

Bibles???

The Word of God is the Absolute Truth and the Final Authority

Open up your bibles to 2 Samuel 14 –

Let's pray...

[2Sa 14:1-33 NKJV] 1 So Joab the son of Zeruiah perceived that the king's heart [was] concerned about Absalom.

Just a little recap of where we are –

In our study two weeks ago in chapter thirteen – we saw just how dysfunction David's family was.

And the reason for the dysfunction was sin.

David's oldest son Amnon couldn't control his lustful desires toward his half-sister,

Tamar, so he carefully planned an encounter with her and proceeded to rape her.

King David got word of what happened to daughter but he doesn't do anything to correct the situation.

Tamar's own brother, Absalom, knew what Amnon had done to his sister – and he did something about it, not to avenge the wrong that was done to Tamar – he really didn't care what happened to Tamar –

He saw it as an opportunity to position himself as the next king – and he waits for the right opportunity to make his move and he proceeds to have Amnon killed.

After Amnon is killed Absalom flees to the city where his mother was from and he stays there for three years.

So at the start of chapter 14, Joab – who by the way, was also a murderer as he killed Abner back in chapter 3.

He was also Absalom's cousin and commander of David's army.

He is getting tired of seeing David moping around the palace and being miserable because of his estranged relationship with Absalom – so he comes up with a plan to bring the two together again.

2 And Joab sent to Tekoa and brought from there a wise woman, and said to her, "Please pretend to be a mourner, and put on mourning apparel; do not anoint yourself with oil, but act like a woman who has been mourning a long time for the dead. 3 "Go to the king and speak to him in this manner." So Joab put the words in her mouth.

It seems like no one in this family can never be sincere in their actions – everyone is always scheming behind the scenes –

Joab recruits this woman and makes sure that she looks the part and knows the right words to use against David.

By being old, by being a widow and by the clothes she wore, she was going to be able to be more convincing – plus, she was someone who lived outside of Jerusalem, so it was going to be hard to verify her story.

As the king, David was the final judge of things in Israel.

He regularly had to listen to peoples' stories and make decisions. We saw back in 2Sam. 12:1-4, when Nathan came to David and told him a story, that Nathan used this to get David to use his own wisdom against himself.

Joab is going to use the same tactic as Nathan.

4 And when the woman of Tekoa spoke to the king, she fell on her face to the ground and prostrated herself, and said, "Help, O king!" 5 Then the king said to her, "What troubles you?" And she answered, "Indeed I [am] a widow, my husband is dead. 6 "Now your maid servant had two sons; and the two fought with each other in the field, and [there was] no one to part them, but the one struck the other and killed him. 7 "And now the whole family has risen up against your maid servant, and they said, 'Deliver him who struck his brother,

that we may execute him for the life of his brother whom he killed; and we will destroy the heir also.' So they would extinguish my ember that is left, and leave to my husband [neither] name nor remnant on the earth."

So the woman of Tekoa comes before David and starts to tell him the made up story that Joab coached her on.

And she proceeds to tell David that she is a widow and her two sons got into a fight, one of them killed the other and now the family wants to avenge the son who was murdered by killing the other son.

And if that son is killed – then there will be nobody else to carry on the family name.

You might remember that during this time, it was customary for the family to avenge the death of a loved one – that is why God created the cities of refuge where the individuals would be able to flee and reside there until they were able to get their day in court.

So as you can see, there are some similarities between the story that that Joab has coached this woman to tell David and what happened between Absalom and Amnon.

8 Then the king said to the woman, "Go to your house, and I will give orders concerning you." 9 And the woman of Tekoa said to the king, "My lord, O king, [let] the iniquity [be] on me and on my father's house, and the king and his throne [be] guiltless."

So after hearing the woman's story – David tells her to leave and that he will take care of the situation –

The woman knows that David will be bending the rules on this manner if he rules for her son – people will criticize him for not carrying out justice – so she tells David that any criticism that he will receive shall be directed at her.

This is recognition that what she was asking was outside of God's law.

She was asking David to bend the law in order to save her beloved son and heir.

