

Bathsheba - Helpful to the King (1)

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[0 : 00] Well, if we could, this evening, with the Lord's help and the Lord's guidance, if we could turn back to 2 Samuel chapter 11. 2 Samuel chapter 11.

And we'll just read again those verses. Verses 1 to 5. 2 Samuel chapter 11.

Verses 1 to 5. In the spring of the year, the time when the kings go out to battle, David sent Joab and his servants with him and all Israel. And they ravaged the Ammonites and besieged Ramah. But David remained at Jerusalem.

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

And David sent and inquired about the woman. And one said, Is not this Bathsheba the daughter of Eliam, the wife of Uriah the Hittite? So David sent messengers and took her and she came to him.

[1 : 07] And he lay with her. Now she had been purifying herself from her uncleanness. Then she returned to her house. And the woman conceived. And she sent and told David, I am pregnant.

And so this evening I'd like us to continue our character study of some of the women in the Bible. I'm not sure how many more daughters of the king we will look at.

I might stop with the Old Testament woman. And look at the New Testament woman another time. Because there seem to be so many women who have an interesting role in the story of redemption. Because as we progress through the history of scripture, we started right at the very beginning. And we've encountered all these different women from different situations and different backgrounds. And you'll remember well, right at the very beginning of history, we started with Eve who was the mother of all living. And then we stepped into the period of what they call the patriarchs.

[2 : 11] Of Abraham, Isaac and Jacob. And we met Sarah who was Abraham's wife. And we met Rebecca who was Isaac's wife. And then we stepped into the period of the Exodus.

And we encountered Jochebed, the mother of Moses. And Miriam who was the sister of Moses. And then we met Rahab just as they crossed over the Jordan. She was the prostitute who had experienced the remarkable grace of God.

And then into the period of the judges. We met Deborah who was known as the wise mother in Israel. And we met Naomi and Ruth who were still part of the period of the judges.

And then on the threshold of a new era, the era of the kings. We met Hannah who was the mother of Samuel. And Samuel, he was the last judge who would pass on the baton to the new king in Israel by anointing him.

And the king was to be, as we're looking this evening, he was the king David. And David was, he had many wives. His first wife, we looked at her.

[3 : 20] She was Michal, the daughter of King Saul. And Michal was faithful to the king. She was faithful not to King Saul, her father, but to King David, the rightful king of Israel.

And the man after God's own heart. Then we met Abigail, another wife of David. She was blessed by the king. And then that's the story so far.

We've got a few more women to go through or to meet. But this evening I want us to consider the more well-known wife of David, this woman, Bathsheba.

And as you know, Bathsheba was well-known for all the wrong reasons. But even though she is often remembered for her act of adultery with David, I want us to remember Bathsheba as someone who was helpful to the king.

If Michal was faithful to the king and Abigail was blessed by the king, then I want us to remember that Bathsheba was helpful to the king.

[4 : 23] And there are three lessons that I'd like us to learn from the life of Bathsheba. And they are, take heed, take heart, and take help.

Take heed, take heart, and take help. So we look firstly at take heed. Take heed, look at verse 1. We'll just read verse 1 again.

In the spring of the year, the time when the 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.

You know, when we look at the history of David, it would be safe to say that his life and his experience, it was full of many ups and many downs.

Because we know David was the man who went from being the zero to being a hero when he killed Goliath. He went from being the shepherd boy to being the giant slayer in only a step of faith.

[5 : 24] But it was that step of faith which was to cause him many restless years when he was running away from King Saul. But yet it was also that step of faith that gave to him the throne from King Saul.

Where David, he became the king over God's people in Israel. And at this point in David's reign, by coming to chapter 11, at this point everything is going well.

His sovereign rule is progressing and he's enjoying a time of peace in the land of Israel. There are no squabbles and no factions. There is peace.

Everything seems to be going on the up for David. And as we go through the chapters of 2 Samuel, if you read through it, you'll notice a progression.

A progression of things getting better and better and better for David and his kingdom. Because in chapter 5, David is anointed as king over Israel.

[6 : 24] And at that point also, the arch enemies, the Philistines, they are defeated. And so there's peace. Then in chapter 6, the Ark of the Covenant, which was that symbol of God's presence amongst his people, that's brought into Jerusalem.

