this case as an interrogative pronoun (and they take as their source, the for use with the Bagster "Analytical Greek Lexicon," with comparison made against Perschbacher's "New Analytical Greek Lexicon." Zodhiates lists this as an interrogative pronoun as well, to be translated <i>who, which</i> .			
prosagô (προσάγω) [pronounced <i>pros-AHG-oh</i>]	<i>1) to lead, to bring; 1a) to open a way of access, for one to God; 1a1) to render one acceptable to God; 1b) in a forensic sense, to summon (to trial or punishment); 2) to draw near to, approach; 2a) the land which a sailor is approaching seeming to approach him</i>	2 nd person plural, aorist active indicative	Strong's #4317
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative	Strong's #4314
tên (τὴν) [pronounced <i>tayn</i>]	<i>the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
polis (πόλις, εως, ἡ) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
polemeô (πολεμέω) [pronounced <i>pol-em-EH-oh</i>]	<i>to war, carry on war; to fight</i>	aorist active infinitive	Strong's #4170

Translation: ...and he said to the messenger, "Why did you [all] draw [so] near to the city to fight? From this point on, David will use the 2nd person plural when addressing the messenger. This means, David is speaking of Israel's army as led by Joab. He is not ripping the messenger a new one; he is speaking of the entire army. He asks

(knowing that these words will be passed along to Joab), “[Why the hell did you all move so close to the city to engage the enemy?](#)” David is incensed at this point. This is a simple tactic which, even from 50 miles away, David knows is the wrong approach. This is enemy-engagement 101. If your enemy is in a walled city, you just do not simply go up to the wall and begin fighting.

2Samuel 21:22e Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
E-sword's LXX incorrectly calls this Strong's #3364.			
eidō (εἶδω) [pronounced I-doh]	<i>to see, to perceive, to discern, to know</i>	2 nd person plural, pluperfect active indicative	Strong's #1492
E-sword's LXX mistakenly does not identify this verb.			
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
Hōti can also mean <i>because (that), for (that), how (that), (in) that, though, why.</i>			
plēssō (πλήσσω) [pronounced PLACE-soh]	<i>to strike, smite</i>	2 nd person plural, future passive indicative	Strong's #4141
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
teichos (τείχος) [pronounced TIE-khoss]	<i>the wall around a city, town wall</i>	neuter singular noun; genitive/ablative case	Strong's #5038

Translation: [Did you \(all\) not see that you \(all\) would be struck from the wall?](#) David slows down a moment, and speaks these words slowly, so that the messenger understands them. The idea is, the mistake that Joab made is so profound that, maybe David ought to speak slowly, so that they all understand what they did wrong.

David is amazed as to Joab's mistakes at this point.

2Samuel 21:22f Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tis (τις) [pronounced tihç]	<i>one, someone, a certain one; anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; adjective; masculine singular, nominative case	Strong's #5100

This is commonly used for a person or thing whom one cannot or does not wish to name or specify particularly.

2Samuel 21:22f Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patassō (πατάσσω) [pronounced <i>pat-AHS-soh</i>]	1) to strike gently: as a part or a member of the body; 2) to stroke, smite: with the sword, to afflict, to visit with evils, etc.. as with a deadly disease 3) to smite down, cut down, to kill, slay	3 rd person singular, aorist active indicative	Strong's #3960
ton (τόν) [pronounced <i>tahn</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
Abimelech (αβιμελεχ)	transliterated <i>Abimelech</i>	indeclinable proper noun	Strong's #none
huios (υἱός, οὐ, ό) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
Ierobaal (ιεροβααλ)	transliterated <i>Jerobaal</i>	indeclinable proper noun	Strong's #none

Translation: One struck the Abimelech son of Jerobaal. Then David gives the exact illustration that Joab knew he would give. He talks about Abimelech from the book of the Judges, whom we have already examined. Abimelech ben Jerobaal moved too close to the wall, so the Bible provides David with an exact parallel situation with regards to war tactics.

Although some translate this as a question, it appears to be a simple statement of fact.

2Samuel 21:22g Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oumê (οὐμή) [pronounced <i>oo-MAY</i>]	<i>never, certainly not, not at all, by no means</i>	particle	Strong's #3364
Here, it is spelled οὐχί.			
gunê (γυνή) [pronounced <i>goo-NAY</i>]	1) a woman of any age, whether a virgin, or married, or a widow; 2) a wife; 2a) of a betrothed woman	feminine singular noun; nominative case	Strong's #1135
hriptō (ῥίπτω) [pronounced <i>hrihp-toe</i>]	<i>to throw down, to cast down</i>	3 rd person singular, aorist active indicative	Strong's #none

Additional definitions: *to throw, cast, hurl; to throw on the ground; to cast a net; the cast has been made [passive]; to throw or toss about; to cast out of house or land; to throw off [away] [spoken of arms, clothes]; to cast them forth, hurl them; to throw them away, waste them; to cast lots or dice; to throw or cast oneself down [reflexive]; to fling oneself.* Taken from:

<http://www.perseus.tufts.edu/hopper/morph?l=%CE%B5%CF%81%CF%81%CE%B9%CF%88%CE%B5%CE%BD&la=greek#lexicon>

2Samuel 21:22g Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
αὐτον (αὐτόν) [pronounced ow-TAHN]	<i>him</i>	3 rd person masculine singular pronoun, accusative case	Strong's #846
κλασμα (κλάσμα) [pronounced KLAHS-mah]	<i>a fragment, broken piece; remnants of food</i>	neuter singular noun; nominative case	Strong's #2801
mulos (μύλος) [pronounced MOO-loss]	<i>a mill stone; a large mill consisted of two stones, an upper and an under one; the "nether" stone was stationary, but the upper one was turned by an ass; a mill, the noise made by a mill</i>	masculine singular noun; genitive/ablative case	Strong's #3458
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
teichos (τείχος) [pronounced TIE-khoss]	<i>the wall around a city, town wall</i>	neuter singular noun; genitive/ablative case	Strong's #5038

Translation: [Did not a woman cast down upon him a fragment of a millstone from the city wall...](#) This next portion of the verse is a question. David asks the messenger, "Didn't a woman throw a piece of a millstone down from the city wall?" David goes to the Bible and he plucks out a simple military tactic out of the Bible. If you are at war with people inside of some sort of a structure, then you do not move too close to the wall. This is so elementary to David that he cannot believe he has to explain this to Joab (through his messenger).

2Samuel 21:22h Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

2Samuel 21:22h Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apothnêskô (ἀποθνήσκω) [pronounced ap-oth- NACE-koh]	1) to die: 1a) of the natural death of man; 1b) of the violent death of man or animals; 1c) to perish by means of something; 1d) of trees which dry up, of seeds which rot when planted; 1e) of eternal death, to be subject to eternal misery in hell	3 rd person singular, Aorist active indicative	Strong's #599
en (ἐν) [pronounced en]	in, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
Thamasi (θαμασι) [pronounced thahm-ah- see]	transliterated Thamasi	proper singular noun	Strong's #none

Translation: ...and [did he not] die in Thamasi? Because Abimelech moved too close to the wall, a woman dropped a rock on his head. He did not die from the rock, but he asked his armorbearer to kill him. Abimelech was too embarrassed that he was about to die from being hit in the head by a rock that a woman threw—he was embarrassed because he is being taken out by a woman and he allowed himself to move too close to the wall.

2Samuel 21:22i Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	that, in order that, so that, to the intent that; because	conjunction which denotes purpose or result	Strong's #2443
tis (τις) [pronounced tihç]	one, someone, a certain one; anyone, anything; someone, something; some, some time, awhile; only	enclitic, indefinite pronoun; adjective	Strong's #5100
Tis is used here as an interrogative pronoun.			
prosagô (προσάγω) [pronounced pros-AHG- oh]	1) to lead, to bring; 1a) to open a way of access, for one to God; 1a1) to render one acceptable to God; 1b) in a forensic sense, to summon (to trial or punishment); 2) to draw near to, approach; 2a) the land which a sailor is approaching seeming to approach him	2 nd person plural, aorist active indicative	Strong's #4317
prós (πρός) [pronounced prahç]	facing, face to face with; to, towards; for; about, according to, against, among, at, because of, before, between, by, with	directional preposition with the accusative	Strong's #4314

2Samuel 21:22i Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tohn</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
teichos (τείχος) [pronounced <i>TIE-khoss</i>]	<i>the wall around a city, town wall</i>	neuter singular noun; accusative case	Strong's #5038

Translation: *Why [therefore] did you (all) drawn near to the wall?* David used this illustration because he figured everyone in his army should know it. Now, how did David know this? Reading and writing then was not commonplace as it is today. Furthermore, have a copy of the Bible was almost unheard of. So how did David know that they should know this? The Bible (Genesis through Ruth + Job) was apparently being taught to his soldiers. At the very least, David is assuming that Joab knows this. Here, David supplies no additional details for the messenger, so David is making the assumption that the messenger knows exactly what he is talking about. When I was a teacher, and walked into a classroom of American children, I *never* made the assumption that anyone knew anything from the Bible. How many would know who Abimelech is? Probably not one out of a hundred. Yet David has assumed that, at a minimum, Joab and this messenger know what is in the Bible. Let's also add in those men who moved close to the wall—they probably knew all about Abimelech ben Jerubbaal as well. This leads me to assume that David saw to it that his soldiers were schooled in Scripture as it existed at that time. Furthermore, David is speaking in such a way that, he seems to be assuming that this piece of Biblical history should have popped immediately into their heads. How would that happen? *Repetition!* They heard about Abimelech again and again and again. In fact, they heard it so many times that even Joab knew in advance that this would be the illustration that David would use.

Therefore, we may reasonably conclude that, during David's reign, Bible teaching was commonplace. Although we are not told anything about it—who specifically was teaching Scripture—this illustration which David uses expects that those who hear it are familiar with it. Therefore, they have to have been taught the Old Testament somewhere—whether in their home, whether in services near the Ark—wherever.

We could have come to this conclusion without having this additional text from the LXX. The very fact that Joab would know the illustration that David would use would indicate that he had been exposed to a lot of Bible teaching and a lot of repetition of Bible teaching.

The entire Greek insert reads: *And he arrived and he reported to him all that Joab told him, the entire proclamation of the war. And David was incensed with Joab, and he said to the messenger, "Why did you [all] draw [so] near to the city to fight? Did you (all) not see that you (all) would be struck from the wall? One struck the Abimelech son of Jerobaal. Did not a woman cast down upon him a fragment of a millstone from the city wall and [did he not] die in Thamasi? Why [therefore] did you (all) drawn near to the wall?"*

The Greek text gives us a fuller explanation of this narrative. It might be easier to catch all of this when placing this into the context of this passage. We will pick up the text as the messenger leaves the battlefield and reports to David.

The Greek and the Hebrew of 2Samuel 11:22–25

The Hebrew Text

Then the messenger left. When he arrived, he reported to David all that Joab had sent him to tell. The messenger reported to David, "The men gained the advantage over us and came out against us in the field, but we counterattacked right up to the entrance of the gate. However, the archers shot down on your soldiers from the top of the wall, and some of the king's soldiers died. Your servant Uriah the Hittite is also dead."

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

Source: Holman Christian Standard Bible

The Greek Text

And the messenger of Joab went to the king to Jerusalem, and he came and reported to David all that Joab had told him, all the affairs of the war. And David was very angry with Joab, and said to the messenger, "Why did you draw near to the wall to fight? Did you not know that you would be wounded from off the wall? Who struck Abimelech the son of Jerubbaal? Did not a woman cast upon him a piece of millstone from the wall, and he died in Thebez? Why did you draw near to the wall?"

And the messenger said to David, "The men prevailed against us, and they came out against us into the field, and we came upon them, even to the door of the gate. And the archers shot at your servants from off the wall, and some of the king's servants died, and your servant Uriah the Hittite is dead also."

And David said to the messenger, "Thus shall you say to Joab, 'Let not the matter be grievous in your eyes, for the sword devours one way at one time and another way at another: strengthen your array against the city, and destroy it;' and strengthen him."

Source: The Complete Apostles' Bible (some formatting was added)

What is the likely explanation is, the Samuel manuscript was a well-worn, abused manuscript over the years, and it is mostly likely that this extra text was dropped out by a scribe. Either it became unreadable, or the scribe looked up, began to copy, looked up again, but then looked at a place lower in the text and began to copy from there (which is a common manuscript error acknowledged by textual critics).

Chapter Outline

Charts, Maps and Short Doctrines

Most English translations treat the Hebrew text with great respect; however, in a passage like this, they ought to include this additional text because it is more likely that this was in the original Hebrew.

English Translations and 2Sam. 11:22

Translations which leave this text out

Translations which include this text

The Amplified Bible, the American King James Version, the Ancient Roots Translinear Bible, the Complete Jewish Bible, A Conservative Version, the Contemporary English Version, the Concordant Literal Version, the Context Group Version, the Easy English Bible, the Easy to Read Version, the English Standard Version, the Exegesis Companion Bible, God's Word, J. P. Green's Literal Translation, Holman Christian Standard Bible, the Hebrew Names Version, the Heritage Bible, the Holy Bible English Revised Version, the Jewish Publication Society Bible, the Judaica Press Complete Tanach, the King James Version, the Literal Translation of the Holy Bible, the Message, Fred Miller's Revised King James Version, the Modern KJV, the NET Bible, the New Advent Bible, the New American Standard Bible, the New Century Version, the New International Version, the NIV–UK, the New International Readers' Version, the New KJV, the New Life Bible, the New Living Translation, the New Revised Standard Bible, the Revised Standard Version, Rotherham's Emphasized Bible, the Scriptures 1998, the Third Millennium Bible, Today's NIV, the Updated Bible Version, the Voice in the Wilderness, the World English Bible.

An American English Bible, the Bible in Basic English, Brenton's English Septuagint, the Complete Apostles' Bible, the New Jerusalem Bible

Bibles which footnote this verse with the Greek text: The New American Version.

The Latin and Syriac translations were made long after the LXX, so they also lack this additional information from the Greek.

For me, it is disappointing not to see this at least footnoted in other Bibles. Almost every translation in the right-hand column are specifically English translations from the Septuagint, so we would expect them to include this text.

Interestingly enough, none of the commentaries which I refer to mention this missing text.

Like almost all other textual problems, the addition or the lack of this text does not change any major or minor doctrine from the Word of God.

Chapter Outline

Charts, Maps and Short Doctrines

And so says the messenger unto David, "When prevailed against us the men and they came out unto us [in] the field, and so we are against them as far as the opening of the gate;..."

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The messenger then said to David, "When the soldiers prevailed against us and came out toward us [in] the field, then we advance [lit., are] against them as far as the entrance of the gate;..."

The messenger then responded to David, saying, "First the soldiers prevailed against us when they came out toward us in the field, but we push them back to the entrance of the gate;..."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the messenger said to David: The men prevailed against us, and they came out to us into the field: and we <u>vigorously charged and pursued</u> them even to the gate <u>of the city</u> .
Masoretic Text (Hebrew)	And so says the messenger unto David, "When prevailed against us the men and they came out unto us [in] the field, and so we are against them as far as the opening of the gate;...
Peshitta (Syriac)	And the messenger said to David, The men prevailed against us and came out against us into the field, and we <u>chased</u> them <u>back</u> to the entrance of <u>the city</u> .
Septuagint (Greek)	And the messenger said to David, The men prevailed against us, and they came out against us into the field, and we <u>came</u> upon them, even to the door of the gate.
Significant differences:	There are a few problems in the final clause, and part of it is the way the Hebrew is. Although there is a shift in the battle, this is implied, but not outright stated in the Hebrew. The Latin, Greek and Syriac all use verbs which suggest more directly a change in the tide of the battle. The Latin adds that this is the gate <i>to the city</i> ; and the Syriac simply leaves out <i>gate</i> and puts in <i>the city</i> . As usual, the differences have little affect upon the overall meaning.

