

2 Samuel 19

19-1

- After our 2-week break, we return to David's lesson of humility following his defeat of his son, Absalom, in near Mahanaim
 - o At the start of chapter 19, we last saw David focused on the loss of his son in the battle, weeping over Absalom and calling his name
 - David's mourning for rebellious Absalom was so over-the-top, it threatened to alienate and dishonor those who fought for David
 - David's men had placed their lives and fortunes on the line to defend David's dynasty from Absalom
 - And so once the battle was over and David was victorious, they would have expected thanks and honor from David
 - o Instead, David responded as if he would have preferred to lose the battle in order to save his son's life
 - David's response was both selfish and short-sighted
 - Had Absalom's forces won the battle, surely Absalom wouldn't have shown David and his army mercy
 - So, in a fight to the death, there's no place for such displays, and it finally caught the attention of David's commander, Joab
 - o Joab enters David's presence and boldly tells the king like it is
 - We looked at Joab's speech to David at the end of our last teaching

- So by way of transition today, let's revisit the hard words Joab shared with the king

[2Sam. 19:5](#) Then Joab came into the house to the king and said, "Today you have covered with shame the faces of all your servants, who today have saved your life and the lives of your sons and daughters, the lives of your wives, and the lives of your concubines,

[2Sam. 19:6](#) by loving those who hate you, and by hating those who love you. For you have shown today that princes and servants are nothing to you; for I know this day that if Absalom were alive and all of us were dead today, then you would be pleased.

[2Sam. 19:7](#) "Now therefore arise, go out and speak kindly to your servants, for I swear by the LORD, if you do not go out, surely not a man will pass the night with you, and this will be worse for you than all the evil that has come upon you from your youth until now."

- Joab tells David that his behavior had covered the faces of his own people with shame
 - o Joab points out that when Absalom rebelled, he set in motion a series of events that inevitably meant death for someone
 - Had David's forces lost, Absalom would have killed David and his entire family, along with most of David's army

- Likewise, it was only natural to expect that Absalom and his men would die in battle if they lost
- In fact, Absalom even erected a monument to himself before the battle in case he should die without children
- o So Absalom's actions meant that someone in David's family was going to die...either Absalom or else the rest of David's family
 - So Joab asks which would David prefer
 - Would he prefer that he and the rest of his family, including Solomon, have died or that Absalom should die?
 - David's actions suggested he would have preferred to die
 - And this shamed David's people because it suggested that David valued Absalom, a traitor, more than he valued his loyal men
- Joab characterized David's action as loving those who hated him while hating those who loved him
 - o He was favoring a rebellious son who wouldn't have hesitated to kill his father if he had the chance
 - And he was forsaking those who put their lives on the line to save him and his family and the nation
 - In v.6 Joab tells David he has shown that princes and servants mean nothing to him compared to Absalom
 - o This is the moment that God held up the mirror so David could see who he had become as a father and king, and it wasn't a pretty picture

- David was self-absorbed and indulgent as a father and now it was beginning to impact his judgment as king of the nation
 - It's a basic principle of biblical leadership: who we are at home in leading our family is who we will be in leading God's people
- o So this now brings us to v.8, where David responds to Joab's demands that David speak to his men and to return honor to their victory

[2Sam. 19:8](#) So the king arose and sat in the gate. When they told all the people, saying, "Behold, the king is sitting in the gate," then all the people came before the king...

- David's response to Joab may seem muted, but in reality David has done exactly what Joab requested
 - o Remember, David is presently a visitor in a foreign town called Mahanaim, so he does not have a palace or court to occupy
 - Normally, in the days following a great victory, a king would sit on his throne at the palace to make himself available to his men
 - He would receive one-by-one all those who had fought on his behalf in battle, bestowing medals of valor
 - o These receptions were a key part of the celebration, so when David hid himself in his room mourning, he denied his men this opportunity

- That's why Joab told David to get out there before his men and do his job, and here we see David complying
- David has no palace in Mahanaim, so instead he goes to sit in the city gate, which was the place of ruling in ancient cities
- In v.8 we're told all the people came before the king, which means the men of the army come to receive commendations
- o Once more, this is a demonstration of David's special ability to show humility and repentance in the face of rebuke or discipline
 - Like us, David wasn't perfect, and he had his weaknesses and blind spots like we all do
 - But unlike many of us, David was quick to repent, quick to humble himself before the Lord and quick to change course
 - This is another example of David's tender heart
- So now having won the battle and with Absalom dead, David is free to return to the palace in Jerusalem
 - o We pick up again at the end of v.8

[2Sam. 19:8](#) ...Now Israel had fled, each to his tent.