10 So the king said, "Whoever says [anything] to you, bring him to me, and he shall not touch you anymore." 11 Then she said, "Please let the king remember the LORD your God, and do not permit the avenger of blood to destroy anymore, lest they destroy my son." And he said, "[As] the LORD lives, not one hair of your son shall fall to the ground."

So what David has done here at the end of verse 11 is that he has granted the woman's son a full pardon right there.

Initially he told her to go home and that he was going to take care of everything – but the woman kept on pushing and pushing to make David commit.

12 Therefore the woman said, "Please, let your maidservant speak [another] word to my lord the king." And he said, "Say on." 13 So the woman said: "Why then have you schemed such a thing against the people of God? For the king

speaks this thing as one who is guilty, [in that] the king does not bring his banished one home again.

When David has the encounter with Nathan – you might remember that Nathan tells him the story of the rich man who took the only pet sheep of the poor man and barbequed it in order to feed his guest – and as Nathan is telling his story – David gets so angry that he jumps up and pronounces judgment on the rich man in the story and then Nathan tells David – David - that man is you.

Here, the woman does the same thing – she is calling David a hypocrite because he was willing to extend mercy to her son – while at the same time she is accusing him of withholding it from his own son.

The problem is that her story and the story of Amnon and Absalom were entirely dissimilar.

Absalom's murder of Amnon was premeditated. He planned it for two years – in the woman's story, the son is accused of manslaughter – not murder.

14 "For we will surely die and [become] like water spilled on the ground, which cannot be gathered up again. Yet God does not take away a life; but He devises means, so that His banished ones are not expelled from Him.

The woman proceeds to try to convince David that he has to reconcile with Absalom – she urges him to at least make the effort - that he should reconcile before it is too late

– because when someone dies (she uses the analogy of spilling water) it will be too late to reconcile with that individual – and he will regret it.

The problem with the woman's logic is that she is asking David to ignore God's law and restore Absalom without dealing with the fact that he was a murderer.

How was David supposed to show mercy while executing judgment?

This is the same dilemma that God had from the Garden of Eden.

Adam and Eve were banished from the Garden of Eden after they ate of the fruit of the tree.

We are sinners by nature and by choice

We deserve the death penalty.

No matter how much God loves us, He cannot merely overlook our sin.

How can we ever be restored to fellowship with God?

God has devised a means by which the banished can be restored.

We call it the gospel and we declare it to all men everywhere.

The gospel is the plan God devised so that His banished ones are not expelled from Him.

It is a universal plan in that any human being in any culture from all of human history can be restored simply by believing in Jesus Christ and His work on the cross.

15 "Now therefore, I have come to speak of this thing to my lord the king because the people have made me afraid. And your maidservant said, 'I will now speak to the king; it may be that the king will perform the request of his maidservant. 16 'For the king will hear and deliver his maidservant from the hand of the man [who would] destroy me and my son together from the inheritance of God.' 17 "Your maidservant said, 'The word of my lord the king will now be comforting; for as the angel of God, so [is] my lord the king in discerning good and evil. And may the LORD your God be with you.' "

The woman tells David that she was pressured into coming before him and telling him all that she did.

I asked you to make a note how the woman compared David to angels when it came down to his ability to discern.

This expression of being compared to an angel is only used four times in the bible and each time it is attributed to David.

We see it here in verse 17, we will see it in verse 20, in chapter 19:27 and 1 Samuel 29:9

18 Then the king answered and said to the woman, "Please do not hide from me anything that I ask you." And the woman said, "Please, let my lord the king speak." 19 So the king said, "[Is] the hand of Joab with you in all this?" And the woman answered and said, "[As] you live, my lord the king, no one can turn to the right hand or to the left from anything that my lord the king has spoken. For your servant Joab commanded me, and he put all these words in the mouth of your maidservant. 20 "To bring about this change of affairs your servant Joab has done this thing; but my lord [is] wise, according to the wisdom of the angel of God, to know everything that [is] in the earth."

David recognizes that he had been set up.

And he asks the woman if Joab was the one who put her up to this.

And she reveals to David that Joab did it so that he would reconcile with his son.