Thought-for-thought translations; paraphrases:

CEV	He added, "The enemy chased us from the wall and out into the open fields. But we pushed them back as far as the city gate.
Easy English (Pocock)	`Our enemies were winning the battle. They came out from the city and they fought us in the fields. But we fought them back to the gate of their city.
Easy-to-Read Version	The messenger told David, "The men {of Ammon} attacked us in the field. We fought them and chased them all the way to the city gate.
Good News Bible (TEV)	He said, "Our enemies were stronger than we were and came out of the city to fight us in the open, but we drove them back to the city gate.
<i>The Message</i>	He said, "The enemy was too much for us. They advanced on us in the open field, and we pushed them back to the city gate.
New Life Bible	The man said to David, "The men were winning the fight against us. They came out against us in the field. But we drove them back as far as the city gate..

Partially literal and partially paraphrased translations:

American English Bible	And the messenger said to David, `Well, the men attacked us. they came out into the field to meet us, so we fought them there at the city gate.
Ancient Roots Translinear	The messenger said to David, "The men prevailed over us, and proceeded to us into the field. We were over them unto the gate's opening.
<i>God's Word</i> ™	The messenger said, "Their men overpowered us and came to attack us in the field. Then we forced them back to the entrance of the city gate.
New American Bible	He told David: "The men had us at a disadvantage and came out into the open against us, but we pushed them back to the entrance of the city gate..
NIRV	The messenger said to David, "The men who were in the city were more powerful than we were. They came out to fight against us in the open. But we drove them back to the entrance of the city gate.
New Jerusalem Bible	The messenger replied to David, 'Their men had won an initial advantage and then came out to engage us in the open. We then drove them back into the gateway,...
New Simplified Bible	The messenger said to David: »Their men overpowered us when they came to attack us in the field. Then we forced them back to the entrance of the city gate.
Revised English Bible	He answered, 'The enemy massed agasint us and sallied out into the open; we drove them back as far as the gateway.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the man said to David, Truly the men got the better of us, and came out against us into the open country, but we sent them back to the very doors of the town.
Complete Jewish Bible	The messenger said to David, "The men were overpowering us and came out after us into the countryside. But we chased them back all the way to the entrance of the city gate.
HCSB	The messenger reported to David, "The men gained the advantage over us and came out against us in the field, but we counterattacked right up to the entrance of the gate.
New Advent Bible	And the messenger said to David: The men prevailed against us, and they came out to us into the field: and we vigorously charged and pursued them even to the gate of the city.
NET Bible®	The messenger said to David, "The men overpowered us and attacked us [Heb "and came out to us."] in the field. But we forced them to retreat all the way [Heb "but we were on them."] to the door of the city gate.

Literal, almost word-for-word, renderings:

Context Group Version	And the messenger said to David, The men prevailed against us, and came out to us into the field, and we were on them even to the entrance of the gate.
English Standard Version	The messenger said to David, "The men gained an advantage over us and came out against us in the field, but we drove them back to the entrance of the gate.
exeGesés companion Bible	and the angel says to David, Surely the men prevail mightily against us and go to us into the field; and we are on them even to the opening of the portal:.
Modern KJV	And the messenger said to David, Surely the men prevailed against us, and came out to us to the field, and we were upon them even to the entering of the gate.
Syndein	And the 'staff officer'/messenger said unto David, "At that time, {not all the report is given - David asked him something and he responded} the enemy made a successful sortie against us, and launched a counter-attack against us in the field. But we finally drove them back as far as the opening of the gate. {Note: This final sentence is a bit of hypocrisy of the staff officer - trying to put a good shine on the disastrous situation.}.
Young's Updated LT	And the messenger says unto David, "Surely the men have been mighty against us, and come out unto us into the field, and we are upon them unto the opening of the gate,...

The gist of this verse: David has had his say, and now the messenger steps in and explains exactly what happened.

Despite the back story, there is nothing which suggests to us that (1) the messenger is misstating the facts or (2) that the messenger has been told by Joab to misrepresent the battle that took place.

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Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

2Samuel 11:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mal ^o âk ^e (מַלְאָךְ) [pronounced mah ^o - AWK ^e]	<i>messenger or angel</i> ; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)	masculine singular noun with the definite article	Strong's #4397 BDB #521
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw- VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: [The messenger then said to David,...](#) The messenger from Joab gets an immediate audience with David. David is partially interested in the war, but he is more interested in his plot against Uriah the Hittite, the husband of David's recent conquest. However, what seems to be the case in v. 22 is, David's mind was caught up in the strategy and tactics of this war, and he became quite perturbed with Joab's tactics. So, if Uriah the Hittite was on his mind, he obviously put that aside. However, the messenger will bring him back.

You will note how much smoother the text is, with the insertion of the Greek text.

At this point, I want you to notice something that the writer of this chapter does. He spends a few verses on David's temptation, less than half a verse on his sin of adultery, and then most of the chapter is about what David does in dealing with the consequences of his sin. This is a literary thing, but it is designed to indicate that there is a relatively short time that David enjoyed committing this sin of adultery. His plotting after that sin, in order to cover it up, requires much more time—but what initiated all that will follow receives barely a mention from the author. The idea is, when we choose to sin, the consequences of that sin will require far more of our time than the sin itself—particularly when that sin is adultery, because it impacts so many people and for such a long period of time.

Application: I want you to notice something here: in the time of David, the negative impact of adultery was so profound that, not only does God issue a command against it, but we have a cautionary piece of history which begins with adultery and ends with revolution. So, ancient man's understanding of this sin is clear (even before this, we can go back to Abraham and how he lied about who his wife was, and how even the pharaoh of Egypt recognized the sanctity of marriage). Fast forward 3000–4000 years and our society promotes, to some degree, open marriage. I read, many decades ago (honest) an article in *Playboy* where a wife desired to have some specific activity in her life, and was encouraged by the author to go out and get what she wants (this must have been a letter to *Playboy*). Pursuing one's sexual lust was presented as a greater good than fidelity in marriage. Although you do not believe that, you probably know others who actually think that way. This passage stands as a testimony against our degenerate paths and cosmic norms.

2Samuel 11:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

2Samuel 11:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâbar (גָּבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over</i>	3 rd person plural, Qal perfect	Strong's #1396 BDB #149
ʿal (עַל) [pronounced <i>gahʼ</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 st person plural suffix	Strong's #5921 BDB #752
ʾānâsîym (אֲנָשִׁים) [pronounced <i>uh-NAW-seem</i>]; also spelled ʾīyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35

Translation: ...“When the soldiers prevailed against us... The messenger explains exactly what occurred when they moved too close to the wall. The Ammonites began to prevail against the Israelites. So, David is done, temporarily, with yelling at Joab (through the messenger⁷³), and the messenger provides a little more information about what occurred at the wall.

2Samuel 11:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâʾ (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]</i>	3 rd person masculine plural, Qal imperfect	Strong's #3318 BDB #422
ʿel (עַל) [pronounced <i>ehʼ</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 1 st person plural suffix	Strong's #413 BDB #39
sâdeh (שָׂדֶה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open country</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: ...and came out toward us [in] the field,... The Ammonites advance toward Joab's army, at the beginning, giving them some serious resistance. You may recall that Joab had noticed that the Ammonites were particularly fierce at that part of the wall.

What this suggests to me is, Joab's army had breached the walls at this point—that is, there were a few holes at this place in the city wall. Since the Ammonite soldiers were particularly fierce at this point, let me further suggest

⁷³ Much the same way that you might yell at your television for some idiotic thing that someone says.

that this was the only serious breach in the Rabbah walls. Therefore, the Ammonite soldiers would concentrate their best soldiers there in order to prevent any further incursion into the city.

Now, I have no idea what was done in order to break a hole in that wall. I can only guess that, at night, Israelite soldiers made attacks upon the structure of the walls of Rabbah, perhaps with battering rams of some sort. This was, more likely, an entryway into the city, which is easier to blow a hole through. For Instance, If it is a wood gate, it can be burned with fire.

Logically, Joab would open up every entryway into the city of Rabbah, and then make multiple attacks, concentrating where the Ammonites are weakest. However, here, it appears that Joab sent in one small group of Delta force soldiers to the only breach in the wall, which would mean that they would come up against the toughest Ammonite soldiers.

The messenger is going to get all of this out quickly, before David can go back to yelling at Joab (through the messenger).

2Samuel 11:23d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person plural, Qal imperfect	Strong's #1961 BDB #224
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity with the 3 rd person masculine plural suffix	Strong's #5921 BDB #752
‘ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
pethach (פֶּתַח) [pronounced <i>PEH-thakh</i>]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
sha‘ar (שַׁעַר) [pronounced <i>SHAH-gahr</i>]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular noun with the definite article; pausal form	Strong's #8179 BDB #1044

Translation: ...then we advance [lit., are] against them as far as the entrance of the gate;... However, the battle that day turned, and the Israelite soldiers pushed back the Ammonites to the entrance of the city.

The entrance to the city indicates that this is one of the city gates, and that Joab's army had made a breach at this point. However, it is bad tactics to take this one opening and charge it, even with your greatest soldiers. The Ammonites have all the advantages at this point—the Israelites can only come up to a narrow opening, well-

guarded and well defended, with people at the wall, behind the wall, and above them on the wall. If Israel chose to make this their only entry point, 50 Ammonite soldiers could have defended the wall against several thousand Israelis. However, David is giving this messenger enough time to complete his thought—and this will change David's tune considerably.

After we complete v. 25, I will present the **order of events** here, incorporating the Greek text of v. 22.

<p>...and so cast [down] casters [of arrows] upon your servants from upon the wall, and so they die from servants of the king and also your servant Uriah the Hittite died."</p>	<p>2Samuel 11:24</p>	<p>...and archers shot [down] arrows upon your servants from upon the wall, and, therefore, [some] from the king's servants died; also, your servant Uriah the Hittite died."</p>
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...and archers rained down arrows from the wall upon your soldiers; consequently, some of the king's soldiers died; in addition, Uriah the Hittite died in that battle."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the archers shot their arrows at your servants from off the wall above: and some of the king's servants are slain, and your servant Urias the Hethite is also dead.
Masoretic Text (Hebrew)	...and so cast [down] casters [of arrows] upon your servants from upon the wall, and so they die from servants of the king and also your servant Uriah the Hittite died."
Peshitta (Syriac)	And the archers shot from the wall; and some of your servants died, O king! And your servant Uriah the Hittite is dead also.
Septuagint (Greek)	And the archers shot at your servants from off the wall, and some of the king's servants died, and your servant Uriah the Hittite is dead also.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	Then they shot arrows at us from the top of the wall. Some of your soldiers were killed, and one of them was Uriah the Hittite."
Easy English (Pocock)	There were men with arrows on the wall. They shot their arrows and some of the king's soldiers died. Uriah the *Hittite also died.'
Easy-to-Read Version	Then the men on the city wall shot arrows at your officers. Some of your officers were killed. Your officer Uriah the Hittite also died."
Good News Bible (TEV)	Then they shot arrows at us from the wall, and some of Your Majesty's officers were killed; your officer Uriah was also killed."
<i>The Message</i>	But then arrows came hot and heavy on us from the city wall, and eighteen of the king's soldiers died."
New Living Translation	...the archers on the wall shot arrows at us. Some of the king's men were killed, including Uriah the Hittite."

Partially literal and partially paraphrased translations:

American English Bible	But they were shooting at us from the walls, and many of the king's servants were killed. including your subject, UriJah the Hittite.'
Ancient Roots Translinear	A heavy-rain was directed over your servants from the rampart. The king's servants died, and your servant Uriah the Central-Syrian also died."

God's Word™	The archers on the wall shot down at your mercenaries, and some of Your Majesty's mercenaries died. Your man Uriah the Hittite also is dead."
New American Bible	Then the archers shot at your servants from the wall above, and some of the king's servants died, among them your servant Uriah."
NIRV	Then those who were armed with bows shot arrows at us from the wall. Some of your special troops were killed. Your servant Uriah, the Hittite, is also dead."
New Jerusalem Bible	...but the archers shot at your retainers from the ramparts; some of the king's retainers lost their lives, and your servant Uriah the Hittite is dead too.'
New Simplified Bible	»The archers on the wall shot down at your mercenaries. Some of Your Majesty's mercenaries died. Your man Uriah the Hittite also is dead.«
Revised English Bible	Then the archers shot down at us from the wall and some of your majesty's men fell; and your servant Uriah the Hittite is dead.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the archers sent their arrows at your servants from the wall, and some of the king's servants are dead, and among them is your servant Uriah the Hittite.
Complete Jewish Bible	The archers shot at your servants from the wall; some of the king's servants are dead; also your servant Uriyah the Hitti is dead."
JPS (Tanakh—1985)	But the archers shot at your men from the wall and some of Your Majesty's men fell; your servant Uriah the Hittite also fell."
NET Bible®	Then the archers shot at your servants from the wall and some of the king's soldiers [The translation follows the Qere ("your servants") rather than the Kethib ("your servant").] died. Your servant Uriah the Hittite is also dead."
NIV – UK	Then the archers shot arrows at your servants from the wall, and some of the king's men died. Moreover, your servant Uriah the Hittite is dead.

Literal, almost word-for-word, renderings:

Context Group Version	And the shooters shot at your slaves from off the wall; and some of the king's slaves are dead, and your slave Uriah the Hittite is dead also.
Updated <i>Emphasized Bible</i>	And, when the time of mourning had passed, David sent and received her into [or, <i>made room for her in</i>] his house, and she became his wife, and bare him a son. But the thing which David had done was wicked in the eyes of Yahweh.
exeGesés companion Bible	...and the shooters shoot on your servants from off the wall; and some of the servants of the sovereign died and your servant Uri Yah the Hethiy also died.
Heritage Bible	And the shooters caused <i>arrows</i> to flow upon your servants from upon the wall; and <i>some</i> of the king's servants died, and also your servant Uriah, the Hittite, is dead.
Modern KJV	And the shooters shot from off the wall upon your servants, and some of the king's servants are dead, and your servant Uriah the Hittite is dead also.
NASB	"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."
Syndein	And the 'staff officer'/messenger said unto David, "At that time, {not all the report is given - David asked him something and he responded} the enemy made a successful sortie against us, and launched a counter-attack against us in the field. But we finally drove them back as far as the opening of the gate. {Note: This final sentence is a bit of hypocrisy of the staff officer - trying to put a good shine on the disastrous situation.}.
Updated Bible Version 2.11	And the shooters shot at your slaves from off the wall; and some of the king's slaves are dead, and your slave Uriah the Hittite is dead also.
Young's Updated LT	...and those shooting shoot at your servants from off the wall, and some of the servants of the king are dead, and also, your servant Uriah the Hittite is dead.

The gist of this verse: The messenger explains more about what happened at this battle. Joab's soldiers had been drawn in toward the wall, and archers began to shoot at them from above. Consequently, some of David's soldiers died in this battle, including Uriah the Hittite.