[2Sam. 19:9](#) All the people were quarreling throughout all the tribes of Israel, saying, “The king delivered us from the hand of our enemies and saved us from the hand of the Philistines, but now he has fled out of the land from Absalom.

[2Sam. 19:10](#) “However, Absalom, whom we anointed over us, has died in battle. Now then, why are you silent about bringing the king back?”

- After David’s victory, there was a brief time of confusion within Israel, because people worried about what came next
 - o Remember, Absalom had received the backing of a large majority of the tribes
 - Absalom was physically handsome and been popular with the people for some time
 - So when he rose up against David, many followed after him
 - o But after Absalom dies in battle, we’re told in v.8 that Israel (meaning those who sided with Absalom) flee to their tents
 - Absalom’s army abandons the fight, retreats and returns home, but now the worrying begins
 - When you rise up in rebellion against the king and your rebellion fails, there will usually be consequences...dire consequences

- o So in v.9 we're told that all the people of Israel begin quarreling with one another in fear of what David will do next
 - Will he exact revenge against those who opposed him?
 - And if so, should the tribes continue to back him as king?
 - Some argue that David abdicated the throne by fleeing outside the land when Absalom entered Jerusalem, so he can't be king
 - While others argue in v.10 that since Absalom is dead, who else would Israel have as king at this point besides David?
- o So this is a dangerous and pivotal moment for the nation...civil war has led to a crisis of leadership, and it's unclear if David's dynasty will survive
 - So now David's strong leadership instincts return, and he decides that his tribe of Judah must lead the way in healing the nation

[2Sam. 19:11](#) Then 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 word of all Israel has come to the king, even to his house?'"

[2Sam. 19:12](#) 'You are my brothers; you are my bone and my flesh. Why then should you be the last to bring back the king?'

[2Sam. 19:13](#) “Say to Amasa, ‘Are you not my bone and my flesh? May God do so to me, and more also, if you will not be commander of the army before me continually in place of Joab.’”

[2Sam. 19:14](#) Thus he turned the hearts of all the men of Judah as one man, so that they sent word to the king, saying, “Return, you and all your servants.”

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[2Sam. 19:15](#) The king then returned and came as far as the Jordan. And Judah came to Gilgal in order to go to meet the king, to bring the king across the Jordan.

- Ironically, some of Absalom’s strongest supporters came from David’s own tribe of Judah, probably because Absalom was also a Judahite
 - o So now David extends an olive branch to the tribe expecting they will embrace him again as their king
 - David sends his priests, Zadok and Abiathar, to the elders of the tribe challenging them to be the first to receive David back
 - David asked rhetorically why should Judah be last (and not first)
 - If the other tribes were to accept David before Judah did, it would reflect poorly on David’s own blood
 - o Moreover, David offers concessions to those who aligned with Absalom, including Amasa

- Amasa was Absalom's commander and a relative of David's commander, Joab
 - David has never particularly liked Joab, and he gave Joab the job only because Joab won the contest to enter Jerusalem first
 - Now that Joab has killed Absalom against David's express wishes, David has the excuse he needed to replace Joab
- o So David kills two birds with one stone by offering Amasa the top job in place of Joab, but we'll soon see this was a poor decision by David
- Though Joab was not an honorable man, he was a good military leader, while Amasa was neither
 - This seems to be another example of David trying to hard to make friends and overlook shortcomings
- o David's diplomatic moves persuade Judah, and the men come together in one heart to receive David back as king
- They were probably relieved to hear that David had no interest in pursuing revenge against them
 - And so as David begins his journey home, the tribe of Judah sends representatives to meet David as he crosses the Jordan
- At this point I want to remind you of the prophetic picture that we see developed in these events

