

Study #20

2 Samuel 19:1-43

Text:

- v. 1 Joab was told, "The king is weeping and mourning for Absalom."
- v. 2 And for the whole army the victory that day was turned into mourning, because on that day the troops heard it said, "The king is grieving for his son."
- v. 3 The men stole into the city that day as men steal in who are ashamed when they flee from battle.
- v. 4 The king covered his face and cried aloud, "O my son Absalom! O Absalom, my son, my son!"
- v. 5 Then Joab went into the house to the king and said, "Today you have humiliated all your men, who have just saved your life and the lives of your sons and daughters and the lives of yours wives and concubines.
- v. 6 You love those who hate you and hate those who love you. You have made it clear today that the commanders and their men mean nothing to you. I see that you would be pleased if Absalom were alive today and all of us were dead.
- v. 7 Now go out and encourage your men. I swear by the Lord that if you don't go out, not a man will be left with you by nightfall. This will be worse for you than all the calamities that have come upon you from your youth till now."
- v. 8 So the king got up and took his seat in the gateway. When the men were told, "The king is sitting in the gateway," they all came before him. Meanwhile, the Israelites had fled to their homes.
- v. 9 Throughout all the tribes of Israel, the people were all arguing with each other, saying, "The king delivered us from the hand of our enemies; he is the one who rescued us from the hand of the Philistines. But now he has fled the country because of Absalom;
- v. 10 and Absalom, whom we anointed to rule over us, has died in battle. So why do you say nothing about bringing the king back?"
- v. 11 King David sent this message to Zadok and Abiathar, the priests: "Ask the elders of Judah, 'Why should you be the last to bring the king back to his palace, since what is being said throughout Israel has reached the king at his quarters?"
- v. 12 You are my brothers, my own flesh and blood. So why should you be the last to bring back the king?"
- v. 13 And say to Amasa, 'Are you not my own flesh and blood? May God deal with me, be it ever so severely, if from now on you are not the commander of my army in place of Joab.'"

- v. 14 He won over the hearts of all the men of Judah as though they were one man. They sent word to the king, "Return, you and all your men."
- v. 15 Then the king returned and went as far as the Jordan. No the men of Judah came to Gilgal to go out and meet the king and bring him across the Jordan.
- v. 16 Shimei son of Gera, the Benjamite from Bahurim, hurried down with the men of Judah to meet King David.
- v. 17 With him were a thousand Benjamites, along with Ziba, the steward of Saul's household, and his fifteen sons and twenty servants. They rushed to the Jordan where the king was.
- v. 18 They crossed at the ford to take the king's household over and to do whatever they wished. When Shimei son of Gera crossed the Jordan, he fell prostrate before the king
- v. 19 and said to him, "May my lord not hold me guilty. Do not remember how your servant did wrong on the day my lord the king left Jerusalem. May the king put it out of his mind.
- v. 20 For I your servant know that I have sinned, but today I have come here as the first of the whole house of Joseph to come down and meet my lord the king."
- v. 21 Then Abishai son of Zeruiah said, "Shouldn't Shimei be put to death for this? He cursed the Lord's anointed."
- v. 22 David replied, "What do you and I have in common, you sons of Zeruiah? This day you have become my adversaries! Should anyone be put to death in Israel today? Do I not know that today I am king over Israel?"
- v. 23 So the king said to Shimei, "You shall not die." And the king promised him on oath.
- v. 24 Mephibosheth, Saul's grandson, also went down to meet the king. He had not taken care of his feet or trimmed his mustached or washed his clothes from the day the king left until the day he returned safely.
- v. 25 When he came from Jerusalem to meet the king, the king asked him, "Why didn't you go with me, Mephibosheth?"
- v. 26 He said, "My lord the king, since I your servant am lame, I said, 'I will have my donkey saddled and will ride on it, so I can go with the king.' But Ziba my servant betrayed me.
- v. 27 And he has slandered your servant to my lord the king. My lord the king is like an angel of God; so do whatever pleases you.
- v. 28 All my grandfather's descendants deserved nothing but death from my lord the king, but you gave your servant a place among those who sat at your table. So what right do I have to make any more appeals to the king?"
- v. 29 The king said to him, "Why say more? I order you and Ziba to divide the fields."

- v. 30 Mephibosheth said to the king, "Let him take everything, now that my lord the king has arrived home safely."
- v. 31 Barzillai the Gileadite also came down from Rogelim to cross the Jordan with the king and to send him on his way from there.
- v. 32 Now Barzillai was a very old man, eighty years of age. He had provided for the king during his stay in Mahanaim, for he was a very wealthy man.
- v. 33 The king said to Barzillai, "Cross over with me and stay with me in Jerusalem, and I will provide for you."
- v. 34 But Barzillai answered the king, "How many more years will I live, that I should go up to Jerusalem with the king?"
- v. 35 I am now eighty years old. Can I tell the difference between what is god and what is not? Can your servant taste what he eats and drinks? Can I still hear the voices of men and women singers? Why should your servant be an added burden to my lord the king?
- v. 36 Your servant will cross over the Jordan with the king for a short distance, but why should the king reward me in this way?
- v. 37 Let your servant return, that I may die in my own town near the tomb of my father and mother. But here is your servant Kimham. Let him cross over with my lord the king. Do for him whatever pleases you."
- v. 38 The king said, "Kimham shall cross over with me, and I will do for him whatever pleases you. And anything you desire from me I will do for you."
- v. 39 So all the people cross the Jordan, and then the king crossed over. The king kissed Barzillai and gave his blessing, and Barzillai returned to his home.
- v. 40 When the king crossed over to Gilgal, Kimham crossed with him. All the troops of Judah and half of the troops of Israel had taken the king over.
- v. 41 Soon all the men of Israel were coming to that king saying to him, "Why did your brothers, the men of Judah, steal the king away and bring him and his household across the Jordan, together with all his men?"
- v. 42 All the men of Judah answered the men of Israel, "We did because the king is closely related to us. Why are you angry about it? Have we eaten any of the king's provisions? Have we taken anything for ourselves?"
- v. 43 Then the men of Israel answered the men of Judah, "We have ten shares in the king; and besides, we have a greater claim on David than you have. So why do you treat us with contempt? Were we not the first to speak of bringing back our king?" But the men of Judah responded even more harshly than the men of Israel.

(Sow a thought, reap an act | sow an act, reap a habit | sow a habit, reap a character | sow a character reap a destiny.)

Introduction:

Heslop point outs, "Sin had robbed the people of God of HOLINESS, HAPPINESS AND HOME. They had attempted to live without God, without a chart and with a compass. The result was shipwreck. Through long years of loneliness, wanderings and unrest, they had learned that:

Except the Lord build the house, they labor in vain that build it.
Except the Lord regenerates the heart, the labor in vain who try to reform it.
Except the Lord sanctify the soul, they labor in vain that seek to cleanse it.
Except the Lord is host in the home, they labor in vain who build it.
Except the Lord send the refreshing showers, they labor in vain who seek a revival.
Except the Lord build a house of prayer, the doors may just as well be locked, bolted and barred.
And thank God he will build if we sincerely ask him and believe."