And Jerusalem is made the capital city of Israel. And then in chapter 7, God renews his covenant to David. Assuring him that he will establish a kingdom through his dynasty, through his lineage.

There will be a kingdom forever. Someone will sit upon his throne forever. Then chapter 8 tells us that David conquered more of the surrounding nations. In chapter 9, there is this gracious desire that David has that he asks, Is there anyone still left of the house of Saul that I may show kindness for Jonathan's sake?

And Mephibosheth, who was lame on both his feet, he is brought to sit at the king's table. But then at the peak of his career, David defeats the Ammonites.

And he conquers the Syrians in chapter 10. And they make peace with Israel. And after many, many years of war, there is finally peace in the land.

[7 : 44] David is at the pinnacle point of his reign. And everyone can see for themselves this reason why God has anointed him. They understand why God has put him on the throne and set him apart as king.

And it seems that David's progression from zero all the way to hero was nothing short of a success story. He was the man after God's own heart.

And everything had fallen into place for him. Israel was a great kingdom and it was now being ruled by a great king. But then as we turn the page into chapter 11, the narrator tells us with horror, Then it happened.

In the original language, the narrator says it twice. In order to emphasize that he couldn't actually believe it happened. It's as if he can't believe he's writing about the same man.

And he's asking, is this really the man after God's own heart? Is this really the king of Israel? Is this really David, the son of Jesse, who was brought up in a godly home with a good heritage and lots of experience?

[9 : 02] Is this really David, the older and wiser Christian who should have known better? Is this really David, who had won so many battles in his life and defeated so many enemies?

It is David, he's saying. But has he been caught off guard? Because everything seemed to be going so well for David and nothing seemed to be out of the ordinary.

It was the springtime, we're told. The winter had passed. The weather was drier. And the days were getting longer and warmer. And it was the time when kings would go out to battle.

But David stayed at home. And it was that decision to stay at home which was going to prove very costly for David.

Because we're told that late one afternoon, with no armour on and no sword by his side, tired eyes and a lack of concentration caused the progressive reign and the increasing power of David to take a massive nosedive.

[10:12] Years from this point in history, the prophet Amos is going to warn the Lord's people in Jerusalem against spiritual apathy.

When he says to them, woe to them that are at ease in Zion. Woe to them that are at ease in Zion. And you know, David could have done with hearing those words when he went out for an afternoon stroll on his palace. Because he caught a glimpse of Bathsheba bathing on her roof.

And we're told that Bathsheba was washing herself from her uncleanness. Because the law of Moses had stated that from the time of her washing until seven days after, she would remain unclean.

And we're told all this, this detail, because Bathsheba was out of bounds. But even more so, Bathsheba was out of bounds on account of the fact she was a married woman.

[11:18] She was the wife of Uriah the Hittite. One of David's servants, he affirms that to him. He acts as David's conscience. And yet, that doesn't matter to David.

That doesn't deter the king whatsoever. Because David, he's now determined in his mind. And he wants more of what he has seen. He wants the visual to become physical.

And he'll do anything to get what he wants. And in that moment of temptation and letting his guard down, everything changed. David could have turned away from Bathsheba.

But when he fell into sin, it was just like this domino effect. Where one thing led to another. And there was this progressive nature to it. Because we're told that David saw, David sent, David took, and David lay.

And you know, the same was true for Lot. When Lot found himself in Sodom. It wasn't an accidental move. He didn't go into Sodom ignorant of what Sodom was like.

[12:30] Lot went because he knew what Sodom was like. And the narrative, if you read it in Genesis, it said, Lot looked towards Sodom.

Lot pitched his tent towards Sodom. Lot dwelt in Sodom. It was a progression of sin. There was a starting point.

And there was an end point. And with David, even though he was a veteran on the battlefield, it started when he didn't go out to battle. It started when he laid his armour aside and he put down his sword.

And my friend, as Christian soldiers, the starting point for our fall into sin is when we lay aside our armour and put down our sword.

The moment we stop putting on our armour with prayer and picking up our sword, as Paul tells us, it is the word of God.

[13:31] The moment we do that, we are letting our guard down and we are vulnerable to attack. And there is one thing for sure. The enemy of our soul is always waiting for a moment to attack.

He waits and he watches every morning. Every morning he is waiting and watching to see if we will put on our armour and pick up our sword.

