

Audio Transcript of Sermon
September 12, 2020
David-Bathsheba

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. In our study of David, we most recently saw how Uzzah was killed by God when he reached out his hand to steady the ark of the covenant, and how this caused David some concern. We also saw how David and the armies of Israel took Jerusalem killing the Jebusites and the human shields they were using as hostages to prevent the capture of the city. While David wanted to build a temple for God, God relayed to David through Nathan that it would be a son of David and not David who would build the temple. This gave David the opportunity to extend the control of Israel to nearby countries.

David got to the point where he had time to reflect, and he wanted to know if there were any alive from the house of Saul because he wanted to show them kindness. David had brought to him a servant of Saul's, Ziba, to get the answer to his question. Ziba told David that a son of Jonathan, the son with a disability, was still alive. After finding his location, David sent for Mephibosheth who acknowledged David as king when he arrived at the palace. David immediately shared that he was brought to the palace so that kindness could be showed him because many, including Mephibosheth, probably thought that David wanted to kill him. Second Samuel chapter nine verse one.

2 Samuel 9:1-13

- 1. And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?**
- 2. And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.**
- 3. And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.**
- 4. And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lodebar.**
- 5. Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar.**

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6. Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7. And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8. And he bowed himself, and said, What is thy servant, that thou shouldst look upon such a dead dog as I am?

David then returned to Mephibosheth the property of Saul and called over Ziba and explained how Ziba, his sons, and his servants would need to ensure that enough food was grown and harvested on the property to feed Mephibosheth, even though Mephibosheth would always have a place at David's table. Verse nine.

9. Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10. Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11. Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

12. And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

13. So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

Word got to David that Nahash, the king of Ammon, died and the new king was Hanun. David remembered the kindness that he was shown by the King of Ammon and wanted to return the favor by showing kindness to Hanun. David sent his servants to Hanun so Hanun would not have to consider day-to-day needs. Hanun's princes told him to be wary of David, that David likely only sent the servants to spy on him, so that later David could come and take the city. Hanun had David's servants humiliated by shaving off half their beards and ripping their clothes. Word reached David that his servants had been humiliated

and he told them to wait at Jericho until their beards regrew. Second Samuel ten verse one.

2 Samuel 10:1-19

- 1. And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.**
- 2. Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.**
- 3. And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?**
- 4. Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.**
- 5. When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.**

It didn't take long for the Ammonites to understand that they lost favor with David, and hired mercenaries from Syria to help them fight. When David found out that mercenaries had been hired, he gathered all the mighty men under Joab to fight them. The armies assembled ready to fight and Joab found himself and his men surrounded on all sides by the mercenaries. Joab used the best of the men to fight the Syrians and let Abishai, his brother, take the other men to fight the Ammonites. Joab and Abishai agreed to mutually defend each other, and when Joab advanced against the Syrians, they fled from before him. When the Ammonites saw the Syrians fled, they withdrew into their city, and Joab returned to Jerusalem. Verse six.

- 6. And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Bethrehab, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ishtob twelve thousand men.**
- 7. And when David heard of it, he sent Joab, and all the host of the mighty men.**

8. And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ishtob, and Maacah, were by themselves in the field.

9. When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians:

10. And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

11. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12. Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.

13. And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him.

14. And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

The Syrians knew they had been driven back by the children of Israel and eventually came to a spot in their retreat where they stopped and were regrouped in the city of Helam by Shobach, captain of the host of Hadarezer. David soon heard that the Syrians were regrouping to fight and assembled his army together and they crossed the Jordan marching to Helam where the two armies squared off and fought. Once again the Syrians fled and in the battle Shobach, leader of the Syrians died. The defeat was so bad that all the kings who pledged loyalty to Hadarezer now made peace with Israel.

15. And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16. And Hadarezer sent, and brought out the Syrians that were beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer went before them.

17. And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18. And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19. And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

The next year when the weather became favorable for military action, David sent Joab and his army to fight and destroy the children of Ammon and they besieged Rabbah. Instead of fighting with the army of Israel, David stayed back in Jerusalem. One night while David could not sleep, he got out of bed and walked on the balcony of the palace and noticed a beautiful woman washing herself. He soon found out that the woman was Bathsheba, that she was married to Uriah the Hittite, and had his servants send for her. They ended up having sex and Bathsheba soon found out she was pregnant. Second Samuel chapter eleven beginning with verse one.

2 Samuel 11:1-5

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.

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.

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?

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.

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

David is listed as a man of faith in the faith chapter of Hebrews, Hebrews eleven, and as a man he was not perfect having his faults just like all of us. David's mistake in this situation stemmed from coveting the wife of another man, something that is specifically mentioned in the tenth commandment. David would have known about this commandment, yet in this moment of weakness for

reasons that may or may not have been clear to David, David fell far short of what is expected and sinned. The words of the tenth commandment are found in Exodus chapter twenty verse seventeen.