21 And the king said to Joab, "All right, I have granted this thing. Go therefore, bring back the young man Absalom." 22 Then Joab fell to the ground on his face and bowed himself, and thanked the king. And Joab said, "Today your servant knows that I have found favor in your sight, my lord, O king, in that the king has fulfilled the request of his servant." 23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem. 24 And the king said, "Let him return to his own

house, but do not let him see my face." So Absalom returned to his own house, but did not see the king's face.

So king David sends Joab to bring back Absalom – however, he refuses to fully restore him.

As king, he has to uphold justice

As father, he wants to show mercy toward his son.

So David allows Absalom to come back but he doesn't allow him to sit on the royal court.

25 Now in all Israel there was no one who was praised as much as Absalom for his good looks. From the sole of his foot to the crown of his head there was no blemish in him. 26 And when he cut the hair of his head--at the end of every year he cut [it] because it was heavy on him--when he cut it, he weighed the hair of his head at two hundred shekels according to the king's standard.

Absalom was a good looking guy – he was a popular guy

You might remember that good looks are what drove the people to select King Saul as their first King.

And Absalom is in the same mold as King Saul.

And now because Amnon is dead and because the scriptures do not provide any details on son #2, Chileab –

That leaves Absalom as the crown prince.

Not only is he good looking – he is a hairy guy.

He is the Fabio of his time – two hundred shekels is about 5 lbs of hair that would be cut off his head every year.

Make a note of his hair – because it is going to get him trouble in the future.

27 To Absalom were born three sons, and one daughter whose name [was] Tamar. She was a woman of beautiful appearance. 28 And Absalom dwelt two full years in Jerusalem, but did not see the king's face.

Absalom has kids of his own, he names one of his daughters after his sister who was also beautiful.

Some bible scholars have speculated that he did this as a constant reminder to the people that he had acted to honor his sister while the king did nothing.

And I had you make a note where it states that Absalom had already spent two years back in Jerusalem without seeing David.

If you add the three years in exile, that means that he has spent 5 years without seeing David.

And in the same way that Absalom spent two years getting bitter toward Amnon, one can be certain that he was simply getting more bitter toward David as each day passed without seeing him.

Keep in mind that Absalom has shown no signs of being thankful that David spared his life.

29 Therefore Absalom sent for Joab, to send him to the king, but he would not come to him. And when he sent again the second time, he would not come. 30 So he said to his servants, "See, Joab's field is near mine, and he has barley there; go and set it on fire." And Absalom's servants set the field on fire.

As Absalom continues to be shunned by David, it appears that now Joab isn't returning his calls either.

So he commands his servants to set fire to the fields of Joab in an effort to get attention.

So he is throwing a temper tantrum.

31 Then Joab arose and came to Absalom's house, and said to him, "Why have your servants set my field on fire?" 32 And Absalom answered Joab, "Look, I sent to you, saying, 'Come here, so that I may send you to the king, to say, "Why have I come from Geshur? [It would be] better for me [to be] there still." ' Now

therefore, let me see the king's face; but if there is iniquity in me, let him execute me."

Absalom can't stand being shunned by David any longer.

He felt that the punishment was too harsh for his crime of murder.

33 So Joab went to the king and told him. And when he had called for Absalom, he came to the king and bowed himself on his face to the ground before the king. Then the king kissed Absalom.

So here we finally have the meeting between Absalom and David.

Now, I want you to turn your bible to Luke 15 – we are going to see the restoration of the prodigal son.

[Luk 15:20-24 NKJV] 20 "And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. 21 "And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' 22 "But the father said to his servants, 'Bring out the best robe and put [it] on him, and put a ring on his hand and sandals on [his] feet. 23 'And bring the fatted calf here and kill [it], and let us eat and be merry; 24 'for this my son was dead and is alive again; he was lost and is found.' And they began to be merry.

Absalom and David had not seen in each other in five years – and all we have here in verse 33 is a formal meeting.

No hugging, no kissing, no weeping –

Both of them were going through the motions –

David had not fully forgiven Absalom

And Absalom had not repented or shown no remorse for what he had done.

Absalom was not only unthankful.

He was not satisfied.

You see, being restored to palace life wasn't good enough for him.

He had his mind and heart set on the throne.

And next week, we will see how he set in motion a campaign to overthrow his father.

Let's pray...

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