

# 2 Samuel 11 - David's Unfaithfulness to God: Adultery with Bathsheba; Murder of Uriah

II. David's fault (11:1—12:31)

(1) David's sins (11:1-27)

(A) Adultery (11:1-13)

(B) Murder (11:14-27)

## 2 Samuel 11

II. David's fault (11:1—12:31)

(1) David's sins (11:1-27) (Cf. 1 Chr 20:1)

(A) Adultery (11:1-13)

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

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

**1** One spring day, during the time of year when kings go off to war, David sent out Joab, along with his personal staff and all of Israel's army. They utterly destroyed the Ammonites and then attacked Rabbah while David remained in Jerusalem.

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

- Spring was the typical time that kings would lead military operations; by noting that David stayed home implies that David was not acting responsibly by staying in Jerusalem (Cf. 1 Sam 14:1-2)

— For 10 years, David had worked to consolidate his kingdom. During that time, whenever he sent the army out to fight under Joab, David also entered the battle to bring victory to Israel (Cf. 2 Sam 10).

- This expedition took place the year after the war against the Syrians (Ammonites); it began because the Ammonites had not been punished for their insult of the Israeli ambassadors (10:4)

— David ordered Joab to launch an invasion of Rabbah, the capital of Ammon to implement this punishment. Rabbah is modern Amman (Philadelphia in Hellenistic times), about 20 miles east of the Jordan at the head of the Wadi Amman.

### **Why Did David Stay Home?**

Had David's great passion for the Lord waned? Had his duties wearied him? Did he think he deserved a break from constant, brutal warfare? Was he just getting old and more tired? David seems to have stayed home simply because he could. With little apparent thought, David ignored God's call to lead and defend Israel.

Our most difficult times are not when things are going hard. Hard times create dependent people. You don't get proud when you're dependent on God. Survival keeps you humble. Pride happens when everything is swinging in your direction. When you've just received that promotion, when you look back and you can see an almost spotless record in the last number of months or years, when you're growing in prestige and fame and significance, that's the time to watch out...especially if you're unaccountable.

Our greatest battles don't usually come when we're working hard; they come when we have some leisure, when we've got time on our hands, when we're bored. [Swindoll]

**2** Now at evening time David got up from his bed and walked around on the roof of the king's house, and from the roof he saw a woman bathing; and the woman was **very beautiful** in appearance.

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

**2** Late one afternoon about dusk, David got up from his couch and was walking around on the roof of the royal palace. From there he watched a woman taking a bath, and she was very beautiful to look at.

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

- In good weather, Jerusalem's flat-top roofs expanded a home's living space, with terraces serving as open-air rooms

- David's temptation followed the age-old pattern: he saw, he desired, and he took (Cf. Gen 3:6; James 1:14-15)

— He could not help seeing, but he could have stopped watching, lusting, sending for Bathsheba, and sleeping with her

- "...very beautiful" - translates a Hebrew phrase that describes people of striking physical appearance (Cf. Gen 24:16; 26:7 [Rebekah]; Esther 1:11 [Vashti]; 2:7 [Esther]; 1 Sam 16:12)

[David]]

- What David saw should've sounded an alarm in his heart. His only wise choice would have been to turn away and retreat downstairs.

— Bathsheba was married, and in addition both her husband Uriah and her father Eliam belonged to David's leadership circle of "mighty warriors" (2 Sam 23:34,39). Her

grandfather, Ahithophel, served as David's wisest counselor (2 Sam 15:31; 16:23; 23:34)

— God had called David to "shepherd them with integrity of heart" (Ps 78:70-72), yet none of these relationships of trust slowed David's rush toward sin

3 So David sent *servants* and inquired about the woman. And *someone* said, "Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"

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

3 David sent word to inquire about her, and someone told him, "This is Eliam's daughter Bathsheba, the wife of Uriah the Hittite, isn't it?"

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

- Bathsheba was not completely innocent, but that does not eliminate David's guilt. The writer never explicitly blamed Bathsheba for what happened, only David.

— It seems reasonable that she could have shielded herself from view

— Her bathing may have been for ritual purification, and therefore would've advertised to anyone who saw her that she was available

— The fact that she was bathing in the uncovered court of a house in the heart of a city, into which anyone could look down from the roofs of neighboring houses or from higher ground, does not say much for her modesty, even if she had no ulterior motive

— She came at his request, seemingly without hesitation, and offered no resistance to his desires (at least as far the record is concerned)

David's submission to Bathsheba's charms is inexcusable, for the deliberate steps he followed to bring her to the palace required more than enough time for him to resist the initial, impulsive temptation (Cf. James 1:14-15), and from the enormity of his transgression against the Lord's statutes and against one of his top fighting men.

