

# A Baby Never Named Part 3

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[ 0 : 00 ] Angela is back there talking instead of getting things going.!

Right now we're talking about the baby that was never named.

The sin of David and Bathsheba. And we have this baby and there's all kinds of lessons we have learned. This is actually our third week talking about them. And we talked about the fact that our sin, we may think it's something little.

But sin never stays little. It grows. When we succumb to sin and we let it stay there and we don't take care of it, it tends to grow and grow and grow. And David started out with just a slight disobedience.

A slight disobedience. Verse 1 of chapter 11 says, And it came to pass after the year was expired, at the time when the kings go forth to battle, the end of the verse, that David tarried in Jerusalem.

[ 1 : 28 ] David was not where he was supposed to be. He was not doing what he was supposed to be doing. And so he's out. And we can understand David being not at the battle.

He's trained Joab. Joab knows how to do things. David says, You know what? I've had 21 straight conflicts that I have won. I deserve a rest.

So he deserved a time of idleness, a downtime. You know, there are times when we go through things and we're like, You know what? I'm tired. I need some rest.

I need to take some time off. We're going to talk about that some more in the morning service. Let us not be weary in well-doing. So David has this time.

He's being idle. But when we're idle, what happens? The devil comes along and gave an invitation.

[ 2 : 25 ] He says, David, hey, why don't you go up on the rooftop there and take in the scenery and just relax a little bit. And while he's up there, he sees Bathsheba.

You know the old saying, idleness is the devil's workshop. And so he does that. Problem is, David knows better when he gets up there and he sees what's going on.

He knows better, but he doesn't use the discernment that God has given to him. He scorned the discernment. That's the next point. He scorned the discernment that God had given to him.

You think of all the things that David up to this point has been through. He's killed the lion. He's killed the bear. He's killed Goliath. He's played the heart for Saul. He's, you know, came around so that he was able to avoid Saul and being put to death.

And all these things God has helped him with. But now at this one point, he kind of lets himself get involved with things he knows better about.

[ 3 : 32 ] And it all started with a look. A look. And we talked about different ones in the look. Eve. She saw the fruit was good and it was pleasant to the eyes.

Achan. He saw the Babylonian's garment and the silver and the gold and he coveted it. Talked about Samson. And he saw the woman in Timnah and wanted her.

See, when we take the look and we let the look linger, it becomes a lust. And so the lust took over David's life. And when David took over that, allowed that lust to take over, verse 3 there of chapter 11, it says, And David sent and inquired about the woman and one said, Is not this Bathsheba, the daughter of Elam, and the wife of Uriah the Hittite?

Right there, David knew better. She was the wife of Uriah. The servants told him that. But David's the king.

David can do whatever. So David took a license. He used his power as the king. In verse 4, David sent messengers and took her. And she came in unto him.

[ 4 : 51 ] And he lay with her. For she was purified from her uncleanness. And she returned to her house. So he had the license. I'm king. I can do whatever I want. And again, remember, Uriah is one of his most faithful, loyal people.

And yet he does it anyway. Instead of doing what the Bible says in 2 Corinthians 10, 5, casting down imaginations and every high thing that disalteth itself against the knowledge of God.

And bringing into captivity every thought to the obedience of Christ, he let himself get taken up with the look and the lust that went with it.

Then we talked about the fact that there was a shameful discovery. A shameful discovery. What was that? Bathsheba, in verse 5, realizes we've got a problem.

And the woman conceived and sent and told David and said, I am with child. And we talked about how that all happened. In this way.

[ 6 : 01 ] David had choices to make. And he made a series of wrong choices. And we can make any choice we want to. God has given us free will.

We can make any choice we want to. Deuteronomy 30, verse 19. I call heaven and earth to record this day against you. That I have set before you life and death, blessing and cursing.

Therefore, choose life. That both thou and thy seed may live. David had a choice to make. He can make the right choice. But he didn't. We can make any choice we want to.