And to see if we will go into a new day ready to do battle. Satan waits and Satan watches to see if we will become a lazy soldier who sits on the couch like David and allows his eyes to be tempted by the world.

My friend, Satan waits and Satan watches for the right moment. And all it takes is a moment. All it takes is a lapse in concentration, a loss of focus, a letting down of the guard.

And when that happens, he gets in. And as Jesus has told us often enough, the enemy only has one desire. To steal and to kill and to destroy.

[14:49] He wants to steal our peace. He wants to kill our joy. And he wants to destroy our fellowship with God. My Christian soldier, we ought to make sure we put on our armour and pick up our sword every day.

Because we neglect it at our peril. And David is a warning to us of the words, Let him who thinks he stands, take heed lest he fall.

But let's not think that David was just a young Christian who was struggling with the world, the flesh and the devil. Because at the time, David was in his fifties.

And he'd been following the Lord for many years. So he knew what he should have been doing. He knew what it was to be in the heat of battle. He knew what it was to walk by faith.

He knew what it was to be alert and to be fighting the good fight of faith. He knew what it was to have his armour on and his sword in his hand. But my friend, David is on the pages of scripture for us.

[16:00] And he's there as this warning beacon of what happens when we are at ease in Zion. Of course Bathsheba wasn't innocent either.

Although David certainly was the instigator. Both were at fault in their act of adultery. Bathsheba is not the innocent party who was taken advantage of.

She may have been sent for. But she consented. She consented to come to David. And she consented to lie with him. And there may have been many reasons as to why Bathsheba consented to David's request.

But from the narrative, I can just think of two reasons. The first is that Bathsheba was a beautiful woman. And David is described in scripture as a very handsome man.

So there was probably that physical attraction to one another. Secondly, Bathsheba was home alone. Her husband Uriah was at war.

[17:04] Or to put a modern spin on things. You could say that he was busy with work. And he was working away from home. And as you can expect, this resulted in Bathsheba not getting the attention she desired.

And when that happens, attention from elsewhere. Or company from elsewhere. Is welcome. And it can so easily happen.

Just like it did here. Which is why we need to be on our guard. And take heed. Lest we fall. Because with David and Bathsheba.

We can see that a moment of madness. Can lead to a lifetime of regret. A moment of madness. A moment of madness. Can lead to a lifetime of regret.

And that's expressed in the length of the narrative. Because in only five verses. David and Bathsheba's life. Is turned upside down. And then the rest of the chapter.

[18:05] Is spent trying to cover up. That one moment of madness. With lies. And with murder. And so the lesson we can learn from our first sighting of Bathsheba.

Is take heed. Take heed. But the second lesson we can learn from Bathsheba. Is take heart. Take heart.

If you jump into chapter 12. And look at verse 15. Second half of verse 15.

Chapter 12. Second half of verse 15. And the Lord afflicted the child. That Uriah's wife bore to David. And he became sick. David therefore sought God.

On behalf of the child. And David fasted. And went in. And lay all night. On the ground. As we said earlier.

[19:01] Sin is. It has this progressive nature to it. And we certainly saw that with David. David's adultery with Bathsheba. David saw. David sent. David took.

David lay. But as we know. David's progression of sin. It didn't stop. At the point of adultery. You would think that. He had gone far enough. And he had done enough damage.

By taking Uriah's wife. But it was then that. The cover up operation began. In which David and Bathsheba. They tried to. To sweep over all their footprints.

And cover up all the tracks. And hide any evidence. Of their sin. But they can't. Because that one moment of madness. Has led to Bathsheba. Falling pregnant.

And so the progression of adultery. Led to David. Trying to. Manipulate Uriah. To go home. And sleep with his wife. You know the story well yourself. But Uriah wouldn't do it.

[19:57] Because the rest of the Israelite army. They're all away fighting. And he couldn't stop thinking about them. And he wanted to be with them. Which is something. David should have been doing. But Uriah's devotion.

To his fellow soldiers. It only cornered. David even more. To the point that. He had to make drastic measures. And so David. He sends Uriah. Into the front line.

Of the battle. To ensure that he's killed. So David murders Uriah. And in doing so. He thought that. He had removed the problem. And dealt with his sin. Because then he goes.

And marries Bathsheba. And all is well again. The job is done. No one needs to know. No one needs to find out. What happened with Bathsheba. Everything's covered.

All is covered up. But the progression of sin. In David's life. Goes even further. When he remains. In a state of denial. For nine months.