4 Then David sent messengers and **had her brought**, and when she came to him, he slept with her; and when she had purified herself from her uncleanness, she returned to her house.

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

4 So David sent some messengers, took her from her home, and she went to him, and he had sex with her. (She had been consecrating herself following her menstrual separation.) Then she returned to her home.

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

- "...had her brought" - literally, he "collected her"; this was an abuse of his royal power  
— They appear to have had sex only one time before their marriage

— The parentheses, in the Hebrew text, makes it clear that Bathsheba purified herself before she had sex with David

- David probably had to make a promise, or an express stipulation, to Bathsheba, before she complied with the royal will (1 Kings 1:13,15,17,28); for in addition to her transcendent beauty, she appears to have been a woman of superior talents and address:

- In obtaining the object of her ambition
- In her securing that her son should succeed on the throne
- In her promptitude to give notice of her pregnancy
- In her activity in defeating Adonijah's natural expectation of succeeding to the crown
- In her dignity as the king's mother
- In all this we see very strong indications of the ascendancy she gained and maintained over David
- He, perhaps, had ample leisure and opportunity to discover the punishment of this unhappy connection in more ways than one! [Often, the punishment in adultery is the giving of each of them to each other...]

David was faithful to Jonathan in keeping his covenant with him (2 Sam 9), but he was not faithful to Jehovah in keeping His covenant (the Mosaic Covenant) with Israel.

David was surrounded by many pleasant things, but that was not enough for him. He had not learned to be content with what God had given him. He set his heart on one thing that was forbidden (Cf. Adam).

5 But **the woman** conceived; so she sent *word* and informed David, and said, "**I am pregnant.**"

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

5 The woman conceived, and she sent this message to David: "I'm pregnant."

5 And the woman conceived, and sent and told David, and said, I am with child.

- "...the woman" - David's lust stripped Bathsheba of her identity and personality—she remained simply "the woman"

- "...I am pregnant" - the only recorded words of Bathsheba

— This short phrase set in motion a course of action which ultimately results in her husband's death

— Some immediate measures of concealing their sin were necessary, as well for the king's honor as for her safety, for death was the punishment of an adulteress (Lev 20:10)

- Why did Bathsheba inform David that she was pregnant? Was she hoping that David would acknowledge her child and that the child would enjoy royal privileges?

6 Then David sent *word* to Joab: "Send me **Uriah** the Hittite." So Joab sent Uriah to David.

6 Then David sent to Joab, *saying*, "Send me Uriah the Hittite." So Joab sent Uriah to David.

6 So David summoned Joab, and told him, "Send me Uriah the Hittite." So Joab sent Uriah to David.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

- "...Uriah" - "Yahweh is my light"

- David compounded his sin by trying to cover it up rather than confessing it; he attempted three cover-ups:

(1) A "clean" coverup (v6-11)

(2) A "dirty" coverup (v12-13)

(3) A criminal coverup (v14-17)

7 When Uriah came to him, David asked about Joab's well-being and that of the people, and the condition of the war.

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

7 When Uriah arrived, David inquired about how Joab was doing, how the army was doing, and how the war was progressing.

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

8 Then David said to Uriah, "Go down to your house, and **wash your feet.**" So Uriah left the king's house, and a gift from the king was sent after him.

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

8 Then David told Uriah, "Go on down to your house and relax a while." So Uriah left the king's palace, and the king sent a gift along after him.

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

- "...wash thy feet" - David's suggestion may have been an encouragement to enjoy his wife sexually

— "feet" in the OT is sometimes euphemistic to genitals (Cf. Ex 4:25; Deut 28:57; Is 7:20)

- David sent Uriah away with a gift; by doing so, he was setting up Uriah to cover his own sin

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

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

9 But Uriah spent the night sleeping in the alcove of the king's palace in the company of all his master's staff members. He refused to go down to his own home.

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

- Although Uriah was a Hittite, he appears to have been a godly believer in Yahweh, as well as a dedicated warrior

— He was one of David's best soldiers, one of his "mighty men" (Cf. 23:39)

10 Now when they informed David, saying, "Uriah did not go down to his house," David said to Uriah, "Did you not come from a journey? Why did you not go down to your house?"

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

10 When David was told that Uriah hadn't gone home the previous night, he quizzed him, "You just arrived from a long journey, so why didn't you go down to your own house?"

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

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

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

11 Uriah replied, "The ark, along with Israel and Judah, are encamped in tents, while my commanding officer Joab and my master's staff members are camping out in the open fields. Should I go home, eat, drink, and have sex with my wife? Not on your life! I won't do something like this, will I?"