2Samuel 11:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yârâ' (אַרַי) [pronounced yaw-RAW]	<i>to throw, cast; to shoot; to point out, show; to direct, teach, instruct; to throw water, rain</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3384 BDB #432
yârâ' (אַרַי) [pronounced yaw-RAW]	<i>archers, shooters, those shooting arrows, one casting down arrows; teachers, instructors?</i>	masculine plural, Hiphil participle with the definite article	Strong's #3384 BDB #432
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ebed (עֶבֶד) [pronounced ĞE ^B -ved]	<i>slave, servant</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced ğahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
chôwmâh (חֹמַת) [pronounced khoh-MAW]	<i>a wall [around a city]; less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach</i>	feminine singular noun with the definite article	Strong's #2346 BDB #327

Translation: ...and archers shot [down] arrows upon your servants from upon the wall,... We have a verb used twice here; once as a participle, meaning *archers*; and once as a verb, indicating that they were shooting arrows. What happened was, the Ammonite soldiers came out against Joab's army and pushed them back into the field. As I suggested before, this was probably an entryway that was partially breached. Then Joab's men began to gain ground and pushed them back toward the entrance of the city. As they moved in toward the wall, archers began to rain down arrows upon them. Because these soldiers were directly below the wall, they made for easy targets.

So far, all that the messenger is telling David, David has seen in his own mind's eye (I am assuming that the Greek text is correct). David is able to visualize all that the messenger is reporting. However, David sits back and allows the messenger to finish his thought.

2Samuel 11:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine plural, Qal imperfect	Strong's #4191 BDB #559
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant</i>	masculine plural construct	Strong's #5650 BDB #713
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: ...and, therefore, [some] from the king's servants died;... Although we do not have the word *some*, the *min* preposition indicates that we are looking at a subset of David's soldiers. Because they were so close to the wall, some of them died.

You will note that the verb *to die* is in the imperfect tense, indicating a process. That is, these soldiers moved in toward the wall, and, during the battle, they began to get picked off one by one. This was an intense fight which went on for some length of time.

You may recall that, in a previous verse, it was not clear whether only one man died or if several died (v. 17). Back there, there was some reasonable uncertainty whether Uriah died alone or whether other soldiers fell with him. This verse makes it clear, via the plural of the verb, that Uriah did not die alone, but that many others were sacrificed with him. Therefore, you can argue about the meaning of v. 17 and its singular verb; however, here, taking this verse in a completely literal way, many people die when they attacked the wall of Rabbah.

According to Robert Gordon, there is the *LXX Lucianic tradition* that 18 other soldiers were killed along side of Uriah.⁷⁴

2Samuel 11:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

⁷⁴ Robert Gordon, *I & II Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 253.

2Samuel 11:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾŪwrīyyāh (וּרְיָאָה) [pronounced oo-ree-YAW]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
Also spelled ʾŪwrīyyāhûw (וּרְיָאָהוּ) [pronounced oo-ree-YAW-hoo].			
Chittîy (חִיטִי) [pronounced <i>khiht-TEE</i>]	a descendant of Heth; transliterated <i>Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559

Translation: *...also, your servant Uriah the Hittite died.*” Joab knew that this final line would shut David up. The messenger adds that Uriah the Hittite, the husband of Bathsheba, died in this battle. This is what David had wanted to hear—until he got caught up in the logistics of the battle—and this bit of information caught his attention (just as Joab said it would).

Here is what appears to be the case: when the messenger begins to tell David what happened, David, like any normal general, is drawn into the narrative of this battle, and he loses his temper over what appears to be a tactical error of moving too close to the wall. The messenger then backs up and explains the circumstances more clearly to David. He tells David that the Ammonites came out fighting, and pushed Joab’s army back into the field. Joab then began to gain ground against the Ammonites, pushing them back to the gate of the city. As a military man, David is completely immersed in this story. He certainly wanted to hear about Uriah, but he is now caught up in the strategy and tactics of his nephew Joab. David sees all of what is happening in his mind’s eye; and then the messenger adds the sentence that will shut down further discussion: *...also, your servant Uriah the Hittite died.*” Suddenly, David is brought back to reality—that is, to what he wanted to know; what he wanted to find out about. He needed to know what was up with Uriah, because that was David’s concern.

Now, we are going to notice a complete change in David’s attitude. He detaches himself from the details of the battle—he is no longer concerned about the mistake that Joab made at the wall—and he will become quite philosophical about it all.

This messenger is obviously a very intelligent person. He brought back this information to David, perhaps not fully understanding what the deal was with Uriah the Hittite. However, he now sees this with his own eyes. He tells David, *“Uriah the Hittite also died,”* and suddenly, David shuts up. No more telling Joab what he should have done after the fact.

And so says David unto the messenger, “Thus you will say unto Joab: ‘Let him not be displeased in your eyes the word the this, for as this and as that eats the sword him. Strengthen the battle unto the city and throw her down.’ And strengthen him.” 2Samuel 11:25

Then David said to the messenger, “So you will say to Joab: ‘Do not let this matter be displeasing in your eyes, for the sword devours him—this man and that man. Strengthen your war against the city and destroy it.’ [In this way], strengthen him.”

Then David said to the messenger, “This is what you will say to Joab: ‘Do not let this matter let you become overly concerned. The sword devours many men randomly. Beef up your attack against this city and destroy it.’ In this way, you will strengthen Joab.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And David said to the messenger: Thus will you say to Joab: Let not this thing discourage you: for <u>various is the event of war</u> : and sometimes one, sometimes another is consumed by the sword: encourage <u>your warriors</u> against the city, and exhort <u>them</u> that You may overthrow it.
Masoretic Text (Hebrew)	And so says David unto the messenger, "Thus you will say unto Joab: 'Let him not be displeased in your eyes the word the this, for as this and as that eats the sword him. Strengthen the battle unto the city and throw her down.' And strengthen him."
Peshitta (Syriac)	Then David said to the messenger, Thus shall you say to Joab, Let not this thing displease you, for <u>things happen</u> this way or that way <u>in the battle</u> ; make the battle more vigorous against the city, and take it and destroy it.
Septuagint (Greek)	And David said to the messenger, Thus shall you say to Joab, Let not the matter be grievous in your eyes, for the sword devours one way at one time and another way at another: strengthen your array against the city, and destroy it, and strengthen him.
Significant differences:	The English translation of the Latin and Syriac does not have <i>the sword devours</i> . After that, the Latin seems to convey about the same idea, but is certainly not the same as what we find in the Hebrew. The Syriac and the Greek are very similar to the Hebrew from that point on. The Syriac lacks <i>encourage him</i> . The Latin includes several plurals where the Hebrew has singulars.

Thought-for-thought translations; paraphrases:

CEV	David replied, "Tell Joab to cheer up and not to be upset about what happened. You never know who will be killed in a war. Tell him to strengthen his attack against the city and break through its walls."
Easy English (Pocock)	David spoke to the man who brought the message. He said, 'Tell Joab, "Do not be sad about this. All kinds of people die in a battle. Go and make a stronger attack on the city. Go and defeat it." Say this to encourage Joab.'
Easy-to-Read Version	David said to the messenger, "Give this message to Joab: 'Don't be too upset about this. A sword can kill one person as well as the next. Make a stronger attack against Rabbah and you will win.' Encourage Joab with these words."
Good News Bible (TEV)	David said to the messenger, "Encourage Joab and tell him not to be upset, since you never can tell who will die in battle. Tell him to launch a stronger attack on the city and capture it."
<i>The Message</i>	When the messenger completed his report of the battle, David got angry at Joab. He vented it on the messenger: "Why did you get so close to the city? Didn't you know you'd be attacked from the wall? Didn't you remember how Abimelech son of Jerub-Besheth got killed? Wasn't it a woman who dropped a millstone on him from the wall and crushed him at Thebez? Why did you go close to the wall!" "By the way," said Joab's messenger, "your servant Uriah the Hittite is dead." Then David told the messenger, "Oh. I see. Tell Joab, 'Don't trouble yourself over this. War kills--sometimes one, sometimes another--you never know who's next. Redouble your assault on the city and destroy it.' Encourage Joab."
New Century Version	David said to the messenger, "Say this to Joab: 'Don't be upset about this. The sword kills everyone the same. Make a stronger attack against the city and capture it.' Encourage Joab with these words."
New Life Bible	Then David said to the man, "Tell Joab, 'Do not let this thing trouble you. For the sword kills one as well as another. Make your battle against the city stronger and destroy it.' Comfort him with these words."

New Living Translation "Well, tell Joab not to be discouraged," David said. "The sword devours this one today and that one tomorrow! Fight harder next time, and conquer the city!"

Partially literal and partially paraphrased translations:

American English Bible And David said to the messenger, 'Tell this to JoAb: *Don't feel bad about it, because the sword cuts two ways. Now, intensify the battle against the city, tear it down, and establish a garrison there.*'

Ancient Roots Translinear David said to the messenger, "Say thus to Joab, 'This word never offends the eye, for the sword ate this and that. Fortify for war at the city. Fortify and ruin it!'"

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

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

NIRV David told the messenger, "Tell Joab, 'Don't get upset over what happened. Swords kill one person as well as another. So keep on attacking the city. Destroy it.' Tell that to Joab. It will cheer him up."

Revised English Bible David told the messenger to say this to Joab: 'Do not let the matter distress you—there is no knowing where the sword will strike. Press home your attack on the city, take it, and raze it to the ground'; and to tell him to take heart.

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

Mostly literal renderings (with some occasional paraphrasing):

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

Complete Jewish Bible David said to the messenger, "Tell Yo'av, 'Don't let this matter get you down - the sword devours in one way or another. Intensify your battle against the city, and overthrow it.' And encourage him."

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

JPS (Tanakh—1985) Whereupon David said to the messenger, "Give Joab this message: 'Do not be distressed about the matter. The sword always takes its toll. Press your attack on the city and destroy it!' Encourage him!"

NET Bible® David said to the messenger, "Tell Joab, 'Don't let this thing upset you [Heb "let not this matter be evil in your eyes."]. There is no way to anticipate whom the sword will cut down [Heb "according to this and according to this the sword devours."]. Press the battle against the city and conquer [Heb "overthrow."] it.' Encourage him with these words [The Hebrew text does not have "with these words." They are supplied in the translation for clarity and for stylistic reasons.]"

New Advent Bible And David said to the messenger: Thus shall you say to Joab: Let not this thing discourage you: for various is the event of war: and sometimes one, sometimes another is consumed by the sword: encourage your warriors against the city, and exhort them that you may overthrow it

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

Literal, almost word-for-word, renderings:

English Standard Version	David said to the messenger, "Thus shall you say to Joab, 'Do not let this matter trouble you, for the sword devours now one and now another. Strengthen your attack against the city and overthrow it.' And encourage him."
exeGesés companion Bible	Then David says to the angel, Say thus to Yah Ab, This word is not evil in your eyes; for thus the sword devours one: strengthen your warfare against the city and demolish it: and you strengthen him.
Heritage Bible	And David said to the messenger, Thus you shall say to Joab, Not being evil, let this not be an evil word in your eyes, because the sword devours this as well as that; seize strength for your battle against the city, and pull it down; and you seize strength for him..
Modern KJV	Then David said to the messenger, So you shall say to Joab, Do not let this thing displease you, for the sword devours one as well as another. Make your battle stronger against the city and overthrow it. And you encourage him.
NASB	Then David said to the messenger, "Thus you shall say to Joab, 'Do not let this thing displease you, for the sword devours one as well as another; make your battle against the city stronger and overthrow it'; and so encourage him."
New RSV	David said to the messenger, `Thus you shall say to Joab, "Do not let this matter trouble you, for the sword devours now one and now another; press your attack on the city, and overthrow it." And encourage him.'
Syndein	Furthermore the archers shot at your soldiers from off the wall {Uriah turned his men to have the platoon front face the sortie coming from the gates now he had a left flank dangling - facing the enemy on the wall} so that some of the king's troops are dead . . . and your 'battalion commander' Uriah the Hittite has also died." {Note: This staff officer is obviously not privy to the conspiracy. So, he does not know this is exactly what David ordered to happen and 4 Jewish officers conspired to make it happen.} {Decadency, Incompetence and Hierocracy of David as 'Mr. Hyde' (to his normal Dr. Jekyll)}
A Voice in the Wilderness	And David said to the messenger, Thus you shall say to Joab: Do not let this thing cause your eye to quiver, for the sword devours one as well as another. Strengthen the battle against the city, and overthrow it. And encourage him.
Young's Updated LT	And David says unto the messenger, "Thus dost you say unto Joab, Let not this thing be evil in your eyes; for thus and thus does the sword devour; strengthen your warfare against the city, and throw it down—and strengthen you him."

The gist of this verse: David changes his tune here and tells the messenger to encourage Joab. He tells him not to be overly concerned over the death of Uriah, as the sword in war kills one man or another. Then David, through the messenger, encourages Joab, and tells him to strengthen his attack and to take down the city.

2Samuel 11:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (I) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253

2Samuel 11:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mal ^o âk ^e (מַלְאָכִי) [pronounced mah ^o -AWK ^e]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular noun with the definite article	Strong's #4397 BDB #521

Translation: *Then David said to the messenger,...* Here, although David is speaking to an underling, he speaks to him with great respect. He is going to tell the messenger what to say. David's anger has suddenly subsided.

Now, recall that Joab and David both knew exactly what happened; the messenger does not, although what happened strikes him as odd, considering Joab's normal approach as a commanding officer and David's position as king. The fact that Joab knew what to tell the messenger to say, and suddenly, David is pacified, has no doubt caused the messenger to wonder what is going on.

2Samuel 11:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence</i>	adverb	Strong's #3541 BDB #462
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	2 nd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yôw'âb (יְוָאֵב) [pronounced YOH-aw ^b v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Translation:... *"So you will say to Joab:...* So the messenger will be told exactly what to say to Joab, and he is noticing, at the same time, how David's anger has suddenly subsided. David uses a term of respect here, when speaking of Joab, which is quite sudden, as David was yelling and furious just a moment ago.

2Samuel 11:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]l]	<i>not; nothing; none</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39.
yāra' (עָרָא) [pronounced yaw-RAHG']	<i>to grieve, to displease</i>	3 rd person masculine singular, Qal imperfect	Strong's #3415 BDB #438
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'êynayim (עֵינַיִם) [pronounced gay-nah-YIM']	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
This phrase is literally <i>in their eyes</i> , but it can be translated <i>in their opinion, in their estimation, to their way of thinking, as they see [it]</i> .			
This phrase is literally <i>in your eyes</i> , but it can be translated <i>in your opinion, in your estimation, to your way of thinking, as you see [it]</i> . The dual and plural forms of this word appear to be identical.			
'êth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dābār (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: 'Do not let this matter be displeasing in your eyes,... David tells the messenger to tell Joab not to be concerned over this death of Uriah. Don't be discouraged; don't be upset, is what David is saying through the messenger.

These are David's direct orders to have Uriah killed, so this is quite fascinating that David will tell Joab, "Don't be upset over what has happened here."