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19-4

- o Previously, we saw that David's departure from the city of Jerusalem created a picture of Jesus' departure from Jerusalem at His First Coming
 - Jesus was the rightful king over Israel, but Israel rejected Jesus, and so He departed going up the Mt of Olives as did David
 - And in particular one man, Shimei, showed great contempt for David's rule in the same way that crowds called for Jesus to die
- o And like Jesus would do in His day, David withheld judgment against those who opposed him because he knew God appointed the outcome
 - Shimei's opposition to David, like Israel's opposition to Jesus, was ordained by the Father for good purpose
 - In David's day, Shimei was used by God to discipline David for his errors in judgment, and David received it as such
 - In Jesus' case, the Father appointed that Jesus should be rejected by Israel and die on the cross for the sins of the world
- o So David's departure from Jerusalem may be broadly compared to Jesus' departure after His first coming, which leads to the next comparison
 - David's return to the city offers additional parallels to Jesus' second coming

- The first of these parallels is already evident: the king's return is prompted by an invitation to return by the clan of Judah
- The rest of the parallels to Jesus' second coming are revealed by a comparison to Zechariah 12, where the prophet describes the Messiah's coming
 - o Time does not permit a full and complete explanation of these events (see Revelation), but we can review them briefly
 - First, Jesus' Second Coming takes place at the end a seven-year period called Tribulation
 - Tribulation is a time of great judgments, centered on the Jewish nation, which God uses to fulfill His promises to His people
 - These judgments ultimately bring the nation of Israel to a point of desperation and repentance
 - o Zechariah describes the ending moments of Tribulation, beginning with the nation of Israel under attack from a worldwide force

[Zech. 12:2](#) “Behold, I am going to make Jerusalem a cup that causes reeling to all the peoples around; and when the siege is against Jerusalem, it will also be against Judah.

[Zech. 12:3](#) “It will come about in that day that I will make Jerusalem a heavy stone for all the peoples; all who lift it will be severely injured. And all the nations of the earth will be gathered against it.

- As the nation is facing certain destruction from an army led by the antichrist, they fear they have reached their end
- But in that moment, the Lord will use Israel's dire circumstances to prepare hearts to receive Jesus as King

[Zech. 12:9](#) “And in that day I will set about to destroy all the nations that come against Jerusalem.

[Zech. 12:10](#) “I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

- o God sends His Spirit upon all remaining Jews at the end of Tribulation, and the Spirit's arrival causes all Jews to turn to Jesus in faith
 - They remember Him Whom they pierced and mourn that history
 - This is the moment of repentance that brings the nation of Israel to faith and salvation in preparation for Jesus' return
- o What should be cause for celebration to the nation is at first a cause for mourning

- As they recognize their forefathers were responsible for rejecting the Messiah and killing Him, they begin to fear Jesus' revenge
- And so their repentance is accompanied by fear and they hesitate to embrace Jesus even as they believe in Him
- This pattern is mirrored in the events of David's life as he prepares to return to Jerusalem
 - o A great battle has brought the nation of Israel back to David as their king, but initially this induces the people to fear David and mourn
 - They see David as king, because they see there is no one else who can lay claim to the throne
 - At the same time, the nation worries that David will reject those who rejected him, and exact revenge
 - So they too hesitate to receive the king though they know they should
 - o So then David reaches out to his people with kindness and forgiveness, which leads the tribe of Judah to act first to embrace him as king
 - And the same will happen for Jesus in His return to Israel after Tribulation
 - Just as the Lord sent His Spirit to Jerusalem and Judah first, so too did David reach out to that tribe first
 - o But what of the other tribes...will they follow Judah's lead in receiving David?

- Well we should ask what happens to Jesus...is He received by every division of Jewish society at His Second Coming?

[Zech. 12:11](#) “In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo.