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

- Astonishingly, Uriah (a Hittite) mentions the covenant symbol before everything else that influences his behavior. He was aware of his solidarity with the fighting men at the front, and would not steal an advantage.

— Both of these considerations applied even more to the king, who had final responsibility for the war, and a higher calling to covenant loyalty

— In this verse, a foreigner is showing David to be despicably lax in both areas...God rebuked David through Uriah's faithful words and actions

12 Then David said to Uriah, "Stay here today also, and tomorrow I will let you go *back*." So Uriah remained in Jerusalem that day and the day after.

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

12 Then David invited Uriah, "Stay here today, and tomorrow I'll send you back." So Uriah remained in Jerusalem all that day and the next.

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

13 Now David summoned Uriah, and he ate and drank in his presence, and he made Uriah drunk; and in the evening *Uriah* went out to lie on his bed with his lord's servants, and he *still* did not go down to his house.

13 Now David called him, and he ate and drank before him, and he made him drunk; and in the evening he went out to lie on his bed with his lord's servants, but he did not go down to his house.

13 Then at David's invitation, he and Uriah dined and drank wine together, and David got him drunk. Later that evening, Uriah went out to lie on a couch in the company of his lord's servants, and he did not go down to his house.

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

- David again schemes to cover his sin, but again he underestimated Uriah's character

— Why should he, Uriah argued, be allowed the comforts of home and a conjugal visit while his friends in combat were deprived of them? Even after David plied him with wine, Uriah's sense of loyalty to his comrades prevailed over his desire for his wife.

The despicableness of David's behavior contrasts with the noble figure of the wronged Uriah, several times referred to as "the Hittite" (v3,6,17,24), as if to emphasize that, whereas the king of Israel was so obviously lacking in principle, the same could not be said of this foreigner.

*Uriah drunk proved to be a better man than David sober.* [Wiersbe]

(B) Murder (11:14-27)

**14** So in the morning David wrote a letter to Joab and sent *it* by the hand of Uriah.

**14** Now in the morning David wrote a letter to Joab and sent *it* by the hand of Uriah.

**14** The next morning, David sent a message to Joab that Uriah took with him in his hand.

**14** And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

- David's brazen rebellion against God's will comes out clearly in his third plan:

— He ordered Uriah to carry his own death warrant to Joab (Cf. Queen Jezebel, 1 Kings 21:9-11)

*Like an untreated wound that becomes infected, the sin we tolerate always grows and spreads.*

**15** He had written in the letter the following: "Station Uriah on the front line of the fiercest battle and pull back from him, so that he may be struck and killed."

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

**15** In the message, he wrote: "Assign Uriah to the most difficult fighting at the battle front, and then withdraw from him so that he will be struck down and killed."

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

- David now pulled in unwitting Joab to his evil plan

*David's adultery with Bathsheba was a sin of passion, a sin of the moment that overtook him, but his sin of having Uriah killed was a premeditated crime that was deliberate and disgraceful.* [Wiersbe]

**16** So it was as Joab kept watch on the city, that he stationed Uriah at the place where he knew there *were* valiant men.

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

16 So as Joab began to attack the city, he assigned Uriah to a place where he knew valiant men would be stationed.

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

- Joab served his lord faithfully in this matter, with a view to having his own interests served at another time

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

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

17 When the men of the city came out to fight Joab, some of David's army staff members fell, and Uriah the Hittite died, too.

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

- This plan succeeded: Uriah was surrounded and slain

- Joab covered his own part in the murder by placing other soldiers in the same dangerous position as Uriah. All who fought alongside Uriah also died that day.

18 Then Joab sent a messenger and reported to David all the events of the war.

18 Then Joab sent and reported to David all the events of the war.

18 Then Joab sent word to David about everything that had happened at the battle.

**18** Then Joab sent and told David all the things concerning the war;

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

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

19 He instructed the courier, "When you have finished conveying all the news about the battle to the king,

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 then it shall be that if the king's wrath rises and he says to you, 'Why did you move against the city to fight? Did you not know that they would shoot from the wall?

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

20 if the king starts to get angry and asks you, 'Why did you get so near the city to fight? Didn't you know they would shoot from the wall?

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who struck Abimelech the son of **Jerubbesheth**? Did a woman not throw an upper millstone on him from the wall so that he died at Thebez? Why did you move against the wall?'—then you shall say, 'Your servant Uriah the Hittite also died.'"

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

21 Who killed Jerubbesheth's son Abimelech? Didn't a woman kill him by throwing an upper millstone on him from the wall at Thebez? Why did you go so close to the wall?' then tell him, 'Your servant Uriah the Hittite also died.'"

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

- "...Jerubbesheth" - also called, "Jerubbaal"

- Ordinarily David would have been upset by the news of casualties. He would have wondered at Israel's indiscretion in fighting under Rabbah's wall, a blunder which had cost Abimelech, son of Gideon, his life long ago (Judges 9:50-54).