Psalm 10:1

"Why dost thou stand afar off, O Lord? Why dost thou hide thyself in times of trouble?"

Psalm 107:6-9

"Then they cried out to the Lord in their trouble; he delivered them out of their distresses.
He led them also by a straight way, to go to an inhabited city.
Let them give thanks to the Lord, for his lovingkindness and for his wonders to the sons of men!
For he satisfied the thirsty soul, and the hungry soul he has filled with what is good."

You Must Not Quit

When things go wrong as they sometimes will,
When the road you're trudging seems all uphill,
When the funds are low and the debts are high,
And you want to smile but you have to sigh,

When care is pressing you down a bit,
Rest if you must, but don't you quit.

Life is strange with its twists and turns,
As every one of us sometimes learns,
And many a failure turns about,
When he might have won if he stuck it out,
Don't give up though the pace seems slow,
You may succeed with another blow.

Success is failure turned inside out,
The silver tint of the clouds of doubt,
And you never can tell just how close you are;
It may be near when it seems so far.
So stick to the fight when you're hardest hit;
When things seem worst you must not quit.

We are not of those who draw back Hebrews 10:39

Psalm 109:26,27

“Help me, O Lord my God, save me according to thy lovingkindness;
and let them know that this is thy hand; thou, Lord, hast done it.”

Psalm 118:5,6

“From my distress I called upon the Lord; the Lord answered me and
set me in a large place. The Lord is for me; I will not fear; what can
man do to me?”

Raj K. Chopra in his book Making a Bad Situation Good points out, “But you must keep going when it seems easier to give up and stew in self-pity. A hopeful attitude increases your strengths and abilities and helps you to see a silver lining in any cloud of failure.”

F. B. Meyer has the answer in his book Peace, Perfect Peace for David on this occasion, “Ah, what would not our days become if only we could acquire this blessed habit. We look so weighed and lead such burdened lives because we do not trust Jesus with all the little worries of daily life. There is nothing small to him if it hinders our peace. And when once you have handed aught to him, refuse to take back again, and treat the tendency to do so as a temptation to which you dare not give way - - no, not for a moment. Care comes from many sources: our daily food, our dear ones, our worldly prospects, our Christian work, our pathway in life, our growth in the divine

life - - all these contribute their quota to the total sum. Let us take them all and lay them down at Jesus' feet and leave them there; and then live, looking to him to do in us, with us, through us, for us just as he will. And as we give him our cares, he will give us his peace; and as he does so, he will whisper, 'My peace I give unto you; let not your heart be troubled, neither let it be afraid.'"

(It's easier to keep your chin up when you have your eyes on Jesus.)

We left David in Mahanaim on the eastern side of Jordan, having just received word that his forces were victorious in battle against the forces of Absalom, and that Absalom was a casualty in the war.

David was grieving severely when we left him in the last study.

(Ever feel like you can't take another trial, and here it comes! | Why me? | Why this? | Why now? | I can't take any more! | God are you really there and do you care?)

(Light at the end of the tunnel, TRAIN!)

v. 1 Joab was told, "The king is weeping and mourning for Absalom."

Our last chapter ended with this also.

2 Samuel 18:33

"And the king was deeply moved and went up to the chamber over the gate and wept. And thus he said as he walked, 'O my son Absalom! My son, my son Absalom! Would I had died instead of you - - O Absalom, my son, my son!'"

Job 23:14

"He performs what is appointed for me."

Maybe it is hard for us to understand but God is involved in our suffering. He either appoints the affliction or allows it to happen for our good.

God does not plan our RUIN, only our REFINEMENT.

Jeremiah 29:11

“For I know the plans I have for you,’ declares the Lord, ‘plans for welfare and not for calamity to give you a future and a hope.’”

This particular chapter is a long chapter and has many lessons in it. It is also a dividing line in the life of David. This chapter begins his restoration to the throne and the last phase of his life. He lives only ten more years after the death of Absalom.

David is in deep grief for Absalom. Remember when the other son of his died - - his reaction then was that he prayed for the baby while the baby was alive, but when he died, David got up, put on clean clothes, washed his face and went to worship.

This time is different and the reason is because with the baby David made the statement that nothing he could do would bring the baby back, but he would go to be with him someday - - meaning that the baby had gone to be with the Lord in heaven.

Maybe David wasn't sure where Absalom was. He never spent enough time to really know his son, and Absalom seemed to be so evil. I think David mourned so much because he didn't know whether Absalom was a child of God or not.

(Kings has become a father too late. All these years the father has been a king...)

David is a very broken man. He has lost everything: his throne, he'd been driven out of his beloved Jerusalem - - all because of his sin. It finally just got too much for him and he couldn't pull himself out of his despair.

(The only thing he hasn't lost is his confidence in God! | He is really hurting | Job | Curse God and die!)

Epp at this point says, “Only ten more years of life were left to David after the death of Absalom. Very little is said about them as compared to his earlier years, but what is recorded is for our learning and admonition.

Joab is the one who is told that the king is weeping and mourning for Absalom. I'm sure in his heart of hearts he must feel some guilt over disobeying the king's clear command in being kind to Absalom by the fact that he is the one who was involved in Absalom's execution.

- v. 2 And for the whole army the victory that day was turned into mourning, because on that day the troops heard it said, "The king is grieving for his son."

It should have been a day of great victory for the army and instead it has turned into a time of national mourning. The reason stated for that in verse 2 is "because on that day the troops heard it said, 'The king is grieving for his son.'"

(Flags at (1/2) staff!)

(Nobody really wins when brother fights against brother!)

- v. 3 The men stole into the city that day as men steal in who are ashamed when they flee from battle.

(Never done this before!)

Instead of coming in with the confident joy of victory, the men had to sneak into the city as men who would sneak back ashamed when they were fleeing from the battle, rather than winning the victory.

- v. 4 The king covered his face and cried aloud, "O my son Absalom! O Absalom, my son, my son!"

This is a difficult time for David because he has lost Amnon, probably Kileab, Absalom, and had Tamar reviled. So four of his children have been through some real trauma in their lives.

(5 children, baby born to he & Bathsheba!)

It should have been a time of rejoicing over the victory for the people but instead they snuck back into the city like they were ashamed instead of victorious when they found out that David was mourning over Absalom.

This went on and on and everyone was depressed.

(The older you get, the harder the healing...)

