

Bibles???

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

This evening, we are continuing our study through the 2 Samuel.

Turn with me to 2 Samuel 19

Last week we saw David and his men soundly defeat the army of Israel that was led by David's son Absalom.

Absalom's army might have outnumbered David's – but David's army had the experience – it wasn't even close.

We also saw Joab take it upon himself to kill Absalom – even after David had given the order that no harm be done to his son -

We concluded our study with David finding out the fate of his son – and of course – he was devastated.

Let's pray...

[2Sa 19:1-43 NKJV] 1 And Joab was told, "Behold, the king is weeping and mourning for Absalom." 2 So the victory that day was [turned] into mourning for all the people. For the people heard it said that day, "The king is grieved for his son." 3 And the people stole back into the city that day, as people who are ashamed steal away when they flee in battle. 4 But the king covered his face, and

the king cried out with a loud voice, "O my son Absalom! O Absalom, my son, my son!"

So here at the beginning of chapter 19, we find David still mourning the death of Absalom.

And the people who fled with David, those who were loyal to David and fought for David – David has turned his back on them.

You see, David's excess sorrow made his loyal friends and supporters feel ashamed they won a great victory.

David was so focused on the death of his son – and on how his sin played a role in it – he forgot that God was still in control.

He forgot that God had just showed him great grace and mercy by giving him victory.

As believers in Jesus Christ, we mourn when we lose a loved one – but we must remember that we have hope in Him.

And because God is sovereign – that should give us comfort in the midst of our loss and difficulties.

5 Then Joab came into the house to the king, and said, "Today you have disgraced all your servants who today have saved your life, the lives of your sons and daughters, the lives of your wives and the lives of your concubines, 6

"in that you love your enemies and hate your friends. For you have declared today that you regard neither princes nor servants; for today I perceive that if Absalom had lived and all of us had died today, then it would have pleased you well. 7 "Now therefore, arise, go out and speak comfort to your servants. For I swear by the LORD, if you do not go out, not one will stay with you this night. And that will be worse for you than all the evil that has befallen you from your youth until now." 8 Then the king arose and sat in the gate. And they told all the people, saying, "There is the king, sitting in the gate." So all the people came before the king. For everyone of Israel had fled to his tent.

Joab – the one who killed Absalom

The leader of David's army.

He comes in and rebukes David – he tells him to snap out of it.

He tells him to man up.

That he is being foolish and selfish by his excessive mourning over Absalom.

And in his rebuke, he reminds David that he has abandoned his responsibility as king over the people.

On Sunday mornings as we have continued our studies through the book of Exodus – we have looked at the responsibilities of the priests the last two weeks –

And I mentioned that when Aaron's sons finally start doing their priestly duties, God smokes two of them right away.

Turn with me to Leviticus 10 –

[Lev 10:6-7 NKJV] 6 And Moses said to Aaron, and to Eleazar and Ithamar, his sons, "Do not uncover your heads nor tear your clothes, lest you die, and wrath come upon all the people. But let your brethren, the whole house of Israel, bewail the burning which the LORD has kindled. 7 "You shall not go out from the door of the tabernacle of meeting, lest you die, for the anointing oil of the LORD [is] upon you." And they did according to the word of Moses.

In fact, Leviticus 21:10-12 the word of God prohibited the High Priest from attending the funeral of a loved one.

So David receives Joab's rebuke and sat on the gate – that is where he belonged and the people needed to see that.

And by doing what he was called to do – he didn't cry out for Absalom anymore.

9 Now all the people were in a dispute throughout all the tribes of Israel, saying, "The king saved us from the hand of our enemies, he delivered us from the hand of the Philistines, and now he has fled from the land because of Absalom. 10 "But Absalom, whom we anointed over us, has died in battle. Now therefore, why do you say nothing about bringing back the king?" 11 So King David sent to

Zadok and Abiathar the priests, saying, "Speak to the elders of Judah, saying, 'Why are you the last to bring the king back to his house, since the words of all Israel have come to the king, to his [very] house? 12 'You [are] my brethren, you [are] my bone and my flesh. Why then are you the last to bring back the king?'