[Zech. 12:12](#) “The land will mourn, every family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves;

[Zech. 12:13](#) the family of the house of Levi by itself and their wives by themselves; the family of the Shimeites by itself and their wives by themselves;

[Zech. 12:14](#) all the families that remain, every family by itself and their wives by themselves.

- Zachariah says that as the Spirit is poured out in Jerusalem, the impact touches every class of Jewish society
 - o Specifically, four representative families are mentioned, and these four represent the whole of Jewish society
 - David, Nathan, Levi represent king, prophet, priest, the noble class of Israel
 - All embrace Jesus as Messiah, and collectively they represent all tribes of Israel

- o But a fourth name, Shimei, is mentioned specifically and we remember that name from David's departure
 - Shimei represents Jesus' enemies, those who opposed Him and drove him out of Jerusalem at His first coming
 - Now these too embrace their Messiah, though these had the most to fear in His return
 - Because of God's grace poured out on the entire nation, all receive Jesus and He grants forgiveness to all
- And this detail is also mirrored in David's return, as reflected in the rest of the story

19-6 [2Sam. 19:16](#) Then Shimei the son of Gera, the Benjamite who was from Bahurim, hurried and came down with the men of Judah to meet King David.

[2Sam. 19:17](#) There were a thousand men of Benjamin with him, with Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they rushed to the Jordan before the king.

[2Sam. 19:18](#) Then they kept crossing the ford to bring over the king's household, and to do what was good in his sight. And Shimei the son of Gera fell down before the king as he was about to cross the Jordan.

[2Sam. 19:19](#) So he said to the king, "Let not my lord consider me guilty, nor remember what your servant did wrong on the day when

my lord the king came out from Jerusalem, so that the king would take it to heart.

[2Sam. 19:20](#) “For your servant knows that I have sinned; therefore behold, I have come today, the first of all the house of Joseph to go down to meet my lord the king.”

- o As David reaches the Jordan, he is met not only by the men of Judah but by Benjamites, of the tribe of Saul
 - Leading them was Shimei, the man who made a scene of cursing David as David left Jerusalem
 - Shimei yelled false accusations against David motivated by his anger that David had taken the throne from Saul
 - But David accepted the man’s insults because he knew the Lord was working through the situation to discipline David for his sin
 - So rather than retaliate at the time, David told his men to ignore Shimei
- o Now Shimei has rushed out to meet David after hearing that he would be coming back to Jerusalem
 - Like before Shimei is accompanied by the elders of Benjamin, but this time he has many more, a total of thousand
 - He also brings his chief servant Ziba and family members too

- And they cross the Jordan to await David's arrival
- As David and his men approach the crossing, Shimei and his men immediately offer assistance to David and his army to cross the Jordan
 - o They begin carrying equipment and people over the water making it easier for David to cross
 - It must have been a bit surreal to watch Shimei and his men working so hard to carry David's household
 - These were the same men who had thrown rocks at David and cursed him earlier
 - o Obviously, they fear for their lives and they are trying to appease the king in the hope he will overlook Shimei's previous error
 - And when the time came for David to cross the river, Shimei bows before David on the east side of the river seeking pardon
 - He acknowledges his sin in having opposed David earlier and now he says he was first to embrace David at his return
 - o This is paralleled by Zechariah's description of how the nation of Israel responds to Jesus
 - One of those families that mourns for Jesus in Jerusalem are the Shimeites, who represent the common Jew
 - But it's also a reference to this story and to Shimei's resistance to David
 - o Just as Shimei opposed David, so the nation of Israel opposed Jesus

- Just as Shimei persecuted David at this departure, so did Israel persecute their Messiah at His coming
- And just as Shimei repented and embraced David at his return, so too does even the least significant Jew embrace Jesus
- This is the meaning of Paul's statement in Romans 11 when he says

[Rom. 11:26](#) and so all Israel will be saved; just as it is written,

“THE DELIVERER WILL COME FROM ZION,
HE WILL REMOVE UNGODLINESS FROM JACOB.”

[Rom. 11:27](#) “THIS IS MY COVENANT WITH THEM,

WHEN I TAKE AWAY THEIR SINS.”