John Hercus points out, "The king's grief affected the people. The general rejoicing was suddenly checked by the sight of their monarch's behavior, and there was much murmuring and discontent at this untoward interruption of the universal jubilation. They could not enter into David's feelings. They did not realize the grounds of his poignant sorrow. They had no sympathy for the forbearance of the father whose love outweighed all considerations of

patriotism and policy. They saw not the misery of having a son cut off in his prime without time for repentance, without a cry for forgiveness from him whom he had so cruelly wronged. They failed to recognize that David was owning the smart of retribution justice which visited the sins of the fathers upon the children; and therefore they murmured, and were inclined to dissatisfaction and mutiny.”

Laney points out, “David’s unrestrained grief over Absalom’s death could have led to political disaster. Because of David’s grief, the warriors returned from battle not as rejoicing victors but as those humiliated by defeat. Recognizing the potential disastrous situation, Joab took bold steps to rebuke the king for failing to appreciate the victory that his men had won for him. Joab warned David that his disposition was having a negative effect on the morale and loyalty of his followers, and that he would be in deep trouble if he did not immediately express appreciation to his men for their victory.”

v. 5 Then Joab went into the house to the king and said. “Today you have humiliated all your men, who have just saved your life and the lives of your sons and daughters and the lives of your wives and concubines.

Joab has to do some stern and courageous talking with the king at this point, and he levels the charge by saying, “Today you have humiliated all your men. And these are the men who have saved:

1. Your life
2. The lives of your sons and daughters
3. The lives of your wives and concubines.

Finally Joab got so concerned that he went and strongly rebuked David, telling him that he was offending all his friends who had risked their lives fighting for him, and that it appeared that he would have preferred their death to that of his enemy Absalom.

It really took a lot of courage for Joab to do this. Sometimes it takes a courageous friend to tell the truth. **A STING FROM A FRIEND IS THE RIGHT THING.** Here Joab helped David through his grief to get back on target. It really took **HOLY BOLDNESS.**

Proverbs 27 6

“Faithful are the wounds of a friend, but deceitful are the kisses of an enemy.”

You sometimes wonder if anyone ever really told David the truth about Absalom's death and how it happened, and that Joab was the one involved in carrying out the execution.

Winter points out, "If the outcome of a victory and their ardor was dampened, if the men were permitted to continue without a welcome, they would return to their homes with an ill feeling of disappointment and wrong at the hands of David. Joab was the intimate counselor and advisor of the king, and he had the courage by nature to speak boldly to the king. The time was right for such speaking. Joab said that David appeared to love his enemies and hate his friends. He was weeping over Absalom who had proved to be a very dangerous enemy. He acted as if he were angry with his me who had put down the revolt. David did have these mixed emotions, and they were apparent to those who saw his actions. Joab also said that David had no regard for his leaders and soldiers. He gave his men the impression that if everybody else had been killed and Absalom had lived, he would be happy. Joab advised David to leave the chamber where he was weeping and mourning and go out to his men and put their minds at rest about the outcome of the battle."

- v. 6 You love those who hate you and hate those who love you. You have made it clear today that the commanders and their men mean nothing to you. I see that you would be pleased if Absalom were alive today and all of us were dead.

What a tremendous admonition Joab gives to David:

1. You love those who hate you. (Absalom and his men)
2. and you hate those who love you. (All the men that have gone to throw their lives on the line so that you could have back your kingdom.)

You've made it clear today that the commanders and their men mean nothing to you by the fact that you have disregarded any joy and rejoicing over what they have done, and all you can do is weep over Absalom. Joab then ends with the statement in the verse "I see that you would be pleased if Absalom were alive today and all of us were dead."

- v. 7 Now go out and encourage your men. I swear by the Lord that if you don't go out, not a man will be left with you by nightfall. This will be worse for you than all the calamities that have come upon you from your youth until now."

Joab commands the king to wash his face and dry his tears and get out there and unselfishly encourage his men. He then gives a very serious final warning: "I swear by the Lord that if you don't go out, not a man will be left with you by nightfall." The men are all getting ready to mutiny and leave. Then his last words are really stinging: "This will be worse for you than all the calamities that have come upon you from your youth until now."

(If you think you got it bad now, you ain't seen nothing yet!)

We have looked at an awful lot of those calamities, and Joab has lived through a lot of them with David. What Joab is saying is that what is about to happen, if you don't go out and encourage your men, is going to be worse than any of the other calamities that have come upon you in the past.

1 Samuel 16:1

"Now the Lord said to Samuel, 'How long will you grieve over Saul since I have rejected him from being king over Israel. Fill your horn with oil and go. I will send you to Jesse the Bethlehemite, for I have selected a king for myself among his sons.'"

Ecclesiastes 3:1

"There is an appointed time for everything and there is a time for every event under heaven."

Ecclesiastes 3:4

"A time to weep, and a time to laugh; a time to mourn, and a time to dance."

- v. 8 So the king got up and took his seat in the gateway. When the men were told. "The king is sitting in the gateway." they all came before him.

Back in chapter 18, as a result of the men telling him he needed to stay back while they went into battle, then the king said to them, "Whatever seems best to you I will do." So the king stood beside the gate, and all the people went out by hundreds and thousands. And the king charged Joab and Abishai and Ittai, saying, 'Deal gently for my sake with the young man Absalom.' And all the people heard when the king charged all the commanders concerning Absalom."

Now the king is back at the gate and all of the men by the hundreds and the thousands are coming before him.

This is really important for David to listen to Joab and to go to the gate to let the men know that he deeply appreciated their loyalty to him and the sacrifices that had made for the victory that they had won.

The rest of verse 8 says, “Meanwhile the Israelites had fled to their homes.”

All of those who survived the battle but lost the war, had fled to their homes, hoping to melt back into society without causing any waves.

v. 9 Throughout the tribes of Israel, the people were all arguing with each other saying. “The king delivered us from the hand of our enemies: he is the one who rescued us from the hand of the Philistines. But now he has fled the country because of Absalom;

v. 10 and Absalom, whom we anointed to rule over us, has died in battle. So why do you say nothing about bringing the king back?”

It is not out of character for David to await the processes of the Lord’s will to be expressed in circumstance like this. We find at Hebron he waited until he had a message from the Lord to go there. When he was anointed over all Israel, he has the elders come to him to make him king.

David had learned one tremendous lesson, and that lesson is:

WHEN WE HURRY AND TAKE MATTERS INTO OUR OWN
HANDS, WE REALLY HARM AND HAMPER THE ULTIMATE
PURPOSE OF GOD.

(Good, things are being said!)

David does not immediately march back to Jerusalem because he preferred to wait until he had been invited back to the throne from which he had been driven. There is a moment throughout the land as we can discern in these verses to enthrone him once again.

v. 11 King David sent this message to Zadok and Abiathar, the priests; “Ask the elders of Judah, ‘Why should you be the last to bring the king back to his palace, since what is being said throughout Israel has reached the king at his quarters?’