Absalom is dead –

David has won –

However, the people are confused because they rejected David as a king – and they chose Absalom in his place – and now Absalom is dead.

So who is going to be the king of Israel???

David wasn't going to force himself upon the people – after all they rejected him.

He is going to wait until they decide to bring him back as their king.

And that is why David reaches out to Zadok and Abiathar so that they can start the conversation between the leaders of the tribes.

David could have easily imposed himself upon the people – but he didn't.

Much in the same way that Jesus does not impose Himself to those that do not believe.

There is a famous painting – [show picture.](#)

We all know this painting –

[Rev 3:20 NKJV] 20 "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

However, the painter forgot a very small detail.

Anyone see it?

There is no door knob – the only way that the door is going to be opened is from the inside.

And the painter did it on purpose because that is what he was trying to portray – that Jesus doesn't impose Himself on anyone, we have to let Him into our lives.

13 "And say to Amasa, '[Are] you not my bone and my flesh? God do so to me, and more also, if you are not commander of the army before me continually in place of Joab.' "

Amasa was the commander of Absalom's army – David already had a commander of his army – Joab

but Joab violated his order not to hurt Absalom – so David replaces Joab with Amasa.

This would put Joab in his place for his disobedience and it would also serve as a gesture of reconciliation to the former supporters of Absalom.

14 So he swayed the hearts of all the men of Judah, just as [the heart of] one man, so that they sent [this word] to the king: "Return, you and all your servants!" 15 Then the king returned and came to the Jordan. And Judah came to Gilgal, to go to meet the king, to escort the king across the Jordan.

The leaders of the tribe were unanimous in that they wanted to see David return as king to rule over them.

And as David and his men cross the Jordan River, we see the tribe of Judah awaiting him in Gilgal.

This was the place where Joshua first set up camp in the Promised Land after they crossed the river Jordan.

And as one reads the history of Israel, Gilgal always served as a place where the Children of Israel got back to their roots -

16 And Shimei the son of Gera, a Benjamite, who [was] from Bahurim, hurried and came down with the men of Judah to meet King David. 17 [There were] a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over the Jordan before the king. 18 Then a ferryboat went across to carry over the king's household, and to do what he thought good. Now Shimei the son of Gera fell down before the king when he had crossed the Jordan. 19 Then he said to the

king, "Do not let my lord impute iniquity to me, or remember what wrong your servant did on the day that my lord the king left Jerusalem, that the king should take [it] to heart. 20 "For I, your servant, know that I have sinned. Therefore here I am, the first to come today of all the house of Joseph to go down to meet my lord the king."

Shimei was the individual who was cursing and throwing rocks at David and his men as they were fleeing Jerusalem during the rebellion.

But now, he comes before David, humbles himself, and acknowledges that he did wrong, and pleads for mercy – he knew that David had the authority to put him to death for what he did.

How do we know that he was being genuine?

Because he was the first one to meet David once he crossed the Jordan – he could have easily gone into hiding and waited for David to confront him – but he sought out David.

21 But Abishai the son of Zeruiah answered and said, "Shall not Shimei be put to death for this, because he cursed the LORD's anointed?" 22 And David said, "What have I to do with you, you sons of Zeruiah, that you should be adversaries to me today? Shall any man be put to death today in Israel? For do I not know

that today I [am] king over Israel?" 23 Therefore the king said to Shimei, "You shall not die." And the king swore to him.

One of the remarkable things that we see David do here is show mercy to Shimei.

Any other person, as soon as they found out that they were returning to be king over Israel, they would have started making a list of all the people that wronged him.

But David was not bitter – he was not out to seek revenge – he showed mercy upon someone who wronged him because he was secure in knowing that God once again had given him the throne.

24 Now Mephibosheth the son of Saul came down to meet the king. And he had not cared for his feet, nor trimmed his mustache, nor washed his clothes, from the day the king departed until the day he returned in peace.

Now, Mephibosheth was Jonathan's son.

He is the guy that David showed grace upon him even though he would be considered a threat to David because he was a descendant of Saul.

He was the one that was dropped by his nurse when he was five years old and was crippled for life.

When David was fleeing Jerusalem, Ziba – the one who David had left in charge of taking care of Mephibosheth, he told David that Mephibosheth had stayed in Jerusalem hoping that he would be king.