[20 : 56] David thought that. Everything was fine. He thought that. Because the problem. Was out of sight. It was out of mind. And you know.

We can be like that too. With our sin. We may not go to the extent. That David did. By committing adultery. And murder. But like David. We can think lightly. Of sin. So lightly.

That if it's out of sight. It's out of mind. And we can think. Lightly. Of what it is to sin. And the consequences. Of sin. Unlike David. We can think lightly. Of adultery.

But was it not Jesus. Who said that. Committing adultery. Isn't just. The issue. Of the act. It's also an issue. Of the heart. Because when we look at.

Anyone with lustful intent. Says Jesus. We commit adultery. In our heart. And the same is true. For murder. Murder is not just. An issue of. An act.

[21 : 52] It's also an issue. Of the heart. Jesus said. That murder takes place. When someone is. Angry with their brother. And speaks. Ill of them. He says that. We shall be guilty enough.

To go into hell fire. That's how serious sin is. But far too often. We take sin lightly. And we deal with it. So flippantly.

And we confess it. So superficially. Because we have in our mind. That. Well. Grace abounds.

Grace abounds. But. It wasn't not Paul.

Who said. Shall we. Continue in sin. That grace may abound. God. Forbid. He said. God forbid. My friend. We need. To mortify.

The deeds of the body. We need to. Put them to death. That's what we need. To be murdering. Not other people. In our heart. But our own sin. We need to rid ourselves.

[22 : 47] Of the sins. Which so easily. Beset us. We need to keep our eye. On the fight. And keep fighting. Against that. Which is. Unholy. And ungodly.

And unfitting. For a Christian. When Paul was writing. To the church. In Colossae. To the Colossians. He was. Reminding them.

Of the struggle. And the battle. That we have. With sin. While we're in the world. And he said to them. If you have been raised. With Christ.

Seek those things. That are above. Where Christ is. Seated at the right hand. Of God. Set your minds. He says. On those things. Which are above. Not on the things beneath. That are earthly. And worldly. And the reason for this. He says. Is because you have died. And your life. Is hidden. With Christ. Therefore. Paul says.

[23 : 43] Mortify your members. Put to death. Those things. Which are. Unholy. And are. Upon the earth. And are sure. To drag you away. From focusing.

Upon Christ. And Paul lists them all. Just so that we're. Without any doubt. He says. Sexual immorality. Impurity. Passion. Evil desire. Covetousness.

Which is idolatry. And Paul says to the Colossians. In these. You once walked. You once walked. When you were living in them. But now.

You must put them away. From you. Anger. Wrath. Malice. Obscene talk. From your mouth.

Gossip. Do not lie to one another. He says.

Because you have put off. The old self. And you're being renewed. After the image. Of your creator. My friend. We need to consider. The actions of David.

[24 : 38] And Bathsheba. And consider them. As a warning. To us. Because we can so easily. Think little of sin.

And deny its effect upon us. To the point that we think. Everything is fine. We're at ease in Zion. That's what David and Bathsheba did. For nine months.

The whole time Bathsheba was pregnant. They had a constant reminder. Of their actions. The bigger they got. The bigger she got. The more obvious.

Their actions were. But. They were in denial. As to the effect. Of their actions. Uriah was dead.

They were now married. They were in denial.

Until. David received a visit. From Nathan the prophet. David. And in the first half. Of chapter 12.

Nathan tells David. Bluntly.

[25 : 37] You are the man. He is the man. Who. Who took. What didn't belong to him. And even though David. Realizes his sin. And he confesses. That he's. He's guilty. Nathan prophesies.

To David. That there will be. Consequences. For his actions. Because he says. In verse 13. David. Said to Nathan. I have sinned.

Against the Lord. And Nathan. Said to David. The Lord. Also has put away. Your sin. You shall not die. Nevertheless. Because by this deed. You have uttered. You have utterly. Scorned the Lord. The child. Who is born to you. Shall die. Then Nathan. Went to his house. And the Lord. Afflicted the child. That Uriah's wife. Bore to David. And he became sick. David. Therefore. Sought God. On behalf of the child. And David. Fasted. And went in. And lay. All night. On the ground. And. It's at this point.

[26 : 31] This is what I think. Psalm 51. Comes to the fore. We're told. In the title. Of Psalm 51. That it was written. When Nathan the prophet. Went to David.