- o So we can summarize the comparison with a simple chart...
- Moving on and similar to the last time David met Shimei, there are those around David who object to the prospect of showing forgiveness

[2Sam. 19:21](#) But Abishai the son of Zeruiah said, “Should not Shimei be put to death for this, because he cursed the LORD’S anointed?”

[2Sam. 19:22](#) David then said, “What have I to do with you, O sons of Zeruiah, that you should this day be an adversary to me?

Should any man be put to death in Israel today? For do I not know that I am king over Israel today?”

[2Sam. 19:23](#) The king said to Shimei, “You shall not die.” Thus the king swore to him.

- o Abishai is one of the brothers who followed David most of his career, along with his brother Joab, David’s former commander
 - He is frequently shown giving David bad advice, including here
 - Abishai asks David why he should forgive Shimei, since he cursed David and under the law deserves death
 - Abishai is right, but David wants to pardon Shimei because it will help unite the country again under his leadership
- o David tells Abishai he is an adversary because he is opposing this good purpose through his bad advice
 - David’s instincts are good, and when the kingdom divides after Solomon dies, Benjamin will side with Judah
 - That’s a reflection of the bonds forged here by David’s willingness to show mercy to Shimei and the Benjamites
- o So David’s return is a picture of Jesus’ return at His Second Coming, and it shows us that David’s willingness to show mercy was God’s desire
 - It gets him into trouble at times with his family
 - But it also endeared him to the people of Israel and helped forge bonds between tribes

- There was another associate of David who also needed to set things right with David upon his return

[2Sam. 19:24](#) Then Mephibosheth the son of Saul came down to meet the king; and he had neither cared for his feet, nor trimmed his mustache, nor washed his clothes, from the day the king departed until the day he came home in peace.

[2Sam. 19:25](#) It was when he came from Jerusalem to meet the king, that the king said to him, “Why did you not go with me, Mephibosheth?”

[2Sam. 19:26](#) So he answered, “O my lord, the king, my servant deceived me; for your servant said, ‘I will saddle a donkey for myself that I may ride on it and go with the king,’ because your servant is lame.

[2Sam. 19:27](#) “Moreover, 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 sight.

[2Sam. 19:28](#) “For all my father’s household was nothing but dead men before my lord the king; yet you set your servant among those who ate at your own table. What right do I have yet that I should complain anymore to the king?”

- You may remember in chapter 16 that as David left town, he was met by his old servant Ziba, who David had sent to work for Mephibosheth

- o At that time, Ziba greeted David with a large amount of provisions, and yet he was not accompanied by Mephibosheth, which was odd
 - When David asked, Ziba reported that Mephibosheth had gone to Jerusalem to welcome Absalom as king
 - Remember, Mephibosheth was a descendant of Saul, so David took a chance by welcoming the man to eat at his table
 - So Ziba made it appear as if Mephibosheth was turning his back on David's kindness
- o Then when Shimei came out to greet David at his return, there was Ziba again without Mephibosheth
 - Ziba's seems he wants for himself the property that David awarded Mephibosheth and he's scheming to gain it
 - But now Mephibosheth has found his own way to David without the help of his servant, Ziba
- o And when Mephibosheth arrives, he let himself go...never cutting nails or trimming beard or even washing his clothes
 - He stayed this way the whole time David is gone as a sign of mourning for David in exile
 - And he shows himself to David in this way as proof that he had been on David's side the whole time in contrast to Ziba's lies
- o Still, when David sees the man he immediately assumes that Ziba's story was true and challenges Mephibosheth to explain

- In v.26 the lame man says Ziba tricked him the first time, rising out with a donkey without taking Mephibosheth with him
- And then Ziba slandered Mephibosheth when he claimed that the man was supporting Absalom
- In fact, Mephibosheth acknowledges that he would be nothing without David's kindness
- Now what would we expect David to do at this point? I think the fair response would be to hold Ziba fully accountable, but David doesn't do that

[2Sam. 19:29](#) So the king said to him, "Why do you still speak of your affairs? I have decided, 'You and Ziba shall divide the land.'"

[2Sam. 19:30](#) Mephibosheth said to the king, "Let him even take it all, since my lord the king has come safely to his own house."