But then comes the consequences. And we don't have control over the consequences. God takes care of the consequences. Well, she's now pregnant.

What are we going to do? David starts working behind the scenes. And he starts trying to deceive people. So we call it a shadowed deceit. A shadowed deceit.

[ 7 : 00 ] He's working in the shadows. Working behind the scenes. And he's trying to... Excuse me. I've had a cold, so... Proverbs 28, 13.

He that covereth his sins shall not prosper. But whosoever confesses and forsaketh them shall have mercy. So what did David do? He's in this time when he's trying to cover things up.

Instead of confessing and being honest about it, there was first a luring. A luring. He...

Verses 6 through... I don't know what he's there. 13. He sends to Joab and says, Send Uriah home.

I want some updates from him. And in verse 7, It says, When Uriah was coming to him, David demanded of him how Joab did, and how the people did, how the war prospered.

[ 8 : 04 ] He's getting an update. Perfectly normal. Perfectly fine for the king to do. But, David actually has him there under false priesthood.

And he tries to get to Uriah to go home and spend the night with his wife, and he won't do it. He spends the night outside the palace, or wherever David is. And he will not go home to his wife.

So, plan B. David sends a letter. A letter. He sends Uriah back to Joab, carrying a letter. And he knows Uriah's character.

He knows what Uriah's going to do, and Uriah's not going to look at the letter. He's going to take it, and he's going to hand it to Joab. And that letter says, basically, verse 15, set ye Uriah at the forefront of the hottest battle, and retire from him, that he may be smitten and die.

Which brings us to where we left off. A sobering directive. David gives Joab this letter, and he says, here's what I want you to do.

[ 9 : 16 ] I want you to make sure that Uriah dies in battle. Let's have a word of prayer, and then we'll continue on. Do you have any, Father? Thank you for this time together, Lord, and as we reviewed, and then I'll continue on with this.

Lord, I pray that you would help us to learn these lessons from David. First of all, Lord, that we would be careful of the things that we look at. And that we would, if we sin, make sure we get it taken care of with you.

Confess it, and get it taken care of, not try to hide things from you. Lord, I pray that you would help us to learn from David that compounding sins does not solve a problem.

It just makes it worse. Lord, there's so many things here for us to learn. I pray that you would just be with us as we continue on today. Lord, help us to learn your will and your way.

In Jesus' name, amen. A sobering directive. What is David calling for? He's calling for a murder. He says, put Uriah out there and then pull back from him.

[ 10 : 19 ] You know, put him out front and you guys just kind of slowly back up and he's left out there by himself so that he gets smitten and dies. Look at verse 16 and 17.

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

His blood's on David's hands. David is now, he looked too long, he let lust take over, he took license with Bathsheba, she is now pregnant and now he's committed murder.

He's done one sin after another sin after another sin after another sin. And this is the guy who was the man after God's own heart. But all of a sudden, he's been following God, been doing what God wants, God's been blessing him, but now all of a sudden, he's allowed lust to come into his heart.

You think of how many people, how many of us, you know, we're doing what God wants, doing what God wants, doing what God wants, and then the devil finds something he can throw in there and get us to go in a different direction, get us to go in a direction that we should not go.

[ 11 : 41 ] You know, it's interesting, in Proverbs, when Solomon's writing, David's son, and he's writing about things that God hates. I'm not going to read them all to you, but in Proverbs 6, 16 and 17, these six things that the Lord hate, they seven are abominations to him.

A proud look, David's like, oh, I've been fighting enough, I've got it, I'm all set. A lying tongue, he's about to do that, and hands that shed innocent blood.

And he just did that. Okay, so, she's pregnant. Uriah's now dead. How's he going to continue covering up this problem that he has?

A marriage. A marriage takes place. David, in his scheming, says, you know what, I'll just marry Bathsheba, and everybody will think, you know, just, we got married, and she's now going to have a baby.