David, when he heard that, he awarded everything that Mephibosheth had to Ziba.

So now David is going to encounter Mephibosheth.

25 So it was, when he had come to Jerusalem to meet the king, that the king said to him, "Why did you not go with me, Mephibosheth?" 26 And he answered, "My lord, O king, my servant deceived me. For your servant said, 'I will saddle a donkey for myself, that I may ride on it and go to the king,' because your servant [is] lame. 27 "And he has slandered your servant to my lord the king, but my lord the king [is] like the angel of God. Therefore do [what is] good in your eyes. 28 "For all my father's house were but dead men before my lord the king. Yet you set your servant among those who eat at your own table. Therefore what right have I still to cry out anymore to the king?"

So David confronts Mephibosheth and Mephibosheth responds with, Ziba lied to me and took off without me. And then he lied to you that I stayed here because I was hoping that they would make me the next king.

But notice that Mephibosheth does not defend himself or demand a hearing before David –

He knew that David had already given him more than he deserved, so if everything was taken away from him, he would still be better off than he would have prior to his encounter with David.

29 So the king said to him, "Why do you speak anymore of your matters? I have said, 'You and Ziba divide the land.' " 30 Then Mephibosheth said to the king, "Rather, let him take it all, inasmuch as my lord the king has come back in peace to his own house."

David offers to split the land between Ziba and Mephibosheth but Mephibosheth doesn't want any of the land – he is content in knowing that David is back and once again is king over Israel.

Mephibosheth desired the giver more than the gifts.

Do we say the same thing to our King?

I don't care about gifts – I just want You?

31 And Barzillai the Gileadite came down from Rogelim and went across the Jordan with the king, to escort him across the Jordan. 32 Now Barzillai was a very aged man, eighty years old. And he had provided the king with supplies while he stayed at Mahanaim, for he [was] a very rich man. 33 And the king said to Barzillai, "Come across with me, and I will provide for you while you are with me in Jerusalem." 34 But Barzillai said to the king, "How long have I to live, that I

should go up with the king to Jerusalem? 35 "I [am] today eighty years old. Can I discern between the good and bad? Can your servant taste what I eat or what I drink? Can I hear any longer the voice of singing men and singing women? Why then should your servant be a further burden to my lord the king? 36 "Your servant will go a little way across the Jordan with the king. And why should the king repay me [with] such a reward? 37 "Please let your servant turn back again, that I may die in my own city, near the grave of my father and mother. But here is your servant Chimham; let him cross over with my lord the king, and do for him what seems good to you." 38 And the king answered, "Chimham shall cross over with me, and I will do for him what seems good to you. Now whatever you request of me, I will do for you." 39 Then all the people went over the Jordan. And when the king had crossed over, the king kissed Barzillai and blessed him, and he returned to his own place.

Barzillai's life was all about using the time, the talent, and the treasure that God had given him to support the king in his work.

He did it without accolades and he wasn't looking to be recognized.

So David simply wanted to honor his friend.

In fact, when David gives instructions to Solomon – he tells him to show kindness to the sons of Barzillai and allow them to eat at your table.

40 Now the king went on to Gilgal, and Chimham went on with him. And all the people of Judah escorted the king, and also half the people of Israel. 41 Just then all the men of Israel came to the king, and said to the king, "Why have our brethren, the men of Judah, stolen you away and brought the king, his household, and all David's men with him across the Jordan?" 42 So all the men of Judah answered the men of Israel, "Because the king [is] a close relative of ours. Why then are you angry over this matter? Have we ever eaten at the king's [expense]? Or has he given us any gift?" 43 And the men of Israel answered the men of Judah, and said, "We have ten shares in the king; therefore we also have more [right] to David than you. Why then do you despise us--were we not the first to advise bringing back our king?" Yet the words of the men of Judah were fiercer than the words of the men of Israel.

The chapter ends with a disagreement between Judah and the rest of Israel.

A few weeks prior to this, all of them had rejected David as their king –

And now, they are fighting over who is going to escort David back home.

Church, this is going to set the stage for the Civil War that is going to break out among them and eventually split the nation in two.

Let's pray...