2Samuel 11:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453

2Samuel 11:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zō'th (זֹת) [pronounced zoth]	<i>here, this, thus</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
The kaph preposition and demonstrative feminine singular adjective zeh (ה ז) [pronounced zeh], which means <i>here, this</i> . According to BDB, together, they mean <i>the like of this, as follows, things such as this, as this; accordingly, to that effect; in like manner</i> .			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
zō'th (זֹת) [pronounced zoth]	<i>here, this, thus</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
The kaph preposition and demonstrative feminine singular adjective zeh (ה ז) [pronounced zeh], which means <i>here, this</i> . According to BDB, together, they mean <i>the like of this, as follows, things such as this, as this; accordingly, to that effect; in like manner</i> .			
Repeating the zeh's is generally rendered <i>this...that; one another</i> . However, here we have a repetition of both the kaph prepositions. Although BDB suggests <i>thus and thus</i> , translators various render this phrase <i>one as well as another; now one and now another; one person as well as the next; one person as easily as another; in one manner or another; one way at one time and another way at another</i> .			
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy; to enjoy; to taste; to diminish, to lessen, to take from</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
chereb (חֶרֶב) [pronounced khe-RE ^B V]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2719 BDB #352

Translation: ...for the sword devours him—this man and that man. Then he tells Joab that war inevitably cuts down this man or that man. We have no idea how things will go. The messenger is listening to this politely, wondering just what the hell is going on. Joab expects to hear such drivel at the return of this messenger. David and Joab both know that David ordered Joab to do this—to place Uriah in a precarious position and have him killed.

The messenger was no doubt fascinated by whatever was going on here. First of all, he had to be an intelligent man, because he is carrying with him—probably in his head—a report of the war. He was probably amused when David began yelling and talking about Abimelech moving too close to the wall, although he kept a straight face. However, this was most peculiar—he gives David the name of one soldier who has died—one of David's greatest soldiers—and he would expect David to become even more upset, and, instead, David becomes philosophical and polite.

I would expect that most men with this responsibility would have been pretty tight-lipped. That is, the messenger did not go all over town and blab about what he said and what David said. However, this no doubt made a strong impression upon him. He may have been unwilling to share such information until he returns from war, and there

are all of these rumors spreading around Jerusalem, about David and about Bathsheba, whose husband died in battle. All it takes is one time for this messenger to hear this story and then he adds, "You know, I told King David about Uriah dying, and suddenly, he stopped yelling at me; his entire attitude changed. It was the weirdest thing."

David is one of the great men of human history and he is one of the greatest believers of the Old Testament. And yet, we view him here, and it is like Dr. Jekyll and Mr. Hyde. He shouts and rails about the death of these soldiers, and then he finds out that Uriah died, and, all of a sudden, he is philosophical. "Oh, well, it's war, and men die in war. What can you do?" This is such great hypocrisy and arrogance.

Men tend to compartmentalize more than women do. I once hired a girlfriend to do some work for me, and I was able to separate my approach to her as an employer and my relationship with her as a boyfriend. Same people, but different roles and a different set of expectations. During this time, I am certain that the girlfriend saw me only as her boyfriend.

David has taken this a lot further. Let me even suggest that he has now interlocked with compartmentalization arrogance. That is, he is able to set aside in his mind all that he has done—all the pain that he has caused—in order to achieve his goals.

The Doctrine of Compartmentalization Arrogance

1. Most men compartmentalize, and this is not necessarily a sign of arrogance.
2. *To compartmentalize* means *to put or divide into (compartments, categories, etc.), especially to an excessive degree*. It is the excessive degree which is problematic.
3. The principal of a school may have one relationship with a teacher on campus, and a different relationship off-campus (they might be fishing buddies). A good principal will be able to deal with infractions of this same teacher objectively, and if both compartmentalize (which men are generally good at), then their friendship can survive.
4. Compartmentalization arrogance takes this concept to the n^{th} degree.
5. A Muslim radical may blow up a school or a car outside of a café and he may kill a variety of people, including his next door neighbors. Heck, he may have a dinner with these people one day and the next, they end up being the victims of an attack engineered by the radical. If the radical lives after this attack, he is able to compartmentalize it and say, "Allah decided who would be there and who would die."
6. Many people in the communist and socialist movement recognize that there is a great deal of pain that will get them from point A (a non-communist society) to point B (a communist or socialist society). They are able to overlook or rationalize or compartmentalize all of the pain and suffering which takes a society from point A to point B.
7. Radical war protestors from the 60's and 70's did, in my opinion, have an eventual effect upon the Congress, and men were elected to Congress who de-funded the Vietnam War. Therefore, our troops had to be quickly evacuated. Thousands were killed as we evacuated Vietnam and millions died afterwards (the number of deaths *after* the end of the Vietnam War were far greater than the deaths which took place during the war). These Congressmen and 60's radicals think all of this is okay. The end result was a unification of Vietnam under a communist government. In between 2–3 million people were slaughtered in the streets like dogs, which pain and horror is put out of the minds of those who caused this to happen. They compartmentalize it and many blame those responsible for getting us into the war in the first place. They saw all of these killings as a natural, organic process which took us from point A to point B.
8. George Soros, who certainly does not see himself as an evil man, has devalued currencies, and had made himself a billionaire over this devaluation process. He is able to compartmentalize this and focus on his end goal, which is to amass more money through *wise investing*. It is doubtful that he has given much thought to the harm and evil that he personally caused in order to reach his goal.
 - 1) As an aside, it is possible that Soros is committed to far left causes out of guilt for all of the evil which he has done and attempted to compartmentalize.
9. Liberals compartmentalize. They see something which makes them sad, and they attempt to solve this problem, ignoring the likely results. The axiom, *tax something if you want less of it; subsidize something*

The Doctrine of Compartmentalization Arrogance

if you want more of it, does not completely register with them. So that when they have movements to make abortions easier to get or to pay single mothers lots of money because they are single and have children has the result of more abortions and more single mothers. What liberals compartmentalize is, the unexpected results of their actions.

10. Criminals are often guilty of compartmentalization arrogance. A drug dealer must destroy the lives of 1000's of people in order for his enterprise to be profitable. A drug user in the United States is indirectly responsible for the deaths of 1000's of people at the Mexican border towns, including many who are completely innocent. How many drug users do you know (assuming that you know any) have decided, "What is going on at the border is absolutely wrong and evil. I am going to quit drugs for right now until this violence is brought to a halt." There were tens of thousands of anti-war demonstrators during the Vietnam War era and many of these are drug users today (those who survived even until today). Is their self-righteousness great enough to cause them to stop using drugs?
11. This is compartmentalization arrogance. Setting up a goal—one which is either a personal goal or some ideological goal—and then seeing that goal through, despite the pain and harm which is involved getting you to your goal.
12. It ought to be obvious that, when combating evil, there will be some collateral damage. That is, when the United States invaded Iraq and liberated it from an evil dictator, this no doubt caused pain, distress and death to many people. However, this particular dictator killed more people in a month than the war killed. Therefore, there was a net reduction in suffering, despite the fact that the liberation movement brought with it some expected suffering.
13. President Truman was faced with the awesome decision of using atomic weapons at the end of WWII. He understood that he was fighting evil and that evil understands only great death and destruction. He made a choice which resulted in death and destruction (he made this choice twice). The Japanese ignored the destruction of the first atomic weapon and refused to surrender, which required Truman to deploy a second atomic weapon. We cannot confused compartmentalization with great moral courage, even though there is going to be some similarities.
14. David has set a goal—first to have Uriah the Hittite think that David's baby is his—and now, to have Uriah killed needlessly in battle. This act of David's will tear Israel apart, and provide the seeds of revolution against him.

Obviously, there are overlaps with other gates of arrogance.

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Application: There are many times that I view my life and my own failures, and even doubt eternal security. However, when spending many months studying David in this chapter, it gives me some renewed hope. I have done some lousy things in my life and I have failed repeatedly. But seeing David, fall this far, and be this degenerate, gives me confidence and hope for my eternal future. It helps me to realize that my life is not ultimately determined by my failures, but by my salvation which rests upon Jesus Christ. What divine good I have done (and, therefore, my legacy) is dependent upon God the Holy Spirit and the privilege of learning and applying Bible doctrine.

David is an embarrassment to God in what he does and says.

David's Great Hypocrisy

1. David here is displaying self righteous arrogance in trying to come off like a noble commander-in-chief.
2. David, at this point in time, is not a great commander-in-chief. He has placed himself into interlocking systems of arrogance, and has violated what ought to be his understanding of military ethics.
3. Not only did David take Uriah's wife in sex, but now, because he was unable to manipulate Uriah, but he had Uriah killed.

David's Great Hypocrisy

4. At this point, David sounds very philosophical about death during battle, but this was a death which he ordered. As the commander-in-chief of the Israeli army, David is a total failure.
5. David, who is described in the Bible as a man after God's own heart, is presently filled with arrogance, believing that his plan of evil was successfully carried out.
6. How David can do these things and yet, was once a great believer, is explained by the interlocking systems of arrogance.
7. He compromised his spiritual life with sexual arrogance, which is one form of degeneracy arrogance. This interlocked with manipulative arrogance and then criminal arrogance.
8. Interlocking systems of arrogance helps to explain personality change for believers in Jesus Christ. One's volition interlocks with various gates of the interlocking systems of arrogance to, and everything changes for that believer and his free will choices.
9. David's hypocrisy here is simply a cover for his being in sexual degeneracy arrogance, criminal arrogance and manipulative arrogance.
10. David will suffer for the next 10 years because of the bad decisions which he has made.

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2Samuel 11:25e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châzaq (חַזַּק) [pronounced <i>khaw-ZAHK</i>]	<i>to take, to strengthen, to repair, to hold fast, to grab</i>	2 nd person masculine singular, Hiphil imperative	Strong's #2388 BDB #304
mil ^c châmâh (מִלְחָמָה) [pronounced <i>mil-khaw-MAW</i>]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #4421 BDB #536
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'îyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: *Strengthen your war against the city...* Then David dispenses some advice, which is also ridiculous, as Joab is a great general and already knows what to do. David tells him to step it up—to increase the intensity of his attack upon the city of Rabbah.

Have you ever heard such worthless advice. David is giving Joab a pep talk through his messenger, and offering him a few meaningless platitudes and ideas. There is no insight, no tactical brilliance, no inspiration that David has to offer. Just some empty, meaningless words to Joab.

2Samuel 11:25f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâraç (הִרָחַץ) [pronounced <i>haw-RAHS</i>]	<i>throw down, break or tear down, pull down; overthrow; destroy; break through, break in; break away</i>	2 nd person masculine singular, Qal imperative; with the 3 rd person feminine singular suffix	Strong's #2040 BDB #248

Translation: ...and destroy it.' Here is the revenge for Joab and David, supposedly: just destroy this city. We are speaking of the city here and not the walls. The 3rd person feminine singular suffix refers back to *the city*.

The messenger is speaking to David, and David has been thoroughly engaged, understanding exactly what his report from the field meant. Then David hears that Uriah has died in battle, and he becomes philosophical and tells Joab to step it up—which probably ranks as some of the most worthless advice of all time. “Just attack the city more vigorously and destroy it,” David tells the messenger to tell Joab. All of a sudden, it is as if David no longer has a clue about war, and he certainly has no insight to impart.

2Samuel 11:25g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
châzaq (חִזַּק) [pronounced <i>khaw-ZAHK</i>]	<i>to bind someone with a girdle; to make strong, to strengthen; to fortify [a city]; to heal; to harden, to make obstinate</i>	2 nd person masculine singular, Piel imperative; with the 3 rd person masculine singular suffix	Strong's #2388 BDB #304

Translation: [In this way], strengthen him.” When David told the messenger ‘Do not let this matter be displeasing in your eyes, for the sword devours him—this man and that man. Strengthen your war against the city and destroy it.’ he was speaking directly to Joab through the messenger. In this short phrase of v. 25g, David speaks directly to the messenger, *encourage him, strengthen him*, which is what the messenger is to do to Joab. We know this because David has been using the 2nd person masculine singular in v. 25e–f—as if he is speaking directly to Joab—and now he speaks of Joab in the 3rd person. Therefore, the 2nd person masculine singular in v. 25e–f refers to Joab, but the 2nd person masculine singular in v. 25g refers to the messenger. David looks this messenger straight in the face and says, “And encourage Joab, strengthen him. It’s not his fault; these things happen.”

I am certain that the messenger kept a straight face throughout. He did not allow his face to register any surprise or amusement at what David says. I imagine that, had this messenger been intercepted by Ammonite outliers, he would have pretended to be just a nomad, wandering about. “War, what war?” In other words, this messenger was both intelligent and a bit of an actor. He was chosen for this mission so that he evaded any Ammonite lookouts or that he could deal with them if stopped by them.

At this point, we do not know how many people are on to David. Joab has certainly put everything together and has probably figured out what happened, because he knows his Uncle David. Yet, interestingly enough, Joab does not hand in his sword and say, “You are such a hypocrite; I cannot work for you.” Joab stands back and lets

God handle David. Remember the other messenger? The one who told David who Bathsheba was and then fetched her (assuming it was the same guy to get David the information and then to get Bathsheba)—he has probably figured out most of this.

Most everyone in the palace is aware that Uriah the Hittite reported to David and now he is dead. Also, his wife, Bathsheba, as we will see in the next 2 verses, is now David's wife. So, many of them have put all of this together into a coherent narrative. Besides, many of the palace guard probably saw Bathsheba brought into the palace originally.

Bathsheba had neighbors and Uriah had soldiers that he fought with. They probably had half of the picture or more.

My point here is, despite David's attempt to be secretive, many people knew what he did, and people will talk. Several years and several chapters in the future, there will be a full-scale revolution against David. At that time, you may ask, *how does this happen? David is a great king—the greatest king of Israel—why do the people revolt against him?* I want you to think back on this chapter, about what David has done; and right now, maybe a half dozen people have figured out exactly what happened; and another several dozen have at least a portion of the puzzle. So, for the next 5 or so years, people will talk; people will gossip; people will compare notes.

You may think that gossip is not that big of a deal. You may think that, *if it is the truth, then it is not gossip*. At this point, there are several dozen men and women, all of whom have a piece of the puzzle concerning David, Bathsheba and Uriah. They will no doubt share this information, and as a result of this gossip—even if all that they share is completely accurate—the end result is going to be a full-scale rebellion against David, approximately 10 years into the future. As a result, thousands of people will lose their homes and possessions; thousands of women will be raped by out of control soldiers under Absalom; and thousands of people on both sides will endure war and violence and hardship—all because they gossip about David, Bathsheba and Uriah.

As is often the case, the Bible is quite subtle about this. God the Holy Spirit does not, in 2Sam. 15–16, tell us that, “And the people rebelled against David because they had developed mental attitude sins against him because of many years of gossip.” We are left to figure this out. In fact, we are not even told that anyone gossips. We know the facts of what happened, but we do not know how many other people know all that has happened, nor do we know who began to gossip about all of this. It is simply logical that, given all that happens in this chapter, and given that dozens of people now have pieces of the puzzle of what happened, that they will, at some point, talk about it. Logically, that leads us to the development of iconoclastic arrogance.

You may object at this point saying, “There is nothing about gossip here; there is no one saying anything to anyone else about David, Bathsheba and Uriah.” This is true. However, God have given us minds with which to think, and it is not difficult to draw a straight line from this chapter to the revolution against David. Remember, David is the king by which all other kings will be measured, and yet, Absalom will get much of Israel to rebel against David. This has to have a set of reasons. People don't rebel simply because some charismatic guy comes along and tells them what they want to hear. There has to be more to it than that. I am simply providing you with the most logical pathway from this chapter to revolution, 10 years down the road. As a bonus, you get to see just how powerful gossip is.