Verse 27, and when the morning was passed, 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, sin has a way of blinding us to things that have happened, to things that are facts in these certain situations.

[ 13 : 00 ] Think about this one for a minute. Here's David. He and Bathsheba had this relationship. She finds out she's pregnant. This is back in Israel at the time of David.

Bathsheba did not go down to Walgreens and get a pregnancy test. It took her at least a month, probably, to find out that she was pregnant. Okay, so, a month has already gone by.

So, now David says, okay, let's get Uriah home, let's, you know, do this, and this, and this, and send him back and get him killed. So, that's probably at least another week or two.

And then, Uriah's been killed. At that time in Israel's history, when somebody was killed, the mourning period was 30 days.

There's another month. So, now, Bathsheba says to David, I'm pregnant. Uriah's been home. He's gone back. He's been killed.

[ 14 : 07 ] Time of mourning. You're talking almost three months. How long before people start noticing you're pregnant? You know? So, that's true.

Whether they're wearing a burka or not. So, here's David, and does David think he's the only one that knows simple math? People are going, oh, something's not right here.

You just married her and she's got a bump. You know? So, David's plan is not working quite the way he thought it was going to. And then, David has another problem.

God knows everything. God's seen it. Remember, we talked about that a few weeks ago, the fact that God sees the good and the bad. He says, we always think God sees the bad. He sees the bad.

He sees the bad. Well, God sees the good, too. But in this case, he saw David's bad. And, God saw it. So, what does he do?

[ 15 : 10 ] He sends Nathan. So, a statement delivered. A statement delivered is the next one. God knew what had taken place. Notice in verse 27, the thing that David had done displeased the Lord.

So, what does Nathan come and do? Nathan comes and tells him a powerful story. A powerful story. He knew how to reach David's heart. David had a tender heart toward things and toward people in particular and wanted to take care of them.

Look at 2 Samuel 12, verse 1. And the Lord sent Nathan unto David and he came unto him and said unto him, there are two men in one city, the one rich, the other poor.

The rich man had exceeding many flocks and herds, but the poor man had nothing save one little ewe lamb which he bought and nourished up and it grew up together with him and with his children.

He did eat of his own meat and drank of his own cup and lay in his bosom and was unto him as a daughter. And it came, there came a traveler unto the rich man and he spared to take his own flock and of his own herd to dress for a wayfaring man that was come to him, but took the poor man's lamb and dressed it for the man that was come to him.

[ 16 : 34 ] And David's anger, actually verse 5 and 6 as well, and David's anger was greatly kindled against the man and said to Nathan, as the Lord liveth, that man that hath done this thing shall die and he shall restore the lamb fourfold because he did this thing and because he had no pity.

David's upset. David's like, oh, I can't believe somebody would do this. Take some other guy's things, especially when he has all the things that he needs and he could have taken care of it himself.

Why would he do this? You know, David's, he's upset. God knew how to touch his heart, how to get to him.

Matthew, chapter 7, verses 3 through 5. Why beholdest thou the mote that is in thy brother's eye, but considerest not the being that is in thine own eye?

Or how wilt thou say to thy brother, let me pull out the mote that is in thine eye, and behold the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

[ 17 : 48 ] Webster's Dictionary 1828, this is how it defines mote, a small particle, anything proverbially small, a spot, and a beam, the largest or a principal piece in a building, which lies across the walls and serves to support the principal rafters.

We get so upset about the little things in people's life. We see things and we say, oh, they shouldn't do that, and they shouldn't do that, and why? That we miss the beam that we have in our own.

We have our own problems. We need to be concerned more about ourselves first. How are we doing? What are we saying? What are we doing in our life that's not pleasing to God?

It's easiest for us to concentrate on those things. How do you take care of the big things and the small things? Well, if you're a doctor, you use a scalpel, right?