After he had gone. Into Bathsheba. And I believe. That David's prayer. Here in verse. 16. Where he sought. God. On behalf of the child. I believe.

That's what he prayed. In Psalm 51. That's where. These words. Of Psalm 51. Come to the fore. Where David. Pleads for forgiveness. And cleansing. But.

Not only. For himself. But also. As the head. Of the home. And the representative. Of his household. David pleads. On behalf of his wife. And his sick child. And we're all well acquainted. With the words. Of Psalm 51. After thy loving kindness. Lord. Of mercy upon me. For thy compassion's. Great blot out. All mine iniquity. Me.

[27 : 27] Cleanse from sin. And thoroughly wash. From mine iniquity. For my transgressions. I confess. My sin. I ever see. And David. He goes on to say. Do thou.

With hyssop. Sprinkle me. I shall be cleansed. So. Yea. Wash thou me. And then I shall. Be whiter than the snow. And then into verse 9.

All mine iniquities. Blot out. Thy face. Hide from my sin. Create a clean heart. Lord. Renew. A right spirit. Me within. And the Lord answered.

David's prayer. As he promises to do. If we confess our sin. That's what he promises. Some of the most beautiful. And reassuring words.

Of scripture. Are the words. If we confess our sin. He is faithful and just. To forgive us our sin. And to cleanse us. From all unrighteousness. The Lord was gracious.

[28 : 21] And merciful to David. And to everyone. Who confesses their sin. But the most difficult part. Of this passage. To understand. Is that a young.

Innocent child. Lost his little. Fight for life. Only after seven days. Bathsheba's first child. Died. He died.

Before he was circumcised. Which would have. Which would have taken place. On the eighth day. And the passage is clear. The child died. As a result of David. And Bathsheba's.

Sin. And so. In the experience. Of David and Bathsheba. We are reminded. That the wages of sin. Is death. And our actions. Have consequences.

Is. But are we not. Left asking. I thought the Lord. Forgave David's sin. I thought the Lord. Answered his prayer. Well he did.

[29 : 18] And he forgave. David and Bathsheba. According to his. His love. And mercy. But in order to teach. David and Bathsheba. The Lord. Chastens them. And he chastens them.

Out of love. And mercy. That's what the writer. To the Hebrews. Reminds us. When he asks. Have you forgotten. The exhortation. Which speaks to you.

As sons. My son. Do not despise. The chastening. Of the Lord. Nor be discouraged. When you're rebuked. By him. For whom the Lord. Loves. He chastens.

And scourges. Every son. Whom he receives. If you endure. Chastening. God deals with you. As sons. For what. He says. For what son. Is there. Whom a father.

Does not. Chasten. The Lord. Chastens. David and Bathsheba. And it's a severe. Chastening. But it's done.

[30 : 15] In love. Of course. The experience. Of David. And Bathsheba. Raises. A lot of questions. In our mind. In my mind. In a way. Especially.

With the understanding. Of illness. And the loss. Of a loved one. And I know. This is. A very sensitive issue. And I don't want to upset anyone. But I find it amazing.

That the answer has. Answers. To deep questions. Which causes. Great concern. Because the question. Which is raised. In my mind. Is how do I understand.

The hard things. And the difficult circumstances. In life. How am I to understand. Illness. Pain. And death. And usually.

There are two ways. Which we understand. These trying circumstances. Because we can either. See our experiences. As a consequence. Of our personal sin. And that the Lord.

[31 : 11] Is chastening us in it. Or we view them. As a consequence. Of the fall. And. Maybe more than. More often than not. We would.

Go along the lines. Of the former. Rather than the latter. That. It's. A consequence. Of our personal sin. And the Lord. Is chastening us. Because when.

The hardship. Of illness arises. Or the brokenness. Of death. Comes into our home. We can often. Blame ourselves. And think. That what's happening. To us. Is a result.

Of our personal sin. And our actions. And we can think. That. What we are going through. Is because the Lord. Hates us. And the Lord. Is punishing us. But according.

To this passage. I think. That if the Lord. Was chastening us. We would know it. And we would know why. Because David.

[32 : 05] And Bathsheba. Were told. From the mouth. Of the Lord's prophet. Who was Nathan. They were told. That they would be chastened. And they were told. Why they were going. To be chastened.