Everyone but Judah has declared themselves as their desire for David to return to the throne. This is like having a landslide election without carrying your home state.

Now, why not Judah? This is David's own tribe. Maybe they were afraid, because that is the tribe that had been foremost in Absalom's rebellion. It was in Hebron that Absalom mobilized his conspiracy and set up the preliminary arrangements for his kingdom.

v 12 You are my brothers, my own flesh and blood. So why should you be last to bring back the king?

2 Samuel 5:1

“Then all the tribes of Israel came to David at Hebron and said, ‘Behold, we are your bone and your flesh.’”

Since you are my brothers and my own flesh and blood, why should you be the last to bring the king back?

v. 13 And say to Amasa, ‘Are you not my own flesh and blood? May God deal with me, be it ever so severely, if from now on you are not the commander of my army in the place of Joab.’”

Amasa is the one who led the conspiracy against David, and led the forces of Absalom. He too is a nephew of David, and now as an act of retribution and justice toward Joab, he is being replaced as the commander of David's army by Amasa.

I am sure that David has gotten word of what went on in the field of battle in the death of Absalom, and now is holding Joab responsible for that atrocity.

David sends a friendly word to Judah to inquire why they had not joined in the national movement to recall him. He reminds them of their close relationship to him, and as if to prove to them that he is willing to forgive and forget all the past, he advances Amasa, who had been at the head of Absalom's army to the highest military position over Joab.

(Make decisions | under duress | bitterness & a spirit of retaliations short circuits good judgment!)
(You are loving & hating the wrong ones David!!)

David must have taken this action out of real bitterness and resentment over what Joab had done in direct disobedience to his command.

Winter points out, “David had seen hard times. He was forced to flee for a long time as Saul sought to kill him. David was brought very low when his sin with Bathsheba was exposed. He was greatly distressed when Amnon forced Tamar and his sin led to Absalom’s killing Amnon. Perhaps one of the greatest evils which had befallen him was the revolt of Absalom, although he had been extremely grieved when Absalom was killed. Joab said that the evil which he was about to bring on himself by his continued mourning over Absalom would be greater than all of these things.”

Now David does another unaccountable and unjustifiable thing in appointing Amasa commander in chief of the army in the place of Joab. One can understand his exasperation with the latter for his deliberate disobedience in the death of Absalom and for the insulting language he used to the king. But for all that, to make the former rebel chief to be the head of the army, superseding the loyal and victorious commander who had saved the king’s throne for him was really too much. And one wonders where David’s common sense had gone. We can imagine the fierce and sullen resentment of Joab’s veterans when they heard the news. It is a wonder that there was not an outbreak of rebellion.

Ackroyd says, “This verse is parenthetical, noting the replacement of Joab by Amasa. Amasa appears as Absalom’s commander in chief in 17:25. He was a cousin of Joab. We may suppose this appointment to be due to David’s anger with Joab for the death of Absalom, but such an explanation nowhere appears in the text and is difficult to reconcile it with Joab’s forceful action described in chap. 19:5-7. It is conceivable that David was attempting the conciliation of Absalom’s supporters by the action, but the risk of offending his own men would surely be much more serious.”

Gehrke points out, “David punishes the loyal commander because he dared cross him, while rewarding the traitorous commander with his post. Joab’s stature in our eyes rises even more when we see him accept his disgrace manfully, biding his time as a loyal servant of the king. But it is evident that without Joab, David is heading for trouble. For the moment, however, David imagines that by calling forth the southern militia to counterbalance the tremendous power of the northern militia he will be able to establish some sort of equilibrium in which he and his professionals will have the deciding political power.”

v. 14 He won over the hearts of all the men of Judah as though they were one man. They sent word to the king, “Return, you and all your men.”

(Short term positive, long term negative...)

By this needless concession in replacing Joab, David completely wins the hearts of the men of Judah, who then send him a hearty invitation to return, and followed the invitation by hurrying to meet him and escort him back.

For awhile, some of the people followed the popular and glamorous Absalom. They foolishly thought that they would be better off under his leadership than under that of David. The defeat of Absalom's army brought them to their senses.

Here is a truth: So much of what we learn we have to learn through hard and bitter experiences instead of simply believing God. This seems to be characteristic of us all that we have to learn by trial and error and sorrow and difficulty.

They started arguing and discussing and recognized how good and able a ruler David had been, so they admonished each other to go and bring back the king.

(1. War. | 2. Mourning | 3. Concession | 4. Return.)

Rev. 3:20

“Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and sup with him, and he with me.”

v. 15 Then the king returned and went as far as the Jordan. Now the men of Judah had come to Gilgal to go out and meet the king and bring him across the Jordan.

Gilgal is about 15 miles northeast of Jerusalem and is right on the Jordan River. This obviously is the place where much of the crossing of the river to the eastern side took place. It is just southeast of Jericho a few miles.

v. 16 Shimei son of Gera, the Benjamite from Bahurim, hurried down with the men of Judah to meet King David.

You will notice the verb here: “Shimei HURRIED down to meet King David.”

2 Samuel 16:5ff

v. 5 When King David came to Bahurim, Behold there came out from there a man of the family of the house of Saul whose name was

Shimei, the son of Gera; he came out cursing continually as he came.

- v. 6 And he threw stones at David and at all the servants of King David; and all the people and all the mighty men were at his right hand and at his left.
- v. 7 And thus Shimei said when he cursed, "Get out, get out, you man of bloodshed, and worthless fellow!"
- v. 8 "The Lord has returned upon you all the bloodshed of the house of Saul, in whose place you have reigned; and the Lord has given the kingdom into the hand of your son Absalom. And behold, you are taken in your own evil, for you are a man of bloodshed!"
- v. 13 So David and his men went on the way; and Shimei went along on the hillside parallel with him and as he went he cursed, and cast stones and threw dust at him.

In the great reception committee which met the returning king, there was one man, but for David's policy of clemency, would have promptly met death, which he surely deserved. This cowardly Shimei brought 1,000 Benjamites with him, also Ziba, with his sons and servants. We see that Shimei's real attitude toward David was in power, when Absalom's seizure of the kingdom made it appear that David was dethroned, the Shimei showed his heart. But when David was again restored, he went cringing to his feet, begging for mercy. David, for the second time, spared his life. But that he is worthy of death is seen by the king's charge to Solomon regarding this treacherous man, which sentence was executed by Solomon after Shimei had been given a third chance for his life.

- v. 17 With him were a thousand Benjamites, along with Ziba, the steward of Saul's household, and his fifteen sons and twenty servants. They rushed to the Jordan, where the king was.

Once again we notice the verb RUSHED. There is an urgency for reconciliation on the part of these two individuals. Shimei comes with a thousand Benjamites to form a welcoming committee to bring David back, and Ziba plus his 35 employees who have been working the property of Mephibosheth immediately come to welcome back the king.