Over a decade ago, we had a national gossip fest about President Clinton and Monica Lewinski, and it should be obvious that this caught and held the public's attention for some time. People who previously had no interest in the news often would turn it up to here the next bit of salacious gossip which was being revealed to us. Most people were not all that shocked by this, but, imagine if the President had ordered the killing of Lewinski's boyfriend or father (or whatever). That would have changed nearly everyone's opinion about Clinton. A few are offended by the illicit sex; but far more would have been offended by murder. So, if you can imagine that, then you can understand what happened throughout the public with respect to David, Bathsheba and Uriah. If we made such a big deal out of Clinton and Lewinski, then surely, throwing in murder, an even bigger deal was made out of David and Bathsheba.

Application: I have mentioned iconoclastic arrogance; so let's look at some real-life examples. From time to time, there will be pastors of various congregations who will commit some sin—and many times, what they do is really not very much (if memory serves, one man was involved in “pornographic acts” with a woman—that is, there was no actual sex involved). No matter how trivial the sin, there will be an outbreak of self-righteousness, and many lose their pastorate over it. People who previously loved and admired these pastors suddenly see another side, and they are completely taken aback. Over these past few years, we have seen this with a few politicians—one I recall, tapped his foot in an airport bathroom stall, and lost his position as Senator for this indiscretion (this was, according to the newspapers, a way to contact another person nearby to commit a homosexual act with them⁷⁵). Another politician had an affair with a woman in Argentina, and went from being a respected governor and a possible presidential candidate to a blight to his party (and it is very possible that he had done great things for his state). Keeping these events in mind (the 2 which I named occurred around 2008), it should be easy to understand how a great leader and king like David could have his people turn against him.

Keeping this information in the back of your mind is going to explain 2 things in particular: (1) that the people of Israel will turn against David and (2) that David will immediately retreat; he will leave Jerusalem with his loyal subjects, even before the revolution against him breaks out.

Chapter Outline

Charts, Maps and Short Doctrines

With the addition of the text, it might be helpful to clearly lay out the order in which things occurred:

The Order of Events in 2Samuel 11:16–25

Scripture	Event
2Sam. 11:16–17a	Joab follows David's orders, sees a place where the Ammonite soldiers are particularly fierce, and he sends Uriah the Hittite into that fray, with a few other soldiers.
2Sam. 11:17b	Uriah is killed at the wall of the city.
Assumed	Joab calls in his messenger to David.
2Sam. 11:19–21	Joab tells this messenger what to say, what David will say, and how to respond.
2Sam. 11:18	Joab dispatches this messenger to David (it is common in the Hebrew to give the overarching narrative and then to follow with details of the narrative).
2Sam. 11:22a	The messenger arrives and is given an audience with David.
2Sam. 11:22b	The messenger tells David what happened at the wall (among other things).
2Sam. 11:22c (in the Greek)	David bursts into a tirade against Joab and against the stupidity of this move.
2Sam. 11:23–24	When the messenger senses that David has come to a stopping point in his rage, he explains what happened at the wall (the archers shot Israeli soldiers), and that Uriah the Hittite was killed.
2Sam. 11:25	David suddenly switches gears, and asks the messenger to comfort Joab; and tells him that, in war, some men are killed and some men survive; that is simply the nature of war. David then encourages Joab through his messenger.
Assumed	David sends the messenger on his way to Joab.

⁷⁵ I am not doubting that this is the case; but this person committed no actual act of homosexuality. Furthermore, those on the left ran with this, and managed to get him removed from office, even though this same left-wing champions *gay rights*.

Assumed means that this is not found in the Biblical text, but a logical event which had to occur.

Chapter Outline

Charts, Maps and Short Doctrines

Bathsheba Mourns Her Loss and then David Brings Her to the Palace as His Wife

And so hears woman of Uriah that died Uriah her man; and so mourns upon her baal. 2Samuel 11:26 **When the wife of Uriah heard that her husband Uriah had died, she mourned for her lord.**

When the wife of Uriah had heard that her husband died in battle, she mourned for her lord.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the wife of Urias heard that Urias her husband was dead, and she mourned for <u>him</u> .
Masoretic Text (Hebrew)	And so hears woman of Uriah that died Uriah her man; and so mourns upon her baal.
Peshitta (Syriac)	And when the wife of Uriah the Hittite heard that her husband was dead, she mourned for her <u>husband</u> .
Septuagint (Greek)	And the wife of Uriah heard that Uriah her husband was dead, and she mourned for her <u>man</u> .
Significant differences:	The Hebrew says that Bathsheba mourned for <i>her lord</i> ; not for <i>him</i> , <i>her husband</i> or for <i>her man</i> .

Thought-for-thought translations; paraphrases:

CEV	When Bathsheba heard that her husband was dead, she mourned for him.
Easy English (Pocock)	The wife of Uriah the *Hittite heard that her husband was dead. She cried and she was very sad.
Easy-to-Read Version	Bathsheba heard that her husband Uriah was dead. Then she cried for her husband.
Good News Bible (TEV)	When Bathsheba heard that her husband had been killed, she mourned for him.
<i>The Message</i>	When Uriah's wife heard that her husband was dead, she grieved for her husband.
New Century Version	When Bathsheba heard that her husband was dead, she cried for him.
New Life Bible	When Uriah's wife heard that her husband was dead, she was filled with sorrow for him.

Partially literal and partially paraphrased translations:

American English Bible	Well, when the wife of UriJah heard that her husband had been killed, she was deeply saddened.
Ancient Roots Translinear	Uriah's woman heard that Uriah her man died, and she eulogized over her master.
New American Bible	When the wife of Uriah heard that her husband had died, she mourned her lord.
NIRV	Uriah's wife heard that her husband was dead. She sobbed over him.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English

And when the wife of Uriah had news that her husband was dead, she gave herself up to weeping for him.

Literal, almost word-for-word, renderings:*he Amplified Bible*

When Uriah's wife heard that her husband was dead, she mourned for Uriah.

Context Group Version

And when the woman { or wife } of Uriah heard that Uriah her man { or husband } was dead, she made lamentation for her man { or husband }.

exeGesés companion Bible

And the woman of Uri Yah hears her man Uri Yah died, and chops for her master..

Heritage Bible

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

LTHB

And Uriah's wife heard that her husband Uriah was dead. And she mourned for her husband.

Syndein

Now when the wife of Uriah {Bathsheba} heard that Uriah her husband was dead, she lamented over her lord/husband. {Note: From I Samuel 31:13 apparently the period of mourning traditionally was 7 days. This verse indicates that Bathsheba did love her husband.}.

Young's Updated LT

And the wife of Uriah hears that Uriah her husband is dead, and she laments for her lord.

The gist of this verse:

When Bathsheba hears that her husband is dead, she mourns for him.

2Samuel 11:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâma ^c (שָׁמָע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person feminine singular, Qal imperfect	Strong's #8085 BDB #1033
îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular construct	Strong's #802 BDB #61
ʾÛwrîyyâh (הַיְרֵא) [pronounced <i>oo-ree-YAW</i>]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559
ʾÛwrîyyâh (הַיְרֵא) [pronounced <i>oo-ree-YAW</i>]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22

2Samuel 11:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾiysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Translation: *When the wife of Uriah heard that her husband Uriah had died,...* It is unclear how Bathsheba hears that her husband has died. This is a very odd thing. It does not appear that David tells her directly. It is possible that the messenger went to her; or it is possible that a small delegation was sent to her; or simply a messenger from Joab or from the palace.

2Samuel 11:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
çâphad (סָפַד) [pronounced saw-FAHD]	<i>to lament, to grieve, to mourn, to wail, to bewail</i>	3 rd person feminine singular, Qal imperfect	Strong's #5594 BDB #704
ʿal (עַל) [pronounced ǵahl]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity	Strong's #5921 BDB #752
baʿal (בַּעַל) [pronounced BAH-ǵahl]	<i>owner, lord, husband; transliterated Baal when referencing the heathen god</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1167 BDB #127

Translation: *...she mourned for her lord.* So many translations fall down at this point. Bathsheba mourns for *her lord*, for *her owner*. Regardless of what Bathsheba did with David (and it appears to be rape, as we will find out later), she still loved and respected her lord, Uriah. As we have seen, Uriah was an honorable man and, therefore, probably a great husband. Therefore, it is clear that there is more going on here than mere formality.

Let me remind you that there are **4 men in Bathsheba's life**: her husband Uriah, who has died; David, who either seduced or raped her and whose child she is carrying; her father Eliam, one of David's great soldiers; and her grandfather, Ahithophel. We do not know her living situation at this point. She is near the palace, as David was able to see her from his rooftop, which suggests to me that she lived with her husband, father and grandfather (since they are all military men).

She is about to bear a child, and, for all we know, this child could have a shock of red hair and he may be the spitting image of David. Therefore this is on David's mind. Furthermore, she is probably embedded in his soul.

She has 3 military men in her life, prior to David, so she is going to have the laws of divine establishment deep in her scale of values.⁷⁶

And so passes over the mourning; and so sends David; and so he relocates her unto his house; and so she is to him a woman; and so she gives birth to a son. And so is evil the word that did David in eyes of Y^ehowah.

2Samuel
11:27

When the rites of mourning passed, David sends [a messenger] and he relocates Bathsheba [lit., *her*] to his palace [lit., *house*]. Consequently, she becomes his wife and gives birth to a son. However [lit., *and so*], the thing which David did was evil in the eyes of Y^ehowah.

When the time of mourning had passed, David sent a messenger to Bathsheba and he had her relocated to his palace. Consequently, she became his wife and gave birth to a son. However, what David did was evil in the sight of Jehovah.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the mourning <u>being over</u> , David sent and <u>brought</u> her into his house, and she became his wife, and she bore him a son: and this thing which David had done, <u>was displeasing</u> to the Lord.
Masoretic Text (Hebrew)	And so passes over the mourning; and so sends David; and so he relocates her unto his house; and so she is to him a woman; and so she gives birth to a son. And so is evil the word that did David in eyes of Y ^e howah.
Peshitta (Syriac)	And when the days of <u>her mourning were over</u> , David sent and <u>brought</u> her to his house, and she became his wife and bore him a son. But the thing that David had done <u>displeased</u> the LORD.
Septuagint (Greek)	And the time of mourning passed, and David sent and took her into his house, and she became his wife, and bore him a son: but the thing which David did <u>was evil</u> in the eyes of the Lord.

Significant differences: The first verb is unusual, and does not match the first verb in the Latin or Syriac. The English translation of the Syriac adds the feminine singular suffix to *mourning*. The 3rd verb in the Hebrew is more specific; Bathsheba is being relocated to his palace, not simply taken to it. The actual Greek verb is not too different. There are 2 possible choices for the second to the last verb, and this is also reflected in the Latin and Syriac as opposed to the Greek (the Greek translates this with a noun and a verb).

Thought-for-thought translations; paraphrases:

CEV	Then after the time for mourning was over, David sent someone to bring her to the palace. She became David's wife, and they had a son. The LORD was angry at what David had done,...
Easy English (Pocock)	At the end of this time, David brought her to his house. She became David's wife. Then she had a son. But God was not pleased with the thing that David had done.

⁷⁶ On a personal note, I have known women who have no concept of the laws of divine establishment, and if you think women are difficult and unreasonable, this is increased by a factor of 10 if they are liberal or consider themselves to be a liberal feminists.

Easy-to-Read Version	After she had finished her time of sadness, David sent servants to take her to his house. She became David's wife and gave birth to a son for David. But the Lord did not like the bad thing David had done.
Good News Bible (TEV)	When the time of mourning was over, David had her brought to the palace; she became his wife and bore him a son. But the LORD was not pleased with what David had done.
<i>The Message</i>	When the time of mourning was over, David sent someone to bring her to his house. She became his wife and bore him a son.
New Century Version	After she finished her time of sadness, David sent servants to bring her to his house. She became David's wife and gave birth to his son, but the Lord did not like what David had done.
New Life Bible	When the time of sorrow was finished, David sent men and brought her to his house. She became his wife, and gave birth to his son. But what David had done was sinful in the eyes of the Lord.

Partially literal and partially paraphrased translations:

American English Bible	Then, after her period of mourning, David sent for her and had her brought to his palace. So he married her and she gave birth to his son. However, this whole thing appeared wicked in the eyes of Jehovah.
Ancient Roots Translinear	The mourning passed, and David sent and gathered her into his house. She was his woman, and begot him a son. But the word that David did offended Yahweh's eyes.
<i>God's Word</i> ™	When her mourning was over, David sent for her and brought her to his home, and she became his wife. Then she gave birth to a son. But the LORD considered David's actions evil.
NIRV	When her time of sadness was over, David had her brought to his house. She became his wife. And she had a son by him. But the Lord wasn't pleased with what David had done.
New Simplified Bible	When her mourning was over, David sent for her and brought her to his home. She became his wife. Then she gave birth to a son. However, Jehovah considered David's actions evil.
Revised English Bible	Once the period of mourning was over, David sent for her and brought her into the palace; she became his wife and bore him a son. But what David had done was wrong in the eyes of the LORD.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And when the days of weeping were past, David sent for her, and took her into his house, and she became his wife and gave him a son. But the Lord was not pleased with the thing David had done.
Complete Jewish Bible	When the mourning was over, David sent and took her home to his palace, and she became his wife and bore him a son. But ADONAI saw what David had done as evil.
HCSB	When the time of mourning ended, David had her brought to his house. She became his wife and bore him a son. However, the LORD considered what David had done to be evil.
JPS (Tanakh—1985)	After the period of mourning was over, David sent and had her brought into his palace; she became his wife and she bore him a son. 12 But the LORD was displeased with what David had done,.. Several translations placed the final sentence of this chapter with the chapter that follows.
NET Bible®	When the time of mourning passed, David had her brought to his palace [Heb "David sent and gathered her to his house."]. She became his wife and she bore him a son. But what David had done upset the LORD [Heb "and the thing which

David had done was evil in the eyes of the Lord." Note the verbal connection with v. 25. Though David did not regard the matter as evil, the Lord certainly did.].

Literal, almost word-for-word, renderings:

American KJV	And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bore him a son. But the thing that David had done displeased the LORD.
Context Group Version	And when the mourning was past, David sent and took her home to his house, and she became his woman { or wife }, and bore him a son. But the thing that David had done displeased YHWH.
Heritage Bible	And the lamentation crossed over, and David sent and gathered her to his house, and she was to him a wife, and bore him a son. And the word that David had done was evil in the eyes of Jehovah..
Modern KJV	And the mourning time passed by. And David sent and gathered her to his house; and she became his wife, and bore a son to him. And the thing which David had done was evil in the eyes of Jehovah.
New RSV	When the mourning was over, David sent and brought her to his house, and she became his wife, and bore him a son. Nathan Condemns David But the thing that David had done displeased the Lord, 12 ¹ and the Lord sent Nathan to David. A couple translations, such as this one, take the final portion of v. 27 and add it to the beginning of 2Sam. 12.
Syndein	And when the mourning period had elapsed {apparently 7 days}, then David sent and took her into his castle. And she became his wife, and bore him a son. {6 to 9 months now have passed - she was already pregnant} But the thing that David had done was evil in the eyes of Jehovah/God.
World English Bible	When the mourning was past, David sent and took her home to his house, and she became his wife, and bore him a son. But the thing that David had done displeased Yahweh.
Young's Updated LT	And the mourning passes by, and David sends and gathers her unto his house, and she is to him for a wife, and bears to him a son; and the thing which David has done is evil in the eyes of Jehovah.