It was a consequence. Of their personal sin. But if we don't know. Why something. Is happening to us. Then I believe. That we can be sure. That it's not. The chastening.

Of the Lord. But a consequence. Of the fall. And living. In a fallen world. Because the Lord. May bring things. Into our experience. Hard. Hard things.

But it may not be. To chasten us. Only to shape us. And teach us. To depend more. More upon him. And I think. There's a vast difference. Between chastening.

And teaching. But what's so beautiful. Is that in both cases. Whether chastening. Or teaching. The Lord. Is doing it in love.

[33 : 01] That has to be. The overarching. Thing that we see. The Lord. Is doing it in love. He has lovingly. Put it into our experience. We may not.

Not understand. Why at the time. And perhaps. We still don't. Understand why. And yet. We can see. The Lord's hand. In it. And the Lord's. Grace. Being displayed. Through it. And as that poem. Goes. Not till. The loom is silent. And the shuttles. Cease to fly. Shall God. Enroll the canvas. And explain. The reason. Why. The dark threads. Are as needful.

In the weaver's. Skillful hand. As the threads. Of gold and silver. In the pattern. He has planned. But there's another question.

Which this passage raises. And it's also another. Sensitive issue. I want to address it. Because it's here. I don't want to skip over it. And it's that.

[33 : 59] What David says about his son. In verses 22. And 23. He said. While the child was still alive. I fasted and wept. For I said. Who knows. Whether the Lord. Will be gracious to me.

That the child may live. But now he is dead. Why should I fast? Can I bring him back again? I shall go to him. But he will not return. To me. And so the question.

Which arises from this. And a question. I've been asked. On a number of occasions. Is. What happens. To children. Who die in infancy. What happens to abortions.

Or miscarriages. Or stillborn children. Or infants. What happens to them. When they die. Where do they go? And there's no denying it. This is a very.

Hard. Question. But again. It's a relevant one. And it's one which. People want answers for. And it's one which. The passage raises.

[34 : 54] So we can't ignore it. We can't. Skip over it. Because some people say that. All children. Who die. They go to heaven. And I can see where that idea.

Comes from. Because emotionally speaking. We could never imagine. A child going to hell. I could never imagine. David or Finley. Or Daniel.

Going to hell. Because they're so young. They're so precious. They're so. Ignorant. Of. Right and wrong. To some extent. And so. The answer I have for this is.

I don't know. I don't know. I can't say. Whether a child. Will go to heaven or hell. Just as I can't say. That. Whether an adult.

Will go to heaven. Or hell. I don't have that authority. No one does. Except God. And I was asked. By one woman. When she told me.

[35 : 52] That her son. Had passed away. And she asked me. Where is he? The only answer. I could give. Was. You know the answer. That I'm going to give you. And it's that I can't tell you.

And I don't know. And she knew that. But then we ask. Well what about David's. Statement. I shall go to him. But he shall not. Return to me. How did David know.

That his son. Would go to heaven. And I have to answer. By saying. I don't know. It might seem like a cop out. Maybe David knew something. Because. We're told in verse 25.

That. He named his child. Jedidiah. Which means. Beloved of the Lord. The only answer. Which I can give.

To this very. Difficult question. Is the answer. Which the Westminster. Confession of faith gives. It's. You might think. It's an old document. That's outdated. But it's very relevant.

[36 : 50] Because it says. In chapter 10. Elect infants. Dying in infancy. Are regenerated. And saved by Christ. Through the spirit. Who works. When.

And where. And how. He pleases. Jesus. In other words. We don't know. But the Lord knows. And. Our calling. Is that we must trust. And we must leave it with him. We must cast our cares upon him. Because he promises to sustain us.

And to care for us. What I want to see in closing. We don't have time to. Look at the last section. This evening. But. I suppose God willing. We'll look at it next week. We'll continue with Bathsheba.

But just in conclusion. I want to say that. Even though the Lord chastened. David and Bathsheba.

[37 : 46] For their sin. The Lord brought. Light out of darkness. We're told in verses 24 and 25.

Then David comforted his wife.

Bathsheba. And went into her. And lay with her. And she bore a son. And he called his name Solomon. And the Lord loved him. And sent a message by Nathan the prophet. So he called his name Jedidiah.

Because of the Lord. Despite their sin. Despite their chastening. Despite the lessons. To take heed. And to take heart. The Lord still loves.