You're going to go in and you're going to take a scalpel and you're going to cut those things out. For things like this, we use a sword, a piercing sword. The next words that come out of Nathan's mouth got right to David's heart.

[ 19 : 06 ] He's upset, he's angry, why would somebody do this? And then Nathan says in verse 7, Nathan said to David, thou art the man. Thou art the man.

You did it. It's you. You know, it's hard to ignore God's word when we allow it to come in and touch us. It's hard to ignore what God's word is saying to us.

Hebrews 4.12, for the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

God's word will get right in there, and right down to the very narrowest little thing to cut out the things that need to be there. When we allow God's word to work in our life, but in order to do that, we have to be in God's word.

We have to be looking at it, reading it, studying it, making it a part of our life. David apparently had ignored that a little bit. Jeremiah 23.29. Jeremiah 23.29 says, Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?

[ 20 : 18 ] God's word is like a sword. It can cut the finest little things. It's like a fire. It can burn off all the dross. It's like a hammer.

We sometimes can become very hard-hearted about some things. We allow God's word to work on our life, he says it's like a hammer. It'll break down that. But it all comes back to it.

What are we doing with God's word? Have we made it a part of us? Chapter 12, verse 13. David said unto Nathan, I have sinned against the Lord.

Interesting. I have sinned against the Lord. Yes, I sinned against Bathsheba. Yes, I sinned against Uriah. Yes, I sinned against my servants who knew everything that was taking place and had warned me.

No, I sinned against the Lord. So at this time, David writes Psalm 51. Go over to Psalm 51. I'm not going to read the whole thing.

[ 21 : 20 ] Go over to Psalm 51 for a second. Hold your place there in 2 Samuel. At the beginning of the Psalm, actually, notice the introduction that's there to the chief musician, a Psalm of David, when Nathan the prophet came unto him after he had gone into Bathsheba.

Tells exactly what this Psalm was written for, why this Psalm was written. And then he goes into verse 1 and he says, Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions, wash me thoroughly from my iniquity, and cleanse me from my sin.

For I acknowledge my transgressions, and my sin is ever before me. Against thee and thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest.

interesting, against thee and thee only. Well, what about all these others? Yes, he sinned against them, but who does it count against? God.

When we sin, we have to remember, it may be an affront to other people, an offense to them, but it's against God. God is the one who made us.

[ 22 : 56 ] God is the one who, Jesus Christ came to die for us. He is the one that we are going against. He is the one we're disobeying. And down in verse, you're 51 there still, he says, verse 10, create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit. God, put me back in fellowship with you.

God, give me the time with you again. God, help me to have that same relationship with you I used to have. Put me back to where I belong. Do we do that?

When we sin, do we realize that we've sinned against a Holy God? When we sin, we sin against a God who is perfect, a God who is holy, a God who gave himself for our sin to be forgiven.

sin. So David sins. Nathan points it out. And then Nathan also delivers a message to him of a sudden death. A sudden death.

[ 24 : 13 ] Dana? See, again, David did not have a choice about the consequences, what was going to happen.

look at verse 14 of chapter 12. Verse 14, chapter 12. Verse 14, Verse 14, chapter 12. Verse 14, chapter 12. Did you catch that first part?

How be it because of this deed thou has given great occasion to the enemies of the Lord to blaspheme? Hey, I thought you were the man after God's own heart. I thought you were the guy who did everything God wanted him to.

I thought you were the guy who, and no, he failed. We are all going to fail at times, but are we ready to come and say, Lord, create in me a clean heart, renew a right spirit within me, restore to me the joy of my salvation.

Don't give God's enemies a chance to come against God because of what you have done. So often, you think of when you hear pastors who have failed over the years and stuff, different ones, how many people say, look at that guy, look at what he did.

[ 25 : 45 ] Dana was showing me a thing yesterday, back when Carl Sagan was alive, some things he said about God and stuff. And it's because of other Christians a lot of times that these people think that they can say these things against God.