The gist of this verse: David, once a proper amount of time had passed, moved Bathsheba into his house and she became his wife and bore him a son. However, what David did was evil in the sight of God.

2Samuel 11:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
'âbar (עָבַר) [pronounced gâw ^b -VAHR]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	3 rd person masculine singular, Qal imperfect	Strong's #5674 BDB #716

2Samuel 11:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êbel (אֵבֶל) [pronounced AY-beh]	<i>mourning [for the dead]; the rites of mourning; mourning clothing; a period of mourning</i>	masculine singular noun with the definite article	Strong's #60 BDB #5

Translation: *When the rites of mourning passed...* David is under a time-gun here. He wants to bring Bathsheba into his palace as quickly as possible, because she will begin to look pregnant in the near future. However, he cannot have her husband killed and then move her in the next day. Therefore, some time is set aside for her to mourn. I would guess that this was longer than Bathsheba simply going through a week of mourning, which seems to have been the standard time of mourning for Jews (Gen. 50:10 1Sam. 31:13).

2Samuel 11:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: *...David sends [a messenger]...* Interestingly enough, David does not go himself to speak with Bathsheba. He sends a messenger to her. We do not know what has transpired between Uriah's death and this point. Did David attend the funeral? Did David speak to her then? Did David speak to her at any time between Uriah's death and sending this messenger? Actually, this was probably more than simply the sending of a single messenger, but a moving crew. I would assume that David had spoken to her, but, then, he is the king. He has already brought her to his palace and raped her. So, men may have showed up out of the blue and said, "Bathsheba, we have orders from the king to move you into his palace. You can take 4 boxes of stuff, but no more. Tell us what you want to take."

10 times, the verb *to send*, occurs in this chapter. This is a very common Hebrew verb, occurring nearly 900 times in the Old Testament. Sometimes it takes a direct object, but most of the time it does not. *What is being sent* is often understood in the context of the text.

The Verb to *Send* Figures Prominently in 2Samuel 11

Verse	Text	Commentary
1–3	And it happened at the turn of the year, at the time when kings go out, David sent Joab and his servants with him, and all Israel. And they destroyed the sons of Ammon, and lay siege to Rabbah. But David remained at Jerusalem. And it happened at evening time, David rose up from his bed and walked up and down on the roof of the king's house. And he saw from the roof a woman bathing. And the woman was very good of form. And David sent and asked about the woman. And one said, Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?	Here, David sends a discreet messenger or two, to gather information about this beautiful woman that he spies from his rooftop.
4	And David sent messengers and took her. And she came in to him, and he lay with her. And she had purified herself from her uncleanness. And she returned to her house.	When David finds out that this is Bathsheba, a married woman, he sends 2 or more soldiers to fetch Bathsheba; therefore, she has no say in the matter of coming to David.
5	And the woman conceived, and sent and told David, and said, I am with child.	The woman realizes that she is pregnant, and sends a message to David, probably via a personal servant.
6	And David sent to Joab, saying, Send me Uriah the Hittite.	David sends a messenger to Joab, to retrieve Bathsheba's husband from the battlefield.
7–13	And Joab sent Uriah to David. And when Uriah had come to him, David asked how Joab did, and how the people did, and how the war went. And David said to Uriah, Go down to your house and wash your feet. And Uriah left the king's house. And a gift from the king went out after him. 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. And they told David, saying, Uriah did not go to his house. And David said to Uriah, Did you not come from a journey? Why have you not gone down to your house? And Uriah said to David, The ark and Israel and Judah abide in tents. And my lord Joab, and the servants of my lord, are camped in the open fields. Shall I then go to my house to eat and to drink and to lie with my wife? As you live, and as your soul lives, I will not do this thing. And David said to Uriah, Stay here today also, and tomorrow I will let you go. And Uriah stayed in Jerusalem that day and the next day. And when David had called him, he ate and drank before him. And he made him drunk. And at evening he went out to lie on his bed with the servants of his lord, but he did not go down to his house.	Joab sends Uriah to David, and David attempts to coerce Uriah to go to his own home and sleep with his own wife (in order to cover up David's adultery). This violates Uriah's honor code, and he does not go down to his house.
14–15	And it happened in the morning, David wrote a letter to Joab and sent it by the hand of Uriah. And he wrote in the letter, saying, Set Uriah in the forefront of the hottest battle, and draw back from him so that he may be stricken and die.	David sends a message to General Joab by the hand of Uriah, which message will seal Uriah's fate.

The Verb to Send Figures Prominently in 2Samuel 11

Verse	Text	Commentary
16–17	And it happened when Joab observed the city, he sent Uriah to a place where he knew brave men were. And the men of the city went out and fought with Joab. And some of the people of the servants of David fell. And Uriah the Hittite also died.	Joab knowingly sends Uriah to his death.
18–21	Then Joab sent and told David all the things concerning the war. And he commanded the messenger saying, When you have made an end of telling the matters of the war to the king, and if it be so that the king's wrath arise, and he say to you, Why did you approach so near to the city when you fought? Did you not know that they would shoot from the wall? Who struck Abimelech the son of Jerub-besheth? Did not a woman cast a piece of a millstone upon him from the wall, so that he died in Thebez? Why did you go near the wall? And you shall say, Your servant Uriah the Hittite is dead also.	Joab sends a messenger to David with special instructions of how to deal with David's expected response to casualties on the battlefield.
22–25	And the messenger departed, and came and told David all that Joab had sent him to tell. And the messenger said to David, Surely the men prevailed against us, and came out to us to the field, and we were upon them even to the entering of the gate. And the shooters shot from off the wall upon your servants, and some of the king's servants are dead, and your servant Uriah the Hittite is dead also. Then David said to the messenger, So you shall say to Joab, Do not let this thing displease you, for the sword devours one as well as another. Make your battle stronger against the city and overthrow it. And you encourage him.	The messenger accurately gives the message to David that Joab sent him to give. This suddenly changes David's tone.
26–27	And the wife of Uriah heard that Uriah her husband was dead, and mourned for her husband. And when her mourning was past, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done was evil in the eyes of Jehovah.	After Bathsheba mourns for her husband, who has died on the battlefield, David sends for her and brings her to his palace to marry him.

Quite obviously, the verb *to send* is what advances the action in this chapter.

Chapter Outline

Charts, Maps and Short Doctrines

We do not know exactly what went down. Did David first send a messenger to Bathsheba saying, "I would like to marry you. I will send movers for your things tomorrow." And then he sent a moving crew? Or did he just send 4 big guys to her home, saying, "We're here to move you to the palace. The king is going to marry you."

There are several unanswered questions here: Did David communicate with Bathsheba after Uriah was killed? Was this communication personal or by messenger? My guess is, David's communication with Bathsheba was minimal, as if she is just some soldier's wife that he does not know. David is probably taking every precaution to keep what he has done hidden, which would require no communication with Bathsheba.

Even a tougher question: did Bathsheba know at this time that David had her husband killed? Did she ever understand this or figure it out? Recall that I have theorized that many people, over the years, began to put

together Bathsheba's original tryst with David and her later marriage to David with Uriah's death. This would certainly explain the revolution against David 10 or so years hence. But we will never know about Bathsheba and her knowledge of all that went down.

2Samuel 11:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
'âçaph (אָפַן) [pronounced <i>aw-SAHF</i>]	<i>relocate, transfer, transport, gather, to gather and remove, to remove</i>	3 rd person masculine singular, Qal imperfect; with the 3 rd person feminine singular suffix	Strong's #622 BDB #62
'el (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...and he relocates Bathsheba [lit., *her*] to his palace [lit., *house*]. The verb here is 'âçaph (אָפַן) [pronounced *aw-SAHF*], which means *relocate, transfer, transport, gather, to gather and remove, to remove*. Strong's #622 BDB #62. In context, Bathsheba is being moved entirely to David's palace (literally, *his house*). David does not do this himself; he has others do this for him. **When the rites of mourning passed, David sends [a messenger] and he relocates Bathsheba [lit., *her*] to his palace [lit., *house*].**

Again, we do not know if this was discussed beforehand. Although, we would think that David contacted her during her mourning, and, during a convenient time, said, "I want you to move into my palace with me and become my wife." However, given how all of this has come down, it is possible that David did not even do her this courtesy. The text indicates nothing more than David sending a moving crew to her home and bringing her to the king's palace.

More interesting than this is, dozens of people, if not hundreds, know that something went on between David and Bathsheba. The circle of those who knew got wider and wider as these events unfolded. They would also be aware of Uriah dying in battle and soon everyone would know about this move. Having an affair is difficult for some to miss, and, recall, several messengers have been involved in this. This may help to explain why some soldiers were able to defect from David's army to the revolutionary army a decade into David's future.

On the battlefield, some of Joab's tactics seemed off. Even David, hearing about them from a distance, blows a gasket. So the men in battle must have thought this odd; and, when they returned, those who knew Uriah well, find that his wife is now living with David as his wife. So, there are dozens or even hundreds of people have a few pieces to this puzzle. Joab probably has figured out the whole thing, although he probably has said nothing to anyone else.

Again, I mention this because, after a few years, the people will revolt against David. Now, how can you have a successful king who is successful in battle suddenly find himself facing a revolution? We may reasonably assume that these are the seeds which were sown for the revolution to follow.

Application: We had a similar situation occur in our presidential politics when it became clear that our president was having an affair with a young intern, and then lied to the American people about it. Apparently this had been

an ongoing affair, and certainly not the president's first. This caused a riff in the country. There were a lot of people who were very offended by this and many more who, because their lives were good, did not begrudge the president for having an affair. Because the press was on his side, there was less information divulged about Clinton's past affairs and what had been done about them.⁷⁷ In any case, this was a part of a great riff between conservatives and liberals, which has become wider and more fierce over the past decade (of course, there are other contributing factors). In other words, this affair and a later revolution in David's time suggests many things: the conversion of political power into sexual lust; the power of an affair to eventually split a nation (when other things are involved). It may be worth pondering, for a minute, whether this contributed at all to the wider divide between Republicans and Democrats in the United States.⁷⁸

Application: As a cautionary note to believers, David is the most powerful and richest man at this moment in Israel. God affixes a great deal of responsibility to wealth and to power; and God will discipline David like no one since the Pharaoh of Egypt.⁷⁹

2Samuel 11:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

Translation: *Consequently, she becomes his wife...* David obviously favors Bathsheba and she is more than just a one-night stand to him. Therefore, she does not become his mistress, but his wife.

Again, there would have been talk; both about her husband's death, his visit to the palace a month or so previous, and others would have known about David bringing Bathsheba to the palace. At this point, she is probably 3–4 months pregnant, to a point where she is gaining weight, but not to where it is clearly because of pregnancy.

Bathsheba will be the second widow that David has married (he married Abigail shortly after her worthless husband died—1Sam. 25:39–42).

Guzik lists some weird things that commentators have said:

⁷⁷ The Drudge report first broke this story on Jan. 17, 1998, alleging that *Newsweek* reporters were aware of the affair, but were sitting on the story. There are at least 4 named women in Clinton's past, and several have alleged that there were actually hundreds. <http://www.rense.com/general4/lew.htm> accessed December 19, 2010.

⁷⁸ Although this may have been a catalyst, the ideological differences between Democrats and Republicans has become quite dramatic over the past decade.

⁷⁹ The Pharaoh of Egypt was not a believer; but he brought harm to believers in Jehovah Elohim, so God brought harm to him and to his country.

Goofy Commentators

Commentator	Commentary
Trapp	There is little doubt to be made but that she was inwardly glad, considering her danger of being punished an adulteress, and her hopes of being now made a queen.
Uriah was a wonderful and honorable man. Bathsheba likely felt a profound grief at his death. She also had a father and grandfather who would have taken care of her. Therefore, I find it unlikely that one of her prominent emotions was relief from not being stoned as an adulteress.	
Smith	David is sort of a hero now, in the eyes of the people. He has taken into his harem, the poor, pregnant wife, the widow of one of his fallen captains, so that the people say, "My look at the way he stands behind his men! He takes care of their widows when they are killed in battle. My what a marvelous king!
No doubt, there were some who felt this way about David. However, there were a great many who were piecing together all that had happened, and whose opinion of David was rapidly declining.	
From <i>David Guzik's Commentary on the Old Testament</i> ; courtesy of e-sword; ©2006; 2Sam. 11:26–27.	

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2Samuel 11:27e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal imperfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced <i>lah</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun	Strong's #1121 BDB #119

Translation: ...and gives birth to a son. As a result of David having sex with Bathsheba, she bore him a child. Again, the general public, even if Bathsheba is kept in some sort of semi-isolation, the birth of a son of the king would reasonably be announced. How many of David's palace guard put this together in their own minds? They saw Uriah come to the palace, and they saw that he did not go to his own home, but remained with the palace guard in the guard quarters at the front of the palace (I am assuming that is where it was). Some of them would have knowledge of David bringing Bathsheba to the palace a few weeks before that. Again, so many people have a piece or two of this puzzle. Her bearing a son could not be kept from the palace staff. A son born to the king would have certainly been front paged news; and most people can figure out that this child was conceived before David married Bathsheba. My guess is, probably 2–4 months passed between David raping Bathsheba and her moving into the palace (bear in mind, *rape* is an assumption I have made based upon the discipline which David receives).

Because of all the factors involved, it is possible that David kept the birth of this son on the down-low. There is no great celebration; announcements are not sent out, nothing. This would have preserved the privacy of Bathsheba and kept the timing of this birth out of the public eye.