And the Lord is still gracious. Because what we see is that. In the Persian of Solomon. She bore a son. And called his name Solomon. In the Persian of Solomon.

David and Bathsheba. Not only received a son. And an heir to the throne. But they also received. An affirmation. That the covenant promise still stood.

[38 : 44] Because. The covenant. That he received. That David received. In 2 Samuel. 2 Samuel 7. Where it says.

When you. Verse 12. When your days are fulfilled. And you lie down with your fathers. I will raise up your offspring. After you. Who shall come from your body. And I will establish his kingdom. He shall build a house for my name.

And I will establish. The throne of his kingdom forever. I will be to him a father. He shall be to me a son. When he commits iniquity. I will discipline him. With a rod of men.

With the stripes of the sons of men. But my steadfast love. Will not depart from him. As I took it from Saul. Whom I put away from before you. And your house. And your kingdom.

Shall be made sure forever. Before me. Your throne. Shall be established. He says. Forever. What a promise. What a promise.

[39 : 40] That he was given. And thinking about it. We're going to sing it in a moment. It's no wonder that. David could say. In Psalm 89.

God's mercies I will ever sing. And with my mouth I shall. Thy faithfulness. Make to be known. To generations all. Because you know. In the Persian of Solomon.

David witnessed the fact. That God is gracious. And God is merciful. In the birth of Solomon. He saw that. God doesn't deal with us. According to our sins.

sins. But he can. And he does. Deal with our mess. And for us. Who are so like David.

We too have witnessed. That God is gracious. And God is merciful. And in. The Persian of the greater. Than Solomon. Who is Jesus Christ.

[40 : 36] In him. In him. We know that we have. A Persian. Who is able to deal. With all our mistakes. And all our mess. And he has dealt with it.

Through his blood. On the cross. Was it any wonder. That. John. The apostle. Said to the church. If anyone sins.

We have an advocate. With the father. Jesus Christ. The righteous. And so. We'll continue. With Bathsheba. Lord willing. Next week.

May the Lord. Bless these thoughts. To us. Let us pray. O Lord. Our gracious God. Enable us. To keep fighting. The good fight.

Of faith. Enable us. O Lord. In this battle. Every day. O to put on. Our armor. To put on. The helmet. Of salvation. The breastplate.

[41 : 31] Of righteousness. To carry. The shield. Of faith. To be shod. With the gospel. Of peace. And to put. In our hand. The word. Of God. O that we might.

Stand with the sword. Of the spirit. To fight. This good fight. We thank thee. O Lord. That thou art one. Who has called us. Into thine own army. That we. O Lord. Would truly.

Praise thee. For being in the Lord's army. Not that we deserve. To be here. Because. But thou art one. Who has called us to it. Help us. O Lord. To confess our sin. Oh.

We are so poor. At doing it. We're so poor. At confessing. How. Weak. And how much. We fail. We look more. At the world. Then. Our saviour.

Help us Lord. We ask thee. Oh. To seek first. The kingdom of God. And his righteousness. Knowing then. That all other things. Shall be added unto us. Teach us Lord.

[42 : 25] We pray. Teach us. To be more like Jesus. Cleanse us. We ask. Go before us. And do us good. For Jesus sake. Amen. Amen. We shall conclude.

By singing. In Psalm. In Psalm 89. Psalm 89. Scottish Psalter. Page 344.

This is a psalm. All about. The Davidic covenant. From 2 Samuel 7.

God's mercy. As I will ever sing. And with my mouth. I shall. Thy faithfulness. Make to be known. To generations all. For mercy. Shall be built. Said I. Forever to endure. Thy faithfulness.

Even in the heavens. Thou wilt. Establish sure. Down to the verse. Marked 4. Of Psalm 89. To God's praise. God's mercy.

[43 : 31] I will ever sing. And with my mouth. I shall.

Thy faithfulness. They will be known. To generation. To generation. To generation.

So. For mercy. Yeah. I will be filmzy.petto My faithfulness even the heavens The world is established true I with my chosen one have made A calm, not viciously Up to my servant whom I love To David's born have I That I thy seed establish

Shall forever to remain And will to generations Of thy throne build and maintain The grace of the Lord Jesus Christ The love of God the Father And the fellowship of the Holy Spirit Be with you all, now and forevermore Amen Amen