— So Joab instructed the courier who bore the news to inform the king specifically that Uriah also had died. This he knew would mollify David's anguish.

**22** So the messenger departed and came and reported to David everything that Joab had sent him *to tell*.

**22** So the messenger departed and came and reported to David all that Joab had sent him *to tell*.

**22** So the messenger left Joab, set out for Jerusalem, and disclosed to David everything that Joab had sent him to say.

**22** So the messenger went, and came and shewed David all that Joab had sent him for.

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

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

23 The messenger told David, "The men surprised us and attacked us in the field, but we drove them back to the entrance of the city gate.

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

24 Also, the archers shot at your servants from the wall; so some of the king's servants died, and your servant Uriah the Hittite also died."

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

24 Then the archers shot at your servants from the wall. Some of the king's staff members are dead, and your servant Uriah the Hittite has died as well."

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

25 Then David said to the messenger, "This is what you shall say to Joab: 'Do not let this thing **displease** you, for the sword devours one as well as another; fight with determination against the city and overthrow it'; and *thereby* encourage him."

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

25 David responded to the messenger, "Here's what you're to tell Joab: 'Don't be troubled by this incident, because the battle sword consumes one or another from time to time. Consolidate your attack against the city and conquer it.' Be sure to encourage him."

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

- David's response to the news reveals how hard his heart had become

— David piously tried to protect Joab's conscience for his complicity in Uriah's death

— His instruction back to Joab was only that the siege of Rabbah be even more aggressive

- "...displease" - literally means, "be evil in your sight"

— David was calling what was sin something other than sin

— What David had done was evil in Joab's eyes, but more importantly, it was evil in God's eyes

Ps 32:3-4 records David's misery during the time between his sin and confession. This psalm, along with Ps 51, gives further insight into David's feelings when he confessed his sins. God spared David's life by pure grace; normally David would have died for his sins (Lev 20:10; 24:17). His pardon came as a special revelation from God through Nathan

(12:13). David's confession was genuine. He called his sin what it was rather than trying to cover it up or explain it away, which was Saul's typical response. Moreover he acknowledged that his sin was primarily against *Yahweh*, not just against Bathsheba and Uriah (Cf. Prov 10:17).

**26** Now when Uriah's wife heard that her husband Uriah was dead, she mourned for her husband.

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

**26** When Uriah's wife heard about the death of her husband Uriah, she went into mourning for the head of her household.

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

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

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

27 When her mourning period was completed, David sent for her, brought her to his palace, and she became his wife. Later on, she bore him a son. Meanwhile, what David had done grieved the LORD,

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

- "...had her brought to his house" - this emphasizes another abuse of royal power (Cf. v4)

— David seems increasingly willing to exercise (abuse) his royal power to cover up his sin

- "...evil in the sight of the LORD" - the LORD was displeased with David's actions, however, and set events in motion that would trouble David till his death

— God's silence never means He approves injustice

— Four sons sprang from this marriage (2 Sam 5:14; 1 Chr 3:5): Solomon, whose mind she helped much to mold; also Shimea (or Shammua), Shobab, and Nathan (1 Chr 3:5). Nathan and Solomon were both ancestors of the Lord Jesus (Luke 3:31; Matt 1:6).

Bathsheba's strength of intellect, kindness and influence over David and her son, appear in 1 Kings 1:11-31; 2:13-21. She is said by tradition to have composed Prov 31 as an admonition to Solomon on his marriage to Pharaoh's daughter. With the help of the prophet

Nathan she will render futile the usurpation of Adonijah and craftily secure the throne for her son Solomon (1 Kings 1:11ff). Later Adonijah succeeds in deceiving Bathsheba, but his plan is frustrated by the king (1 Kings 2:13ff). In the genealogy of Jesus (Matt 1:6) Bathsheba is mentioned as the former wife of Uriah and the mother of Solomon by David.

### **Ahitophel**

But there's more: Ahitophel was David's counselor (to whose treachery he touchingly alludes to in Ps 41:9; 55:12-14,20-21). Ahithophel was the father of Eliam (or by transposition Ammiel, 1 Chr 3:5), the father of Bathsheba (2 Sam 11:3; 23:34,39), and the father-in-law of Uriah. Uriah the Hittite and Eliam, being both of the king's guard, were intimate, and Uriah married the daughter of his brother officer. Ahithophel was the mainspring of Absalom's rebellion and he calculated on his adhesion from the first (2 Sam 15:12). How natural Ahithophel's sense of wrong toward David, the murderer of his grandson by marriage and the corrupter of his granddaughter!