- o David dismisses the entire conversation as not his problem, and applies Solomonic logic by declaring he's dividing the estate
 - The solution may sound unfair to Mephibosheth, and it is, except that these two men are clearly unable to work together
 - So David probably decided that it was better to divide the land and the men than continue the fight

- o For his part, Mephibosheth says he is willing to give it all up, and whether sincere or not it shows that winning over David matters more
 - To be a friend of the king is worth any earthly sacrifice
 - As long as Mephibosheth had David's approval and support, it didn't matter how much he possessed
 - He could always count on the king to support him and his family in whatever they needed
- o On the other hand, if David wasn't on his side, then Mephibosheth's wealth couldn't save him
 - That's a very Biblical principle worth remembering...what we possess can't take the place of a close relationship with the King
 - If one stands in the way of the other, make sure you get your priorities straight
- Finally, our David "lovefest" ends with a man from the Transjordan region pleading his support to David as well

[2Sam. 19:31](#) Now Barzillai the Gileadite had come down from Rogelim; and he went on to the Jordan with the king to escort him over the Jordan.

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[2Sam. 19:32](#) Now Barzillai was very old, being eighty years old; and he had sustained the king while he stayed at Mahanaim, for he was a very great man.

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[2Sam. 19:33](#) The king said to Barzillai, “You cross over with me and I will sustain you in Jerusalem with me.”

[2Sam. 19:34](#) But Barzillai said to the king, “How long have I yet to live, that I should go up with the king to Jerusalem?”

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[2Sam. 19:35](#) “I am now eighty years old. Can I distinguish between good and bad? Or can your servant taste what I eat or what I drink? Or can I hear anymore the voice of singing men and women? Why then should your servant be an added burden to my lord the king?”

[2Sam. 19:36](#) “Your servant would merely cross over the Jordan with the king. Why should the king compensate me with this reward?”

[2Sam. 19:37](#) “Please let your servant return, that I may die in my own city near the grave of my father and my mother. However, here is your servant Chimham, let him cross over with my lord the king, and do for him what is good in your sight.”

[2Sam. 19:38](#) The king answered, “Chimham shall cross over with me, and I will do for him what is good in your sight; and whatever you require of me, I will do for you.”

[2Sam. 19:39](#) All the people crossed over the Jordan and the king crossed too. The king then kissed Barzillai and blessed him, and he returned to his place.

- We first heard of Barzillai in chapter 17, when David first arrived in Mahanaim
 - This man from Gilead joined others from the region in welcoming David into exile and pleading to support him as king
 - Now that David is returning to Jerusalem, this man accompanies David to the Jordan River and offers to cross with him
 - It's a symbolic act showing he will even leave his own people behind to support David
 - But David suggests he come to Jerusalem too, and Barzillai objects saying he's too old to be useful in the court
 - So he will return home, and in his place he appoints Chimham, who Josephus reports to be his son
 - So David receives a new counselor in his court from the Transjordan region
 - And David pledges his support to Barzillai for life
- Finally, as the king crosses and enters back into the land, the leaders of the other ten tribes of Israel catch up with David and the Judahites

[2Sam. 19:40](#) Now the king went on to Gilgal, and Chimham went on with him; and all the people of Judah and also half the people of Israel accompanied the king.

[2Sam. 19:41](#) And behold, all the men of Israel came to the king and said to the king, "Why had our brothers the men of Judah

stolen you away, and brought the king and his household and all David's men with him over the Jordan?"

[2Sam. 19:42](#) Then all the men of Judah answered the men of Israel, "Because the king is a close relative to us. Why then are you angry about this matter? Have we eaten at all at the king's expense, or has anything been taken for us?"

[2Sam. 19:43](#) But the men of Israel answered the men of Judah and said, "We have ten parts in the king, therefore we also have more claim on David than you. Why then did you treat us with contempt? Was it not our advice first to bring back our king?" Yet the words of the men of Judah were harsher than the words of the men of Israel.