These fellows both have the house of Saul in common, and really probably had a personal hatred for David and wanted to demonstrate that when David was forced to leave Jerusalem and his kingship for this period of time. Shimei did it by speaking words of cursing, and Ziba did it by betraying his own master in hopes that he could acquire some personal advantage from the circumstances.

- v. 18 They crossed at the ford to take the king's household over and to do whatever he wished. When Shimei son of Gera crossed the Jordan he fell prostrate before the king.

Matt. 5:23,24

“If therefore you are presenting your offering at the altar and there remember that your brother has something against you, leave your offering there before the altar, and go your way. First be reconciled to your brother, and then come and present your offering.”

You meet so many people in your lifetime who will cheer like mad until you fall, and that's how long you last.

Shimei and Ziba now must deal with the unexpected. David is being restored to power, and they are going to have to deal with their actions toward him while everything was against him.

We are going to see a fantastic lesson on forgiveness in this passage. If there is someone in your life that you haven't forgiven, do you need forgiveness from someone? This is one of the hardest things to do in the Christian life - - forgive and ask for forgiveness.

What happens to a person when they don't forgive? It's sort of a downward plunge:

First there is the OFFENSE.
If it isn't forgiven, then RESENTMENT builds up.
And this festers until you get HATRED.
And that develops into a real GRUDGE.
And finally you are eaten up with the thought of REVENGE.
It's a terrible feeling, and you're miserable inside.

There are also several kinds of forgiveness. The BEST KIND is COMPLETE AND TOTAL FORGIVENESS. This is the kind that Christ expects of us.

Most of us give one of these three:

1. **CONDITIONAL FORGIVENESS** – I'll forgive you if you don't make a false move the rest of your life.
2. **PARTIAL FORGIVENESS** – I forgive you but I just don't think I will ever forget what you did.
3. **DELAYED FORGIVENESS** – I'll forgive you but just wait a while and give me some time to have some healing.

We must remember that when Shimei came out to kick David while he was down, David never did take it personally. In fact, he even saw God in it, and he gave it over to God. That perhaps is the reason he is able to do what he is today.

(Sees Shimei as the instrument of God to accomplish his purposes in his life.)

Young points out, "What a tough skin and soft heart David had. When he was down, he was loving. When he was up, he was loving."

Only the power of Jesus Christ gives is the ability to forgive totally and forget, to love truly those who have cursed us, abused us, and have spoken all manner of evil against us falsely. Corrie ten Boom is her book The Hiding Place tells that after she was released from the concentration camp at Ravensbruck, she began telling around the worlds the story of forgiveness and of how God had spoken to her through the horror of her sister's plight. She preached forgiveness to large crowds all over Europe and America. Corrie said, "One day I was speaking in a church in Munich, Germany, about forgiveness and about God's second touch. I was trying to deal with the overwhelming guilt which the German people felt following that global conflict." Following the message, she was shaking hands with the people. A man came up to her and called her prison number. She said, "For the first time in many, many years I heard that number. I looked at the man and recognized him immediately as one of the SS guards at Ravensbruck who had brutalized my sister and me. He had stood guard outside the shower when she was admitted." The man said to her, "Since the war I've become a Christian, and I've been looking for anybody who was in those camps so that I could ask their forgiveness. And you, Corrie, are the first person I've seen. Will you forgive me?" "I closed my eyes and I wished for a moment that God would strike that devil dead. He extended his hand and said, 'Will you forgive me?' I tried to lift my hand and I could not do it. The I closed my eyes and I said, 'O Lord, help me.'" Then Corrie said, "I had a fresh vision of the cross, and I heard the voice of Jesus say, 'Father, forgive them, for they know not what they do.' O Father, I cannot forgive this man. Give me the forgiveness of Jesus Christ." She lifted up one hand and she literally felt the power, the love and the grace of Jesus Christ flow through that hand and then through her body as she reached out and took the hand of that soldier. "O my brother in Christ, I forgive you."

v. 19 And said to him, "May my lord not hold me guilty. Do not remember how your servant did wrong on the day my lord the king left Jerusalem. May the king put it out of his mind.

In this 19th verse Shimei has a three-fold plea to present to the king:

1. HOLD ME NOT GUILTY.
2. DO NOT REMEMBER.
3. PUT IT OUT OF YOUR MIND.

Shimei in these three statements is crystallizing his need as he petitions the king:

1. HOLD ME NOT GUILTY – Has to do with FORGIVENESS.
2. DO NOT REMEMBER – Has to do with FORGETTING what has been done.
3. PUT IT OUT OF YOUR MIND – Has to do with FREEDOM FOR THE FUTURE.

These are exactly the three things that the sinner asks when he come by faith to receive Jesus Christ as Savior:

1. FORGIVENESS – Hold me not guilty. (In whom we have forgiveness.)

Romans 5:1 tells us “Therefore, being made right with God, we have peace through our Lord Jesus Christ.”

Psalms 25:6,7 “Remember, O Lord, thy compassion and thy lovingkindness, for they have been from of old. Do not remember the sins of my youth or my transgressions. According to thy lovingkindness remember thou me, for thy goodness sake, O Lord.”

Psalms 79:8 “Do not remember the iniquities of our forefathers against us. Let thy compassion come quickly to meet us, for we are brought very low.”

Isaiah 43:25 “I, even I, am the one who wipes out you transgressions for my own sake, and I will not remember your sins.”

Jeremiah 31:34 “For I will forgive their iniquity, and their sin I will remember no more.”

3. The third thing that Shimei asks is PUT IT OUT OF YOUR MIND.

This is the only way there can be FREEDOM and a FUTURE.

Hebrews 8:12

“For I will be merciful to their iniquities, and I will remember their sins no more.”

Hebrews 10:16-23

- v. 16 “This is the covenant that I will make with them after those days, says the Lord. I will put my laws upon their heart, and upon their mind I will write them,” he then says,
- v. 17 “And their sins and their lawless deeds I will remember no more.”
- v. 18 Now where there is forgiveness of these thing, there is no longer any offering for sin.
- v. 19 Since therefore, brethren, we have confidence to enter the holy place by the blood of Jesus,
- v. 20 by a new and living way which he inaugurated for us through the veil, that is, his flesh,
- v. 21 and since we have a great priest over the house of God,
- v. 22 let us draw near with a sincere heart and full assurance of faith, having our hearts sprinkled clean from an evil conscience and our body washed with pure water.
- v. 23 Let us hold fast the confession of our hope without wavering, for he who promised is faithful;

Micah 7:18,19

“Who is a God like thee, who pardons iniquity and passes over the rebellious act of the remnant of his possession? He does not retain his anger forever, because he delights in unchanging love. He will again have compassion on us; he will tread our iniquities underfoot. Yes, thou wilt cast all their sins into the depths of the sea.”