David's many children will become a great problem for David:

David and his Children

1. David is going to suffer for the next 10 years, but nearly all of his problems, he set in motion by the interlocking systems of arrogance.
2. In sexual arrogance, David multiplied wives to himself. We already know that David has read and studied the Old Testament (what existed at that time), so he knew all about Moses command that a king should not multiply wives to himself. However, David continued to disobey this commandment.
3. As we will see in the next few chapters, many of David's problems will come from his children which he sired by different wives. The children of all these wives would become David's curse.
4. Because David is in sexual arrogance, he will be a poor parent. Despite his many great qualities, David was one of the worst fathers in history. David eventually wrote Proverbs in order to properly raise up his children by Bathsheba.
 - 1) Category #2 love requires faithfulness. An open marriage and/or polygamy is an attack upon this relationship, and it violates the 7th commandment. Incidentally, this 7th commandment should make it clear how important sexual fidelity is in a marriage.
 - 2) Category #2 love is based on capacity for love in the soul, which is expressed in legitimate conjugal relations.
 - 3) Outside of category #2 love, sex is a ritual with reality.
 - 4) Love from the soul within the confines of marriage makes sex legitimate.
 - 5) Sex can be an expression of love or an expression of arrogance. Therefore, sex is not the same as love.
 - 6) Rather than define love by sex, it might be better described by *respect* and *awe*.
5. David was solidly locked inside degeneracy arrogance. Therefore, this chipped away at his integrity until he had none. His arrogance sexual desires ruled over his life.
6. Polygamy destroys the restraint of free will on the old sin nature.
7. Since David is lacking in integrity and since David lacks the proper relationship with the mother of his children, he is unable to impart integrity to them. You cannot teach your children if you are filled with mental attitude sins toward their mother.
8. Functioning under sexual arrogance eventually produces an underlying hidden lust, which can be set off by the proper stimuli. This is why pornography leads one into sexual arrogance, even if there is no physical infidelity.
9. David, in sexual arrogance, is going to have, at best, a strained relationship with each of his wives. Therefore, David is going to be unable to properly raise his children.
10. In most cases, raising a child requires both parents cooperating. The parent in sexual arrogance cannot cooperate, and his sexual arrogance may set off mental attitude sins in his wife.
11. It is key to teach your children integrity; however, if you yourself lack integrity, then how well can you teach it? A smart 12 year old can recognize your hypocrisy.
12. There is no thinking in having sex and no thinking in fathering children. A marriage and family require thinking and concentration. David's wives received no concentration from him.
13. David's children turned out badly because David did not fully partner with any of his wives, which meant, his children were not properly brought up and disciplined.
14. David will not be a good father until Solomon. He partially makes up for this by writing the first half of the book of Proverbs.
15. Furthermore, when David married Bathsheba, he remained faithful to her. Therefore, he concentrated on her and on their family; and, therefore, his children were raised by two parents.
16. David was a lousy father to Absalom, and so Absalom had all the potential of David without having any integrity whatsoever. He looked and talked and acted like David, but he had absolutely no integrity.
17. Training for children needs to begin at a very early age, so that norms and standards can be firmly

David and his Children

instilled in the child's conscience. Right and wrong is tough to teach to a 10 year old child who, prior to that, had no training. Now, most of David's children are adults, and they will not learn integrity from David.

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2Samuel 11:27f (This could be seen as 2Samuel 12:1a)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
râ'â' (עָרָא) [pronounced <i>raw-GAHG</i>]	<i>to make a loud noise; to be evil [from the idea of raging or being tumultuous]; to be bad, to displease; possibly to be unpleasant and embittering; to break, to shatter</i>	3 rd person masculine singular, Qal imperfect	Strong's #7489 BDB #949
E-sword has the following verb instead:			
yâra' (עָרָא) [pronounced <i>yaw-RAHG</i>]	<i>to grieve, to displease</i>	3 rd person masculine singular, Qal imperfect	Strong's #3415 BDB #438
This will be discussed below in great detail.			
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'êynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine plural construct	Strong's #5869 (and #5871) BDB #744

This phrase is literally *in their eyes*, but it can be translated *in their opinion, in their estimation, to their way of thinking, as they see [it]*.

2Samuel 11:27f (This could be seen as 2Samuel 12:1a)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, the bêyth preposition and the construct עִינְיָ (עִינְיָ) [pronounced <i>gee-NAY</i>], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of; as _____ sees things to be</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *However* [lit., and so], *the thing which David did was evil in the eyes of Y^ehowah*. What David did was evil. He began with a sexual sin and a crime and expanded this to murder. Furthermore, David involved a huge number of innocent parties in all of this—Bathsheba's husband, Uriah the Hittite, and any of those who may have died with him in battle at the wall of Rabbah. Furthermore, what did this do to Joab? As commander of David forces, he sends men into battle all of the time, but he does not intentionally send men to die with no overarching purpose. Furthermore, how many soldiers will look at Joab now and wonder how he could have made such an incompetent call as to send a squad of soldiers so close to the wall? This undermines his authority in the field.

As mentioned in the Hebrew exegesis, there seems to be a difference of verbs. Owen uses the *Biblia Hebraica Stuttgartensia*, which he calls the best complete text of the Old Testament available. It is unclear which text Rick Meyers used; however, the Westminster Leningrad Codex has the same verb as is found in e-sword.

Which Verb is Found in 2Samuel 11:27f?

Verb	עָרַר	עָרַי
Verb and Pronunciation	râ'a' (עָרַר) [pronounced <i>raw-GAHḤ</i>]	yâra' (עָרַי) [pronounced <i>yaw-RAHḤ</i>]
Meanings	<i>to make a loud noise; to be evil</i> [from the idea of <i>raging</i> or being <i>tumultuous</i>]; <i>to be bad, to displease; possibly to be unpleasant and embittering; to break, to shatter</i>	<i>to grieve, to displease</i>
Strong and BDB #'s	Strong's #7489 BDB #949	Strong's #3415 BDB #438
E-sword's King James Concordance lists this as Strong's #7489.		
Texts	Biblia Hebraica Stuttgartensia, which is the most widely used Old Testament text used by scholars (according to Wikipedia)	Westminster Leningrad Codex (1006), which appears to be the only complex Old Testament Hebrew text.
What appears to be the case is, there is not a difference in the text, but a difference in determining which word is actually found here.		
The problem here is, the Biblia Hebraica Stuttgartensia is said to be backed up the Leningrad text.		
Supporting Manuscripts	The Greek Septuagint	The Latin and Syriac texts

Which Verb is Found in 2Samuel 11:27f?

Verb	עָרַר	עָרַי
Supporting English translations	Young, Thieme, Modern KJV, Literal Translation of the Holy Bible, Concordant Literal Version, Exegesis Companion Bible, Holman Christian Standard Bible, Rotherham	English Standard Version, World English Bible, A Conservative Version, American King James Version, the Judaica Press Complete Tanach

On http://biblos.com/2_samuel/11-27.htm lists this both ways (you can get either word, depending upon what text you click on).

What appears to be the case to me is, we have the same text and Gesenius offers the solution that, these are the same words.⁸⁰ Gesenius gives us a lengthier definition for Strong's #3415, and says that *it is the same as* (i.q.) עָרַר.

The entire Hebrew sentence is actually the key to how this ought to be understood. We can translate this as *[this] is evil in the eyes of Jehovah* or *[this] displeased the Lord*. It would not make sense to translate this as *[this] is displeasing in the eyes of the Lord*. *Displeasing* needs to be affixed to that which is displeased (in this case, *Jehovah*).

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The Treasury of Scriptural Knowledge suggests these verses:

Scripture and David's Sin

Scripture	Text/Commentary
2Sam. 12:9	"Why have you despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites."
Psalms 5:6	You destroy those who speak lies; the LORD abhors the bloodthirsty and deceitful man.
Psalms 51:1-5	Have mercy on me, O God, according to Your steadfast love; according to Your abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin! For I know my transgressions, and my sin is ever before me. Against You, You only, have I sinned and done what is evil in your sight, so that You may be justified in Your words and blameless in Your judgment. Behold, I was brought forth in iniquity, and in sin did my mother conceive me.
1Kings 15:4-5	Nevertheless, for David's sake the LORD his God gave him a lamp in Jerusalem, setting up his son after him, and establishing Jerusalem, because David did what was right in the eyes of the LORD and did not turn aside from anything that he commanded him all the days of his life, except in the matter of Uriah the Hittite.
Heb. 13:4	Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous.
Matt. 1:6	Jesse was the father of David the king. David was the father of Solomon by the wife of Uriah.

⁸⁰ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 369.

So, despite David's sin, what was horrendous, and despite the discipline that he will receive, the legal line of Jesus Christ will go through Bathsheba, as, apparently, the bloodline (Luke 3:31).

Most of these Scripture suggestions were taken from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 11:27.

Chapter Outline

Charts, Maps and Short Doctrines

What David has done is evil, in the eyes of God. He has purposely ordered the killing of one of his most loyal soldiers. He has made Joab complicit in this crime. Further, it is likely that other men—also innocent—died in that particular assault. David will not get away with this scot free. God will deal with him. David's sin has spread a net so wide and had affected so many people that God's punishment of David will be dramatic. By the end, you may even find yourself thinking, *hasn't he suffered enough?* David's sin will result in approximately 10 years of punishment, given to him in 4 installments.

Application: God deals with all of our sins. In some cases, we might sin, name that sin to God, and that is the end of it (because Jesus Christ paid for that sin). However, in some cases—particularly where protracted sin is involved with a long period of time spent out of fellowship—God will skin our hides.

God does not discipline unbelievers. God disciplines believers. Heb. 12:6–11 **The Lord disciplines everyone he loves. He severely disciplines everyone he accepts as his child. Endure your discipline. God corrects you as a father corrects his children. All children are disciplined by their fathers. If you aren't disciplined like the other children, you aren't part of the family. On earth we have fathers who disciplined us, and we respect them. Shouldn't we place ourselves under the authority of God, the father of spirits, so that we will live? For a short time our fathers disciplined us as they thought best. Yet, God disciplines us for our own good so that we can become holy like him. We don't enjoy being disciplined. It always seems to cause more pain than joy. But later on, those who learn from that discipline have peace that comes from doing what is right.** (Prov. 3:12). So, you may know someone who sins all damn day, and yet when you do something wrong, God notices and God punishes you. That's because you are God's child.

Application: However, also recognize that God deals with unbelievers who wrong you. Rom. 12:19 **Friends, do not avenge yourselves; instead, leave room for His wrath. For it is written: Vengeance belongs to Me; I will repay, says the Lord** (Deut. 32:35a). I have been wronged many times. However, you cannot imagine how relaxing it is to, after being wronged, to put the matter into the Lord's hands. If you want, engage in a little Imprecatory prayer against such a person, but then, step back, don't worry about it, and let God handle the situation.

Many skeptics have read this far, and huffed, "This is David, a man after God's own heart; and here, he commits adultery and then murder. What a hypocrite!" If you feel that way, then you need to read the rest of the story; God begins disciplining David and does not let up for about a decade. No believer ever gets away with anything; justice will be served. For God's people, they will receive some punishment in this life. For Satan's people, they will receive some in this life, and the all of them in eternity.

However [lit., *and so*], **the thing which David did was evil in the eyes of Y^ehowah.** It is important to note that God will not simply throw up His hands and walk away from David. What David did was evil and wrong, and the Bible never dances around that. However, God will remain with David until the end of His life.

Application: This gives us the assurance of eternal security. We have all failed as believers. If I was God, I would have dumped your sorry behind years ago—but God remains faithful. David fails dramatically in this chapter, and he will continue to fail in the next half-dozen chapters (he will make some good decisions as well). And all of the time, God remains faithful; all of that time, God stays with David and does not desert him. Therefore, we can depend upon the same God staying with us, despite our many faults and sins.

What is even more amazing is, Bathsheba’s son (not the one she is carrying now) will be the king of Israel and in the line of Jesus Christ (the legal line); another son of hers will be the line to Mary, the mother of Jesus. **And we know that all things work together for good to those who love God, to those who are called according to His purpose** (Rom. 8:28). What could be a greater illustration of this verse than to take a relationship built upon adultery, murder and deceit (I assume that David will never real to Bathsheba why Uriah died), and we add God’s grace to the mix, and what results is the legal and genetic lines to Jesus Christ. Apart from the crucifixion, I don’t know of any other narrative in the Bible where God’s grace is more prominent. It is going to be easy to focus upon the discipline and the beatdown that David will receive for his carnality and arrogance; however, their union will become the fraternal and maternal lines of Jesus Christ. Who, besides God, could take adultery murder, abuse of power and deception and transform it into the line of Christ? **And we know that all things work together for good to those who love God, to those who are called according to His purpose** (Rom. 8:28). Repeated so that you can see how gracious God is.

Notice how this verse, **However [lit., and so], the thing which David did was evil in the eyes of Y^ehowah**; is written so as to parallel what David said to Joab (through his messenger): **“Say this to Joab, Do not let this thing be evil in your eyes.”** (2Sam. 25:25b). When David heard that Uriah died, he suddenly became very philosophical about the whole thing. “People die in war; what can you do? Buck up, Joab. Don’t let this be evil in your eyes.” But what David did was quite evil in God’s eyes, and it is His estimation which counts.

Application: Throughout our lives, we will compare our words and deeds with what is acceptable by society’s standards. Someone insults you, so you tell everyone you know, “That guy is an ass.” Charlie Brown does something stupid or immoral, and you are right out there, telling everyone you know about Charlie. It does not matter what your friends say or accept as reasonable behavior; it does not matter what society gives a thumbs up to; we are judged by God according to His perfect standards. This is what society likes to do—brand that which is evil, good; and that which is good, evil. **[There is] tremendous grief to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!** (Isa. 5:20). **He who justifies the wicked and he who condemns the righteous are both alike an abomination to the LORD** (Prov. 17:15).

Application: You should never be shocked when the society you live in takes a group of sins or a system of arrogance and proclaims that as a good thing; and, at the same time, takes righteous behavior and condemns that as narrow-minded or brainwashed thinking.

Chapter Outline		Charts, Maps and Short Doctrines
Forward	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms
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Addendum

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 2Samuel 11

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

David's Army Goes to War, but David Remains at Home

And so it is a return of the year to the time when kings go out. Therefore, David deploys Joab and his servants with him and all Israel. And so they destroyed the sons of Ammon and besieged Rabbah. But David remained in Jerusalem.

And so the spring time returns—the time of the year when kings go out to battle. Therefore, David deploys Joab and his servants with him and all Israel. And so they destroyed the sons of Ammon when they besieged their capital city Rabbah. But David remained back in Jerusalem.

David Takes the Wife of His Soldier Uriah and Impregnates Her

And so it comes to pass toward the evening time that David rises up from his bed. Then he walks about the roof of the king's palace [lit., *house*] and, from the roof, he sees a woman bathing (herself); and the woman is very pleasing to see.

One late afternoon, David rises up from his bed when it is almost evening time, and he walks around the roof of his palace. From his roof, he sees a woman bathing herself, and this woman looks exceptionally beautiful to him.

So David sent [for a messenger] and he asks about [this] woman, and the messenger [lit., *he*] replies [lit., *says*], "Is [this] not Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?"

So David sent a messenger to inquire about this woman, and the messenger later reported, "She is Bathsheba, the daughter of Eliam, and the wife of Uriah the Hittite."

So, David sent messengers and seized her, so she came in to him and he had sexual relations with her. When she had cleansed herself from her uncleanness, she then returned to her house.

Consequently, David sent messengers to her and they seized her. When she came in to him, he had sexual relations with her. After she had cleansed herself from her uncleanness, she then returned to her own home.

When [lit., *and so*] the woman conceived, she sent [a message] and she informs David, and she said, "I [am] with child."

When the woman conceived, she sent a message to David and informed him, "I am with child."

David Attempts to Manipulate Uriah to Go to his Home

Then David sent [word] to Joab [saying], "Send Uriah the Hittite to me." So Joab sent Uriah to David. So Uriah came to him, and David inquired about the welfare of Joab and the welfare of the people and the prosperity of the war.

Then David sent word to Joab, saying, "Send Uriah the Hittite me." Therefore, Joab sent Uriah to David. So Uriah came to David and he inquired about the welfare of Joab and the people, and about the progress of the war.

Then David said to Uriah, "Go down to your house and wash your feet." So Uriah went out from the palace of the king, and a gift of the king went out after him.

Then David said to Uriah, "Go down to your house and wash your feet." Therefore, Uriah went out from the king's palace, and a gift from the king followed him.

However [lit., *and so*], Uriah laid down at the entryway of the king's palace with all the servants of his lord; and he did not go down to his [own] house. Consequently, they made [this] known to David, saying, "Uriah has not gone down to his house." Therefore, David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?"

However, Uriah slept at the entryway of the king's palace with all of his lord's servants; and he did not go down to his own house. Later, it was made known to David that Uriah had not gone down to his house. Therefore, David said to Uriah, "Did you not just return from a long journey? Why did you not go down to your house?"