- As the other tribal leaders see David entering back into the land, they also see that the leaders of Judah were already with David
 - o These leaders had gone out specifically to greet David and show their support, but now they find they're late to the party
 - And this makes them look bad and it undermines their claim to be on David's side
 - So they quickly engage in a "who loves David more" contest with the tribe of Judah
 - o In v.41 they tell David that the Judahites had "stolen" David away from them preventing the other tribal leaders from the opportunity

- They are trying to save face with David and convince David they are no less loyal or supportive than the Judahites
- It's like someone who forgot your birthday complaining they weren't invited to the party
- o The Judahites respond that David is a member of the tribe, so naturally they made the first effort to receive him
 - Moreover, they say they never did anything to undermine the other tribes or take advantage of that relationship
 - They were just doing their duty to greet their brother
- o Finally, the other tribes defend their right to greet David first since they were ten tribes compared to Judah and Benjamin
 - In fact, they claim it was their idea to bring David back first, a thoroughly unsubstantiated claim
 - And the writer ends the chapter saying the response the Judahites give in return was even harsher still
- So we imagine the war of words escalates, each side trying to out do the other to show how they have greater right to David as king
 - o And that ending leaves us with an almost comical reversal to the way this story started
 - In the beginning, David was weeping as he left Jerusalem, not a single ally except Gentile mercenary soldiers
 - He literally had to pay for friends at the start of this episode

- Much like Jesus at His crucifixion, virtually all of David's friends abandoned him
- o God allowed David to experience this downfall as a consequence for a series of missteps in his personal and family life
 - And David willingly accepted the rebuke of Israel and the discipline of the Lord
 - And because David was willing to accept it, the Lord worked in David's heart to teach him lessons that will mature the man
- o Moreover, David's repentance and humility also gave God opportunity to restore David, and restore David He did
 - As David returns to Israel, he finds himself in the exact opposite situation
 - The whole point of this chapter is to show David's complete support within the kingdom
- o Judah, Benjamin and every other tribe is now strongly behind him
 - His earlier detractors and even those who curse him have fallen into line and now beg forgiveness
 - Foreigners outside the land recognize David as king also
 - The tribes are even arguing hotly among themselves for who loves David more or has greater right to receive him as king
- o One more time, we see a connection to Jesus' Second Coming

- When Jesus returns, He will be embraced by all Israel in the land
 - He will also be received by those who previously cursed His name and rejected His rule
 - And he will also be received by other nations outside Israel
- In fact, Jesus will rule over the entire world of nations from the seat of David, the Bible says

[Zech. 14:9](#) And the LORD will be king over all the earth; in that day the LORD will be the only one, and His name the only one.

[Mic. 4:1](#) And it will come about in the last days

That the mountain of the house of the LORD

Will be established as the chief of the mountains.

It will be raised above the hills,

And the peoples will stream to it.

[Mic. 4:2](#) Many nations will come and say,

“Come and let us go up to the mountain of the LORD
And to the house of the God of Jacob,
That He may teach us about His ways
And that we may walk in His paths.”
For from Zion will go forth the law,
Even the word of the LORD from Jerusalem.

[Mic. 4:3](#) And He will judge between many peoples

And render decisions for mighty, distant nations.
Then they will hammer their swords into plowshares
And their spears into pruning hooks;
Nation will not lift up sword against nation,
And never again will they train for war.

- o The whole world embraces Jesus as Lord at His Second Coming, and that embrace is pictured by this universal reception of David
 - It also reminds us that if we are humble in the face of correction, we stand to gain far more than we may lose
 - The discipline itself may be painful, as David’s exile and the loss of his son hurt him greatly
- o But the writer of Hebrews reassures us that if we receive it as God intends, we will find fruit

[Heb. 12:11](#) All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

- The moment of discipline can seem not to be joyful, because our emotional response is a lie of sorts
 - We feel sad so we conclude things are bad, but the writer says that it only seems not to be joyful
- o If you could see the benefits you're reaping as you endure difficult moments with grace and humility, you would feel differently
- You might still be sad about your circumstances, but you would be at peace with them
 - Moreover, you would have a sense of hope and anticipation for the fruit that will come later