Ron Lee Davis in his book A Forgiving God in an Unforgiving World says “Bruce Larson tells the true story of a Catholic priest living in the Philippines, a much loved man of God who once carried a secret burden of long-past sin, buried deep in his heart. He had committed that sin once many years before during his time in seminary. No one else knew of this sin. He had repented of it, and he had suffered years of remorse for it. But he still had no peace, no inner joy, no sense of God’s forgiveness. There was a woman in this priest’s parish who deeply loved God, and who claimed to have visions in which she spoke with Christ, and he with her. The priest, however, was skeptical of her claims. So to test her visions, he said to her, ‘You say you actually speak directly with Christ in you visions? Let me ask you a

favor. The next time you have one of these visions, I want you to ask him what sin your priest committed while he was in seminary.' The woman agreed and went home. When she returned to the church a few days later, the priest said, 'Well, did Christ visit you in your dreams?' 'Yes, he did,' she replied. 'And did you ask him what sin I committed in seminary?' 'Yes, I asked him.' 'Well, what did he say?' 'He said, "I don't remember."' That is what God wants you to know about the forgiveness he freely offers you. When your sins are forgiven, they are forgotten. The past with its sins, hurts, brokenness, and self-recrimination is gone, dead, crucified, remembered no more. What God forgives he forgets."

The reason Shimei makes this three-fold request in v. 19 is given for us in the next verse:

v. 20 For I your servant know that I have sinned, but today I have come here as the first of the whole house of Joseph to come down and meet my lord the king."

Genesis 50:15-20

- v. 15 When Joseph's brothers saw that their father was dead, they said, "What if Joseph should bear a grudge against us a pay us back in full for all the wrong which we did to him?"
- v. 16 So they sent a message to Joseph, saying, "Your father charged before he died saying,
- v. 17 'Thus you shall say to Joseph, "Please forgive, I beg you, the transgression of your brothers and their sin, for they did you wrong." And now, please forgive the transgression of the servants of the God of your father."' And Joseph wept when they spoke to him.
- v. 18 Then his brothers also came and fell down before him and said, "Behold, we are your servants."
- v. 19 But Joseph said to them, "Do not be afraid, for am I in God's place?
- v. 20 And as for you, you meant evil against, but God meant it for good in order to bring about this present result, to preserve many people alive.
- v. 21 So therefore, do not be afraid: I will provide for you and your little ones." So he comforted them and spoke kindly to them."

Shimei says, "I rushed down here because I wanted to be first in line to repent and restore my relationship with you, my lord the king."

- v. 21 Then Abishai son of Zeruiah said, "Shouldn't Shimei be put to death for this? He cursed the Lord's anointed."

Abishai in every situation has always been in favor of instant retribution.

You will remember back in chap. 16:9, "Then Abishai the son of Zeruiah said to the king, 'Why should this dead dog curse my Lord the king. Let me go over now and cut off his head.'"

In essence, Abishai says, "The record says, Put it to him. Give him what he deserves."

Abishai wanted to do the same thing to Saul when he and David slipped down into the camp of Israel while everyone was asleep and stood over Saul and Abner sleeping, pleading with David to be able to just strike him once, that's all it would take. David refused him on that occasion, and they took simply his spear and water jug and departed.

- v. 22 David replied, "What do you and I have in common, you sons of Zeruiah? This day you have become my adversaries! Should anyone be put to death in Israel today? Do I not know that today I am king over Israel?"

Here is a searing rebuke fired at Abishai for his recommendation of retaliation.

- v. 23 So the king said to Shimei, "You shall not die." And the king promised him an oath.

Here we see the awesome power of forgiveness. This is demonstrated graphically in the life of the LORD JESUS as he is hanging on the cross, he prays to the Father:

"Father, forgive them, for they are not knowing what they are doing."

J. Vernon McGee points out, "It is too bad that David had not been a little more forgiving with his own son. When Absalom sinned and came back, it might have been different if he had completely forgiven the boy, if he had received him like the father received the prodigal son by putting his arms around him, placing a robe on him and killing the calf for a feast, I believe David would have spared himself the awful rebellion which took place."

Paula d'Arcy in her book Where the Wind Begins tells about the court case that involved her being confronted with the drunken driver who was responsible for the accident that took her husband and young daughter home

to be with the Lord. “What a strange day. That drunken driver was the last person on earth I expected to teach me anything at all about what real love is all about. I thought he was the instrument in my life through which the one whom God used to replace it in greater measure. What a misery! Yesterday after everyone left the darkened courtroom, I walked back in alone. I stood before the witness stand where my enemy had stood, and I closed my eyes and thanked God that seven years ago, within that mass of crushed steel and spilled blood and broken glass, I had lived. I was aware now that even in the madness of that disaster, God had been present. I believe his eyes simultaneously saw not only the accident and the strewn bodies, but also the potential for this healing many years later, if I’d let it be. What a gift it is to be able to trust that every similar highway nightmare contains him and his potential resolution through love. I wanted it and I sincerely prayed, knowing full well the horrible risk of loss which love contains, that I would never be afraid to love or to be loved. Otherwise, what meaning is there in life? When I got back outside, I ran, I ran and ran, laughing. I was finally set free.”

We really need to learn out of this situation that we must deal with this problem of forgiveness at the OFFENSE LEVEL, and never let it get to the second lever of RESENTMENT. If we do, before you know it we’re going to be figuring out ways to get even.

Perhaps some of us find ourselves in the shoes of Shimei today. We have done what is wrong. We know that we’re wrong, and it’s our move to seek reconciliation. Maybe there are individuals with whom you need to come to terms and to get it right. It’s a tough thing to do, and it’s hard. Maybe you need to do it with your children, with your wife, with some of your business associates, or some of your fellow brothers and sisters in the body of Christ.

David could have been indifferent, to just ignore Shimei. He could have just cooled it and let him die. That is not forgiveness, that is rage.

George Bernard Shaw wrote, “The worst sin toward your fellow man is not to hate him, but to be indifferent toward him. That is the essence of inhumanity.”

The question come, How could David handle this in the way he did? It never was an offense. His vertical focus never got out of whack. God will turn it into good and will bring blessing instead of cursing.

You know who makes good forgivers? It’s those who’ve been forgiven. Some people are so proud and so hardheaded they are unable to forgive.

Focus back on when you needed forgiveness. Wasn't it a cleansing feeling to hear the offended person say, Hey, it's okay. I forgive you. And wasn't it horrible when they didn't say it at all.

- v. 24 Mephibosheth, Saul's grandson, also went down to meet the king. He had not taken care of his feet or trimmed his mustache or washed his clothes from the day the king left until the day he returned safely.

Mephibosheth is the handicapped son of Jonathan.