Exodus 20:17

17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

It was Paul in writing to the Romans who explained how sin and the law are intertwined. Paul showed that we are all subject to the law as long we are alive. Paul gave a spiritual example in writing to the Romans explaining how the death of Jesus released us from the penalty of the law when we commit sins knowing that there is forgiveness through repentance. Just as David was caught up in the motions of sins through the law, we are to be caught up in service through the newness of the spirit of God. When David was caught up in the motions of sins, it set into motion a series of actions that would lead to Uriah the Hittite's death. Paul went on to explain that the law laid the foundation for the understanding of what was sin which led to death. What the law did not do is explain righteousness and what was necessary to become Christ like. That understanding would only come through the teachings of Jesus Christ thousands of years later. When Paul writes about the oldness of the letter, he is referencing perfect obedience without sin and he contrasts that as being imperfect compared to serving in the newness of the spirit. Paul also adds that the law establishes a baseline, a foundation, from which we spiritually grow. With all of this Paul concludes by establishing the law, the law which identifies sin, and the commandments which codify the major concepts of the law are holy, just, and good. Even though we have this pathway that offers forgiveness of sins through repentance, we cannot use this opportunity for forgiveness as a license to sin. Romans chapter seven beginning with verse one.

Romans 7:1-12

- 1. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?**
- 2. For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.**

- 3. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.**
- 4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.**
- 5. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.**
- 6. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.**
- 7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.**
- 8. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.**
- 9. For I was alive without the law once: but when the commandment came, sin revived, and I died.**
- 10. And the commandment, which was ordained to life, I found to be unto death.**
- 11. For sin, taking occasion by the commandment, deceived me, and by it slew me.**
- 12. Wherefore the law is holy, and the commandment holy, and just, and good.**

Jesus spoke of covetousness during his earthly ministry when one of the people following Jesus asked Jesus to have his brother divide an inheritance with him. Instead of helping, Jesus warned that man of covetousness showing that what is important to us is not what we have here on earth and then gave an example through a parable. In this parable Jesus gave the story of a rich land owner who had a bountiful harvest that overflowed his barns. Pondering what to do, this rich man thought he would tear down his barns and build bigger so that he would have an easy life. In the parable, God then told the man that his life would be taken from him that very day, asking who would be enjoying the bountiful harvest. Jesus then said that everyone who lays up treasure without being rich towards God is similar to this man. Luke chapter twelve beginning with verse thirteen.

Luke 12:13-21

13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14. And he said unto him, Man, who made me a judge or a divider over you?

15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21. So is he that layeth up treasure for himself, and is not rich toward God.

A word of caution on these verses. Some ministers will use these verses to extort money from their congregants. When Jesus talks about being rich toward God, he wasn't talking about taking money and giving it to the church or to God, because God already owns everything. God doesn't need our money. What Jesus was talking about was becoming increased with goods toward God, and the goods that God would be most interested in are the spiritual goods, the fruits of the spirit, that lead to love and the fulfillment of the law. It is a fundamental error to focus on our physical life without considering the need for our spiritual development. We are told to seek first the kingdom of God and God's righteousness, that our physical needs will be provided.

Later in Romans, Paul explained that we are to owe no person anything but love. Paul went on to show how not committing adultery, not killing, not stealing, not lying, and not coveting are all ways how we love our neighbors as ourself. Romans chapter thirteen verse eight.

Romans 13:8-10

8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

We'll read that although David was a man of faith, he was not perfect and his actions with Bathsheba included adultery and would also include elements of killing and lying. David found himself in a bad situation because Bathsheba was pregnant by the king and it would soon be evident that she had committed adultery. David did not want consequences to come to Bathsheba, nor did he want these consequences to come to him, so he hatched a plan to have Uriah brought to him to give him a report of the battle. He would direct Uriah to go home in hopes Uriah and Bathsheba would have sex, so that when the baby came, the timing would make sense to not only Uriah, but to the people who knew Bathsheba. Instead of listening to David and going home, Uriah instead slept with the servants out of solidarity to his brothers in arms fighting the battle. This development caused David to rethink his plan and instead of returning Uriah to battle, he had Uriah stay a few more days and invited Uriah to a wild party where he got drunk. He hoped that in drunkenness, Uriah would go home to sleep, but instead Uriah just slept on his bed in the servant's quarters. Second Samuel chapter eleven beginning with verse six.

2 Samuel 11:6-27

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

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. 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.