We have to be so very careful we maintain our testimony for him. There's always a consequence to sin. God does forgive, but there's always a consequence.

We've been studying Galatians last week. I think we talked about these verses. Galatians 6, 7, and 8. Be not deceived, God is not mocked, for whatsoever man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting.

Galatians 6, 7, and 8. God's testimony is at stake. See, when we sin, it's not just I'm fulfilling some pleasure or something I want to do.

[ 26 : 46 ] I'm sinning against God and I'm hurting his name. We often forget that. We think, oh, I'm just going to do this because I feel like it and I want to and it's going to be fun and da-da-da-da-da.

1 Corinthians 15, 34. Awake to righteousness, sin not. For some have not knowledge of God. I speak this to your shame. He says, do right, be right, live right.

Why? Because some have not the knowledge of God and they're watching you. Ooh, we forget that too, don't we? People are watching us all the time.

You know, when David said, who's that? And the servant said, oh, that's Uriah's wife. David said, go get her and bring her over here. What did that do to those servants?

As they watched and they listened. David heard the testimony of God. When we get to that point where we're following and not following God and God brings the consequences, it can have a numbing effect on us.

[ 28 : 04 ] The condition that we're in can be numbed because we watch what is happening. And that's the way David was. He's fasting, he's praying, he's asking God to spare his son.

No one can comfort him, no one can console him. The servants tried and they couldn't. Look at verse 18. Excuse me. David was going to tell him that the child is dead.

David was not responding to anything they were doing. He was so distraught over the fact that what he had done was going to bring the death of this child. Our flesh is alive.

Our flesh thinks, oh, this will be so much fun, this will be so good, but we don't think of the consequences. We can make the choice, but we don't get to make the choice of the consequences.

1 Timothy 5, 6, but she that liveth in pleasure is dead while she yet liveth. When we're living just for pleasure for ourselves, he said, you're dead. You're not alive in Christ.

[ 29 : 24 ] So what happened? A nameless child. A nameless child. Verse 18, it came to pass on the seventh day that the child died. We talked about last week, Jewish custom was when the circumcision took place on the eighth day, that's when the baby received the name on that eighth day.

This child died on the seventh day. So he's a nameless child. Did not get a name. You ever wonder, here's a grave, the child is in.

How did David and Bathsheba identify the child? What went on the stone or whatever they used? unnamed child of David and Bathsheba?

How did they? And you think about every time David walked by, or Bathsheba, every time they walked by that place, what did they think? The reminder that was there.

But David understood God. verse 23 of chapter 12. But now he is dead. Therefore should I fast? Can I bring him back again?

[ 30 : 46 ] I shall go to him, for he shall not return to me. David says he's dead. I cannot bring him back, but I will go to him someday.

I will be with him. You know, sin, as I said, never stays the same size.

It started off with that slight disobedience, and look at where it has led to. Look at all the things that have happened. Isaiah 55, 7, let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

Confess the sin, come back to God, allow him to work, instead of trying to cover it up. There's a progression to sin, but we need to remember that God is forgiving.

God says he delights in mercy. He doesn't just give mercy, he delights in mercy. He delights in forgiving.

[ 31 : 52 ] Are we ready to come to him and let him work? Micah, 7, 18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?

He retaineth not his anger forever, because he delighteth in mercy. God delights in forgiving us. We need to be ready.

If we confess our sins, he's faithful and just to forgive our sins. Cleanse us from all unrighteous, verse John 1, 9. So what have we learned from all of this? talking about this unnamed baby?

Don't let sin get started, and if it does, it's going to grow. Do not let it continue. Take care of it. Nip it in the bud. Because if you allow it to grow, it's going to lead to more and more and more sin.

And then you made the choices, but God determines the consequences. be very careful of the direction you take.

[ 33 : 00 ] Let's pray. Father, thank you for... Thank you.