A Complete Translation of 2Samuel 11

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Then Uriah said to David, "The Ark and Israel and Judah are dwelling in temporary shelters; and my lord Joab and the servants of my lord are bivouacking upon the open field. And I [even I] [should] go into my house, to eat and to drink and to have sex with my wife? [As] you live and your soul lives, I will not do this thing."

Then Uriah said to David, "The Ark and Israel and Judah all are dwelling in temporary shelters. Furthermore, my lord Joab and his soldiers are bivouacked upon the open field tonight. Therefore, should I go to my own house to eat and to drink and to have sexual relations with my wife? Just as sure as you are standing there, I would never do such a thing!"

So David then said to Uriah, "Remain here, even today, and tomorrow [or, *at a later time*], I will dismiss you." Therefore, Uriah remained in Jerusalem on that day and on the next day.

So then David said to Uriah, "Stay here for today, and I will dismiss you tomorrow [or, *at a later time*]." Therefore, Uriah remained in Jerusalem for that day and the next.

Subsequently, David summons him and he eats in his presence and he drinks, and David [lit., *he*] makes him drunk. Then he [Uriah] went out into the evening to lie down upon his bed with the servants of his lord, and he did not go down to his house.

Later, David summoned Uriah and Uriah both ate and drank before David, and David made him drunk. Consequently, when Uriah went out into the evening, he slept in the guard's quarters again, but he did not go down to his own house.

David Arranges for Uriah to be Killed in Battle

And so it is the next morning that David writes a letter to Joab and then sends [this letter] by the hand of Uriah. He had written in the letter, saying, "Place Uriah in the forefront of the intense fighting and [you all will] turn back from him so that he will be struck down and die [in the battle]."

The next morning, David writes a letter to Joab and he sends this letter by Uriah's hand. What David wrote was, "Place Uriah in the forefront of the most intense fighting, and then, as a group, withdraw from him, so that he is struck down and killed in battle."

And it was, as Joab watched the city [of Rabbah], he assigned Uriah to the place where he knew soldiers of [great] courage were [lit., *there*]. Consequently, the men of the city come out and they engage in battle [against] Joab. And then, Uriah [lit., *he*] falls from the people, from the servants of David; and so Uriah the Hittite died.

Later on, as Joab had watched over the city of Ramman during the siege, he stationed Uriah to the place where the most effective enemy soldiers were fighting. Consequently, the men of Rabbah come out and wage war against Joab. Then Uriah is brought down from among the people, from David's soldiers, and so Uriah the Hittite dies in battle.

Joab Tells the Messenger what to say if David Starts Talking about Abimelech

Later, Joab sent [a messenger] and he made known to David all matters of the war. And Joab [lit., *he*] instructed the messenger, saying, "When you are finished speaking to the king all matters of the war, and if it is [that] the anger of the king rises, and he says to you, 'Why did you (all) move close to the city to engage (in battle)? Don't you (all) know that they shoot [arrows] from the wall? Who killed Abimelech ben Jerubbesheth? Did not a woman cast down a piece of millstone from upon the wall, so that he died in Thebez? Therefore, why did you (all) go so near to the wall?' Then you will say, 'Furthermore, your servant, Uriah the Hittite. has died.'"

Later, Joab sent a messenger to David and the messenger gave David a full intelligence report. And Joab instructed the messenger, saying, "When you have finished giving a full battle report to the king, and if the king becomes angry, and he says to you, 'Why did you move so close to the city in order to engage? Don't you realize that they shoot arrows from top of the wall? [Joab continues, suggesting what David will say]: 'Who killed Abimelech, the son of Jerubbesheth? Didn't a woman thrown down a piece of millstone from a wall above him, causing him to die in Thebez? Therefore, why did you go so near to the wall?' Then you will say, 'Furthermore, your servant, Uriah the Hittite, is dead.'"

A Complete Translation of 2Samuel 11	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The Messenger Delivers the Casualty Report to David	
Consequently, the messenger departed, and came in [before David] and he made known all that Joab sent to [tell] David.	Consequently, the messenger departed and he came in before David and he briefed David on all that had happened, just as Joab had instructed him to.
The Greek adds: And David was incensed with Joab, and he said to the messenger, “Why did you [all] draw [so] near to the city to fight? Did you (all) not see that you (all) would be struck from the wall? One struck the Abimelech son of Jerobaal. Did not a woman cast down upon him a fragment of a millstone from the city wall and [did he not] die in Thamasí? Why [therefore] did you (all) drawn near to the wall?”	
The messenger then said to David, “When the soldiers prevailed against us and came out toward us [in] the field, then we advance [lit., are] against them as far as the entrance of the gate; and archers shot [down] arrows upon your servants from upon the wall, and, therefore, [some] from the king’s servants died; also, your servant Uriah the Hittite died.”	The messenger then responded to David, saying, “First the soldiers prevailed against us when they came out toward us in the field, but we push them back to the entrance of the gate; and archers rained down arrows from the wall upon your soldiers; consequently, some of the king’s soldiers died; in addition, Uriah the Hittite died in that battle.”
Then David said to the messenger, “So you will say to Joab: ‘Do not let this matter be displeasing in your eyes, for the sword devours him—this man and that man. Strengthen your war against the city and destroy it.’ [In this way], strengthen him.”	Then David said to the messenger, “This is what you will say to Joab: ‘Do not let this matter let you become overly concerned. The sword devours many men randomly. Beef up your attack against this city and destroy it.’ In this way, you will strengthen Joab.”
David Takes Bathsheba, Uriah’s Wife, as his Wife	
When the wife of Uriah heard that her husband Uriah had died, she mourned for her lord.	When the wife of Uriah had heard that her husband died in battle, she mourned for her lord.
When the rites of mourning passed, David sends [a messenger] and he relocates Bathsheba [lit., her] to his palace [lit., house]. Consequently, she becomes his wife and gives birth to a son.	When the time of mourning had passed, David sent a messenger to Bathsheba and he had her relocated to his palace. Consequently, she became his wife and gave birth to a son.
However [lit., and so], the thing which David did was evil in the eyes of Y ^e howah.	However, what David did was evil in the sight of Jehovah.

Chapter Outline

Charts, Maps and Short Doctrines

Clarke comments on this chapter: *On a review of the whole, I hesitate not to say that the preceding chapter is an illustrious proof of the truth of the sacred writings. Who that intended to deceive, by trumping up a religion which he designed to father on the purity of God, would have inserted such an account of one of its most zealous advocates, and once its brightest ornament? God alone, whose character is impartiality, has done it, to show that his religion, librata ponderibus suis, will ever stand independently of the conduct of its professors.*⁸¹

David will later write, concerning this sin: Blessed is the one whose transgression is forgiven, whose sin is covered. Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit. For when I kept silent, my bones wasted away through my groaning all day long. For day and night Your hand was heavy

⁸¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 11:27.

upon me; my strength was dried up as by the heat of summer. Selah I acknowledged my sin to You, and I did not cover my iniquity; I said, "I will confess my transgressions to the LORD," and You forgave the iniquity of my sin (Psalm 32:1–5). However, at this point, David does not even recognize the evil that he has done. That will become apparent in the next chapter. Once David is brought to the point where he recognizes his own evil, then he will begin to hurt from the discipline, and he will begin to write several psalms about his sin (which psalms we will examine, word-by-word).

The Sin of David Parallels the Cross		
Principle	David and Bathsheba	Jesus Christ on the Cross
The great temptation of sin. "[There is] tremendous grief to the world for temptations to sin!"	David sees Bathsheba and falls into sin.	We are a fallen people who fall into temptation.
The great depravity of sin. Look, I was brought forth in iniquity, and in sin did my mother conceive me (Psalm 51:5).	David plots the murder of her husband.	We are born with a sin nature.
The death of an innocent: Because even Christ once suffered concerning sins, the just for the unjust, that He might bring us to God; indeed being put to death in the flesh, but made alive in the Spirit (1Peter 3:18).	Uriah set up to die.	Jesus was to die spiritually on the cross in God's plan.
The death of an innocent:	The child conceived in Bathsheba will die.	Jesus Christ dies physically on the cross
The ultimate victory: And we know that all things work together for good to those who love God, to those who are called according to His purpose (Rom. 8:28). [Jesus] was delivered because of our deviations, and was raised because of our justification (Rom. 4:25).	The line of Christ will go through Solomon and Nathan, 2 sons of David and Bathsheba.	Jesus Christ is resurrected from the dead.

Although Paul spoke to the Colossians of their former lives (And you then being alienated and hostile in your mind by evil works, but now He reconciled in the body of His flesh, through death, to present you holy and without blemish and irreproachable before Him), this is applicable to David as well. David is odious to God, and God will straighten him out, and David will complete his reign as a great king, and be raised up wholly acceptable to God.

As an aside, if you ever struggle with the concept of eternal security, remember that Jesus Christ was associated with all of our sins and yet, God raised Him from the death, undefiled and our Savior. Even though these sins are simply imputed to Jesus Christ, that is far greater sin than the few which we commit after salvation.⁸²

⁸² Obviously, I am not suggesting that you sin a lot after salvation; we will spend a half-dozen chapters on David being disciplined for his sin, so always bear that in mind before you decide to go nuts after discovering eternal security.

Chapter Outline

Charts, Maps and Short Doctrines

It ought to be worthwhile to take a look at the concept of integrity and the client nation, as Israel is now in a precarious place, given David's great sin and how many will react to this sin (which will not be clear until there is a revolution against David).

The Integrity of a Client Nation

1. God views us individually and corporately. He sees our individual actions, and acts accordingly; He sees how we are in a marriage, in a family, and as a nation, and acts accordingly as well.
2. A nation must act as a corporate whole, and how and what a nation does is subject to God's evaluation. A nation is seen by God as having integrity or not.
3. This is a fact which has been tremendously distorted by **Liberation Theology** ([HTML](#)) ([PDF](#)). . Where it is certainly true that a nation is judged by God as a whole by God, God does not use the same standards that Liberation Theology uses, such as economic justice. There is no call by God to tax the upper class of people, so that the lower class can function without having to work or without having to strive.
 - 1) The end-game of liberation theology is socialism. In socialism, not working is not tolerated (and certainly not paid for); and those who do not contribute are rarely supported by the state.
 - 2) However, this approach is taken in the United States in order to destroy the capitalist system. Charlie Brown may be living off the public dole without working with the blessing of liberation theology, but that is not the end game. The end game is socialism.
 - 3) Under socialism, Charlie Brown is going to work or he is not going to eat.
 - 4) Liberation theology also seeks to destroy the rich and to destroy businesses, which is done through high taxation and heavy regulation of businesses, which is sold to the public as compassion for the poor and economic justice.
4. The farther a nation moves from God, the less integrity that nation has. In nation-building in Iraq and Afghanistan, we offered these nations a better economy, because we are pumping so much money into these countries, but we do not offer them a better way of life through the gospel. General MacArthur understood the importance of Christian evangelism; today's generals do not. So, in this way, we, as a nation, have missed the mark. Nothing is more important to a nation in a war than the gospel.
5. The true integrity of a client nation is the pivot of mature believers. What percentage of a client nation are believers and how many of them are mature?
6. A healthy pivot, made up of mature believers, is a conduit for blessing by association to the entire nation.
7. Furthermore, a pivot of mature believers has historical impact; their thinking and their production of divine good result in blessing and impact which affects a nation for decades.
8. When a client nation to God loses its integrity, it is subject to historical crisis and historical disaster. These can be natural disasters, like flooding, hurricanes and tornadoes; these can be national disasters, which are economic or military-based. It does not take a genius to understand that the United States is clearly, as a nation, under warning discipline from God. We are on every disastrous precipice that is imaginable, and very little would be required to send our nation into a much greater disaster than we are in right now.
 - 1) Economically, our nation has been propped up by the dollar being the world currency. Because there is integrity in the United States, there has been integrity imputed to the dollar. However, if nations begin to move away from American currency as the default currency, our economy could take a sudden downward turn, far worse than even the Great Depression.
 - 2) China has millions of men who will never marry, who have been brought up under state propaganda. We owe China billions. If, at any point, their investment is endangered, how difficult do you think it would be to rile up the self-righteousness in these millions of men? Do not underestimate the power of no marriage and self-righteousness to motivate a people to attack us.
 - 3) This past year or two, has seen hundreds of devastating tornadoes and floods, unlike any that have been seen for decades.
 - 4) Add to this our own stupid decisions. If a client nation lacks integrity, then we can expect the

The Integrity of a Client Nation

federal government to act very stupidly as well. That is, our federal government will help to destroy our economy, not out of malice, but out of pure stupidity and incompetence.

9. In order for a client nation to go bad, believers and unbelievers must turn way from the laws of divine establishment; and believers must turn away from Bible doctrine.
10. Quite obviously, when a large number of believers get caught up in interlocking systems of arrogance and when unbelievers also become involved in the arrogance complex, this also brings a nation down.
11. Similarly, when believers do not grow spiritually and when believers stay out of fellowship for long periods of time, this can bring the client nation down.
12. Such things result in a loss of blessing by association as well as a loss of positive national impact.
13. God, in His plan, will provide the logistical grace and the logistical support to sustain a client nation.
14. The integrity of a nation is based upon the 3 categories of truth: laws of divine establishment for the unbeliever, the gospel being taught and proclaimed for the unbeliever, and Bible doctrine for the believer.
15. National integrity must be in line with the integrity of God. When a nation rejects these 3 categories of truth, then this nation cannot have integrity. Can you think of any Muslim nation anywhere that you would believe has integrity?
16. When believers and unbelievers reject the truth, this destroys the integrity of a nation.
17. God will deal with such a nation very similarly to the way He deals with a wayward believer: discipline which intensifies to the point of various natural and historical disasters. In such instances, God is pushing the unbeliever toward the gospel, the believer toward doctrine, and all citizens toward the laws of divine establishment.
18. The hope of a nation does not rest upon a great charismatic leader; it does not depend upon government making benevolent decisions. The hope of a nation rests upon divine truth in all 3 categories; and the careful avoidance of arrogance.

Chapter Outline

Charts, Maps and Short Doctrines

What follows, in the next few chapters, will be some of the most amazing portions of the Word of God. Furthermore, much of this has lain fallow for thousands of years. Apart from R. B. Thieme, Jr. (and some subsequent teachers), there has been very little thorough analysis of what is to come. For some, this will be like stepping into an unexplored forest which has been here for centuries, and yet no man has gone into it.

In conjunction with this chapter, we ought to study **Psalms 32** ([HTML](#)) ([PDF](#)) and **51** ([HTML](#)) ([PDF](#)). Edersheim suggests **Psalms 6** ([HTML](#)) ([PDF](#)) and **38** ([HTML](#)) ([PDF](#)) as well.

If you have been going through this book of Samuel, chapter by chapter, you have noticed that we will spend time in a chapter of 2Samuel and then go to the parallel chapter in 1Chronicles. There is a parallel chapter in 1Chronicles, but it bypasses the sin of David and the results of this sin altogether (which is the next several chapters of Samuel). So, although there is a partial parallel between this chapter and the first 3 verses of **1Chron. 20** ([HTML](#)) ([PDF](#)), we need to complete **2Sam. 12** ([HTML](#)) ([PDF](#)) first.

Chapter Outline

Charts, Maps and Short Doctrines

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