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

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

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

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. 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.

Running out of options for explaining Bathsheba's pregnancy, David wrote a letter early the next morning to Joab and had Uriah deliver the letter to Joab. What Uriah did not know was he carried his own death sentence to Joab. David instructed Joab to put Uriah in the fiercest part of the battle where he would likely die. Joab complied and Uriah the Hittite died. Verse fourteen.

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

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.

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.

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.

After the battle, Joab dispatched a messenger to David and advised the messenger should the king become angry to simply say that Uriah the Hittite was dead. The messenger explained to David how hard the battle was and how the enemy had the advantage of being higher in elevation, shooting from the city walls. He then told David that Uriah was dead, and David replied that both sides have casualties in war and that Joab was to reinforce his army and overthrow the city. Verse eighteen.

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

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

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 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.

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

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. 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 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.

Bathsheba as any wife mourned for her husband when she heard that he was dead. David's plan to take the life of Uriah was something he did not share with her. After the time of mourning ended. David took Bathsheba as a wife and together they had a son. What David did displeased God. Verse twenty-six.

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

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.

God sent Nathan to David to explain his displeasure, and Nathan like Jesus, gave a parable to David. In Nathan's parable there was a rich man and poor man living in the same city. The rich man had multiple flocks and herds and the poor man had but a single female lamb which was the family pet. In the parable a traveler came and the rich man wanted to give the traveler meat to take with him. Instead of using his own flocks and herds, the rich man took the family pet of the poor man, killed it and gave the meat of the female lamb to the traveler. David became angry at the actions of the rich man saying that he deserved to die and needed to

restore to the poor family. David was also angry because the rich man showed no pity. Second Samuel twelve beginning with verse one.

2 Samuel 12:1-31

1. And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2. The rich man had exceeding many flocks and herds:

3. But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5. And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die:

6. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

Nathan then told David he was the rich man in this parable explaining that God had anointed David king over Israel and delivered him from the hand of Saul. Nathan explained to David that even though as king he had much, if David wanted more, God would have given him more. David was told that he had despised the commandment by coveting Bathsheba and arranging for the death of Uriah. As a consequence for his actions, David would face conflict from within his family. The wives that he loved would be taken from him and given to his neighbors in a very public way so that all would see the turmoil in the king's family. Verse seven

7. And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8. And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

9. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his

wife to be thy wife, and hast slain him with the sword of the children of Ammon.

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

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

12. For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

David understood and acknowledged that he had sinned against God and Nathan told David that God had forgiven him, David would not die. He also told David that as a result of his actions that gave the enemies of God a reason to rejoice against God that the child would die, and the healthy child that David had with Bathsheba became very sick. David asked God to change His mind on behalf of the child, fasted, and stayed within the palace forgoing public engagements. David's actions caused concern with palace officials who encouraged David to eat, but David rejected their encouragement and continued to fast. This went on for a week and on the seventh day, the child died and the servants were unsure how David would react when he heard the news. Because David saw them whispering with each other, he understood that the child probably died and the servants were too afraid to tell him, because they were afraid of what David might do to himself. David asked the servants if the child had died, and when he was told the child died, David got up, washed himself, changed his clothes, and went to the tabernacle to worship. After David did all of this he returned to the palace to eat. The servants were perplexed, because they thought it would make more sense to mourn after death than before death. David explained that he fasted and wept in hopes that God might change His mind for the sake of the child, but once the child was dead, fasting and weeping would not bring the child back from the dead. Verse thirteen.

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

14. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

- 15. And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.**
- 16. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.**
- 17. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.**
- 18. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?**
- 19. But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.**
- 20. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.**
- 21. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.**
- 22. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live?**
- 23. But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.**

David then turned to his wife, Bathsheba who was also mourning the death of her child. In the space of less than nine months, Bathsheba lost her husband Uriah and her child. David comforted his wife and nine months later Solomon was born, and Solomon was loved by God. David sent for Nathan the prophet who gave Solomon the name Jedidiah, meaning beloved of God. Verse twenty-four.

- 24. And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.**
- 25. And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.**

Back on the battlefield, Joab was continuing the fight against the city of Rabbah and eventually came to the point where they knew they would take the royal city. He then advised David to gather men and come to Rabbah so David could take possession of the city, lest the city be named after Joab. David came with his men and fought and took the city. Entering the city, he found the king and removed the crown from the king's head. The jewel encrusted crown was then placed on David's head. The people of the city were killed and incinerated, and the wealth of the city was taken back to Jerusalem.

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

27. And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28. Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.

29. And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

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

31. And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

Thank you for joining us today. God-willing we'll get together next time on the Feast of Trumpets. Until then, thank you for joining us today.