David took the initiative back in 2 Samuel 9 to find Mephibosheth and to extend to him several kindnesses which involved the entire real estate holdings of his grandfather Saul, and also the availability of Ziba and his 15 sons and 20 servants to work the land for Mephibosheth.

He also moved Mephibosheth from Lo Debar to Jerusalem so that he could eat his meals at the king's table even as the king's sons.

2 Samuel 16 records the encounter with Ziba, the servant of Mephibosheth, while David is fleeing Jerusalem:

2 Samuel 16:1ff

- v. 1 Now when David had passed a little beyond the summit, behold Ziba, the servant of Mephibosheth, met him with a couple of saddled donkeys and on them were 200 loaves of bread and a hundred clusters of raisins, a hundred summerfruits, and a jug of wine.
- v. 2 And the king said to Ziba, "Why do you have these?" And Ziba said, "The donkeys are for the king's household to ride, and the bread and summerfruit for the young men to eat, and the wine for whoever is faint in the wilderness to drink."
- v. 3 Then the king said, "And where is your master's son?" And Ziba said to the king, "Behold, he is staying in Jerusalem, for he said, 'Today the house of Israel will restore the kingdom of my father to me.'
- v. 4 So the king said to Ziba, "Behold, all that belongs to Mephibosheth is yours." And Ziba said, "I prostrate myself. Let me find favor in your sight, O my lord the king."

What a contrast to Shimei is Mephibosheth. He loved David like his father Jonathan loved him, and in this passage he really proves his loyalty and devotion.

Actually, Ziba had lied about him when David left Jerusalem. Mephibosheth became a mourner, and now that the king has returned, just to be near to David was all that his heart desired.

Mephibosheth to demonstrate his mourning had not done three things:

1. TAKEN CARE OF HIS FEET.
2. TRIMMED HIS MUSTACHE.
3. WASHED HIS CLOTHES.

Mephibosheth probably reeked pretty good, even from a distance.

- v. 25 He came from Jerusalem to meet the king, the king asked him, “Why didn’t you go with me, Mephibosheth?”
- v. 26 He said, “My lord the king, since I your servant am lame, I said, ‘I will have my donkey saddled and will ride on it, so I can go with the king. But Ziba my servant betrayed me.’”

Ziba evidently took all the donkeys himself and prepared this big gift and left Mephibosheth without any means of transportation to depart from the city.

Mephibosheth commanded Ziba to have his donkey saddled and made ready so that he could ride out with the king, but Ziba instead betrayed Mephibosheth and left him with no means of transportation. Because he was handicapped in both feet, he was unable to go with David.

- v. 27 And he has slandered your servant to my lord the king. My lord the king is like an angel of God: so do whatever pleases you.

Mephibosheth tells David of the slander of Ziba, and then goes on to tell David how much he has appreciated David’s kindness to him.

David, you’ve been like an angel of God to me so do whatever pleases you in this situation.

- v. 28 All my grandfather’s descendants deserved nothing but death from my lord the king, but you gave your servant a place among those who sat at your table. So what right do I have to make any more appeals to the king?

What a marvelous statement of love and appreciation from the lips of Mephibosheth for all that David has done for the house of Saul. All of us

deserve nothing but death, but instead, you gave your servant a place among those who sat at your table.

(Romans 6:23)

I don't have any right to make any more appeals to the king because you've already done exceeding abundant above anything I could have ever asked or thought.

v. 29 The king said to him, "Why say more? I order you and Ziba to divide the fields."

To settle the whole issue, David orders the two of them Mephibosheth and Ziba, to divide the land.

v. 30 Mephibosheth said to the king, "Let him take everything, now that my lord the king has arrived home safely."

Mephibosheth puts his focus on the king himself. Mephibosheth says, "Let Ziba take it all, David. I am not interested in the land. What matters to me more than anything else in the whole world is that you have come again in peace to your own house. All I want is you - - not your blessings or wealth or possessions, but you."

(Is it just Jesus, or his benefits that motivates you to be a Christian.)

Philippians 1:21

"For to me to live is Christ, and to die is gain."

Colossians 3:11b

"Christ is all and in all."

The hymnwriter says it well:

"Jesus is all the world to me,
My life, my joy, my all.
He is my strength from day to day,
Without him I would fall.

When I am sad to Him I go
No other one can cheer me so.
When I am sad, he makes me glad.

He's my friend.

Jesus is all the world to me,
I want no better friend.
I trust him now, I'll trust him when
Life's fleeting days shall end.

Beautiful life with such a friend,
Beautiful life that has no end.
Eternal life, eternal joy,
He's my friend."

- v. 31 Barzillai the Gileadite also came down from Rogelim to cross the Jordan with the king and to send him on his way from there.

Barzillai has had to make about a 40-mile trip from north of Mahanaim to the place of crossing south near Gilgal.

2 Samuel 17:27-29

"Now when David had come to Mahanaim, Shobi son of Nahash from Rabbah of the sons of Ammon, Makir the son of Ammiel from Lo Debar, and Barzillai the Gileadite from Rogelim brought beds, basins, pottery, wheat, barley, flour, parched grain, beans, lentils, parched seeds, honey, curds, sheep, and cheese of the herd for David and for the people who were with him to eat, for they said, 'The people are hungry and weary and thirsty in the wilderness.'"

- v. 32 Now Barzillai was a very old man, eighty years of age. He had provided for the king during his stay in Mahanaim, for he was a very wealthy man.

Barzillai gave lavishly to the king in the days of his trouble, and he did this with no thought of reward. He doesn't want a reward or to be recognized. He helped David because he knew David was God's man.

Winter asks the question, "Who was Barzillai? Barzillai was one of the men of Gilead who had brought supplies to David at Mahanaim. Barzillai was a very wealthy but his greatness could hardly be measured by any present day yardstick. He was an old man, and the pleasures of court were undesirable to him. All he wanted was to live out his days in his home in peace. David was deeply indebted to the men of Gilead for supplying the provision necessary for his campaign, and he would not be likely to forget their many favors. As David laid down the reins of his government and turned them over to

Solomon, he reminded Solomon of the kindness which had been shown to him by Barzillai. He commanded Solomon to show kindness unto the sons of Barzillai the Gileadite, 'and let them be of those that eat at thy table, for so they came to me when I fled because of Absalom, thy brother.'"

Dr. Paul Jorden says, "The fourth man to meet David was Barzillai, who is now 80 years old. He had come to escort David over the Jordan River. Barzillai had sustained the king while he stayed at Mahanaim, for he was a very great man. David invited him to come back to Jerusalem, where David would care for him in his old age. He knew that he would be a burden to the king, but agreed to walk a little way over the Jordan with David. Barzillai had given generously to David in the past and without any strings attached. This is shown by his question: "Why should the king compensate me with this reward?" Barzillai did not need to control David or exert his power. He simply asked that he go a little way with the king and then turn back to his own city where he could die and be buried near the grave of his mother and father. Surely this grand old man had lived a full life with a sincere heart and great contentment. General MacArthur said during World War II, 'Only those who are not afraid to die are not afraid to live.' This is so true."

Alexander Whyte's comments on Barzillai are as follows: "And in this also, the wise and good Barzillai is surely a beautiful lesson to all old men. Barzillai shows us how to take our advancing years. He shows us how to apply our hearts to wisdom as we number our days. He shows us also how with all willingness and sweetness and courtesy and divine wisdom to leave cities and feasts and crowds and trumpets and honors and promotions to younger men and to apply our whole remaining strength and our whole remaining time to end our days as our days should be ended. Barzillai, having shown us how to live, shows us also how to die. Barzillai dies the same devout and noble and magnanimous man he has been all his days that he lived."

v. 33 The king said to Barzillai, "Cross over with me and stay with me in Jerusalem, and I will provide for you."

(Nursing home wing! Move you into the royal condominiums next to Mephibosheth.)

Realizing Barzillai's age and his needs to be cared for, David invites him to come and stay with him in Jerusalem because he wants to return the favor for all the provisions that Barzillai has made for him in the time of his need.

v. 34 But Barzillai answered the king, "How many more years will I live, that I should go up to Jerusalem with the king?"

I really don't have an awful lot of time, David, and why should I go up to Jerusalem with the king?

- v. 35 I am eight years old, Can I tell the difference between what is good and what is not? Can your servant taste what he eats and drinks? Can I still hear the voices of men and women singers? Why should your servant be an added burden to my lord the king?

(At my age I don't even buy green bananas.)
(20 yrs older than David.)

Barzillai says, "I'm eighty years old now.

1. I really CAN'T SEE too good because I can't tell the difference between what is good and what is not.
2. My SENSE OF TASTE is pretty well GONE.
3. My SENSE OF HEARING is SHOT.

So if I've lost my eyesight and my taste and my hearing, why should your servant be an added burden to my lord the king.

- v. 36 Your servant will cross over the Jordan with the king for a short distance, but why should the king reward me in this way?

Barzillai graciously says that he will cross over the Jordan and go a short distance toward Jerusalem.

- v. 37 Let your servant return, that I may die in my own town near the tomb of my father and mother. But here is your servant Kimham. Let him cross over with my lord the king. Do for him whatever pleases you."

- v. 38 The king said, "Kimham shall cross over with me, and I will do for him whatever pleases you. Any anything you desire from me I will do for you."

The king obligates himself to do for Barzillai whatever he would like for him to do for Kimham, and also anything that Barzillai would desire for the king to do he will also do.

- v. 39 So all the people crossed the Jordan, and then the king crossed over. The king kissed Barzillai and gave him his blessing and Barzillai returned to his home.

What a tearful and emotional parting this must have been between a man eighty and a man sixty.

I am sure deep in David's heart was the thought "How great of the Lord to bring such a special person into my life to teach me so much about how to live out the remaining days I have here on earth and to die with dignity."

- v. 40 When the king crossed over to Gilgal, Kimham crossed with him. All the troops of Judah and half the troops of Israel had taken the king over.
- v. 41 Soon all the men of Israel were coming to the king saying to him, "Why did our brothers, the men of Judah, steal the king away and bring him and his household across the Jordan, together with all his men?"
- v. 42 All the men of Judah answered the men of Israel, "We did this because the king is closely related to us. Why are you angry about it? Have we eaten any of the king's provisions? Have we taken anything for ourselves?"
- v. 43 Then the men of Israel answered the men of Judah, "We have ten shares in the king; and besides, we have a greater claim on David than you have. So why do you treat us with contempt? Were we not the first to speak of bringing back our king?" But the men of Judah responded even more harshly than the men of Israel.

Up jumps the EVIL ONE and we've got RUMBLING IN THE RANKS already.

The emotion of JEALOUSY is probably the one emotion that gives us more trouble than any other in life.

Here the north and the south again are having a petty argument over the king.

The men of Israel started the move to bring the king back, and then Judah, David's own tribe, rushed down to get him and escort him back over the Jordan, and didn't consult with the other tribes - - and here we go - - a petty, jealous cat fight.

This little argument might have been peacefully settled if it hadn't been for a man named Sheba, which leads us into the next chapter.

Krummacher points out, “For the second time we here meet with such a mournful spectacle as this in the life of David; as once, it is true, presented itself to us in greater nearness in our own life. Or were we never witnesses of a speedy change of the ‘Crucify!’ into a ‘Hosanna!’ and again the reverse, just as the people hoped that the one or the other would be to their advantage?”

Gulston points out, “In the troubled years that were left to David, it was possible he would wistfully recall this scene on the banks of the Jordan. He would remember that for a moment the alarms of war and the whispering of palace intrigue were settled. Upon his ears had fallen only the sound of the water lapping the sides of the ferry boat and affirmations of loyalty and friendship. He would remember that on reaching the opposite shore, he had kissed Barzillai and blessed him and then gone on to Gilgal. It was a golden hour before the shadows again fell across his path.”

Ron Lee Davis in his book A Forgiving God in an Unforgiving World says, “Philip Melanchthon (1497 – 1560), the great reformer and co-worker with Martin Luther, coined a motto that I believe expressed very well what our response as Christians should be when conflict arises:

IN THE ESSENTIALS – UNITY
IN THE NON-ESSENTIALS – LIBERTY
IN ALL THINGS – CHARITY

Put another way:

UNITY IN THE ESSENTIALS
TOLERANCE IN THE NON-ESSENTIALS
LOVE IN ALL THINGS

Conclusion:

What are some of the lessons that we can learn from this particular study?

- Lesson #1: Sometimes our selfish grief can take away the joy of others.
- Lesson #2: God is faithful in giving David back his kingdom.
- Lesson #3: FORGIVENESS, FORGETFULNESS, and FREEDOM are all bound together in what God does for us.
- Lesson #4: Forgiveness of a person who has wronged us is made easy when we see them as an instrument of God to teach us needed lessons.

Lesson #5: Mephibosheth's focus is on the king, rather than on his possessions or blessings.

Lesson #6: Barzillai teaches us how to live and how to die.

Lesson #7: How quickly the RUMBLING IN THE RANKS can return.

(The King is coming!!!)

Revelation 19:11-16

- v. 11 And I saw heaven opened; and behold a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war.
- v. 12 And His eyes are a flame of fire, and upon His head are many diadems; and He has a name written upon Him which no one knows except Himself.
- v. 13 And He is clothed with a robe dipped in blood; and His name is called The Word of God.
- v. 14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.
- v. 15 And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God the Almighty.
- v. 16 And on His robe and on His thigh He has a name written, King of Kings, and Lord of Lords."

"SOON WE SHALL BE LIKE HIM, FOR WE SHALL SEE HIM AS HE IS."