

- I) V1-4 INTRO: And Joab was told Behold the king is weeping and mourning for Absalom
 - a) AS WE BEGIN: David's son Absalom has been killed by his own cousin Joab
 - 1) When Absalom's troops were being defeated, he fled and ultimately was killed

- II) BEFORE THIS HAPPENED: David had given a command to the captains of his army
 - a) HE TOLD THEM: For *my sake* deal gently with the young man Absalom
 - 1) This reveals to us that David saw him only as a young rebel, *able to be corrected*
 - 2) SADLY: Like many fathers, David thought he could bring his son around

- III) ON THE OTHER HAND: David's commander Joab saw things entirely differently
 - a) When given the opportunity, Joab struck down Absalom and made sure he was dead
 - 1) When news came to the king, his reaction was immediate and anguished
 - 2) 5 Times in one verse David cried *My son*, unable to deal with such a painful loss
 - 3) Ps 38:17:18 I am ready to fall, and my sorrow is continually before me. For I will declare my iniquity; I will be in anguish over my sin

- IV) IT SEEMS: That David simply could not come to believe that his son could be so evil
 - a) It may be that David thought that his son could be reached: perhaps he would change
 - 1) As he had hoped God would spare his newborn, perhaps he hoped the same for Absalom
 - 2) But it was not to be, and David has heard that his son is dead and is in deep sorrow

- V) V1-3 AND JOAB: Was told Behold the king is weeping and mourning for Absalom
 - a) David's grieving was so disturbing to those around him that somebody told Joab
 - 1) It should have been a great day: David's enemies were defeated and he won back the throne
 - 2) Instead of a triumphal procession, they actually entered the city as if they had lost the war
 - 3) APPLICATION: Our responses to situations influence those who look to us for leadership

- VI) V4 BUT: The king covered his face and the king cried out with a loud voice O my son Absalom
 - a) He would not look at his officers to thank them for their service, but just kept mourning
 - 1) FACT: He kept this up for several days, as it took time for the troops to return from battle
 - 2) His constant crying and acting this way finally got to be too much

- VII) V5-6 THEN: Joab came into the house to the king and said Today you have disgraced all your servants
 - a) David, it is time to man up and get over it! You are demoralizing your military
 - 1) They should have returned as heroes, but your sorrow over your son undermines them
 - 2) Absalom wanted to kill you, they fought to save you but it looks like you love those who hate you
 - 3) FACT: If we all died and he lived, you would have been happy!

- VIII) V7 NOW THEREFORE: Arise go out and speak comfort to your servants For I swear by the LORD
 - a) Stop laying around, get out of your house, and go to the gate and speak to your army
 - 1) IT WAS: At this gate that David had originally reviewed the troops and encouraged them

- IX) POINT: You need to thank them for their courage and faithfulness, and reward them
 - a) If you don't do this, I guarantee you that you will have no army and you will lose your kingdom
 - 1) Joab spoke with experience and was right: David needed to move or he would lose them
 - 2) SOMETIMES MEN SPEAK DIRECTLY: Gen Boykin's comment to veteran: Get over it
 - 3) Though Joab was correct, his manner is speaking to David was extremely disrespectful

- I) V9-10 NOW: All the people were in a dispute throughout all the tribes of Israel saying The king

- a) In the meantime, the tribes of Israel are now having an argument over what to do
 - 1) There are those who believe that they should return to king David, and once again be loyal to him
 - 2) They point out that David had protected them, fought the Philistines, and left because of Absalom
 - 3) He did not abandon Jerusalem, but left to actually save the people and the city

- II) V10 BUT ABSALOM: Whom we anointed over us has died in battle Now therefore why do you say
 - a) Absalom is dead, showing this thing was not of God: this should release them from following him
 - 1) Why have you remained silent about once again following David's lead?

- III) V11-12 SO KING DAVID: *Sent to Zadok and Abiathar* the priests saying Speak to the elders of Judah
 - a) Zadok and Abiathar remained in Jerusalem when he left so he now sends a message to them
 - 1) He sends them to his tribe, Judah to ask why the other tribes had responded and they hadn't
 - 2) BONE AND FLESH: You are my family, and I will deal kindly with you
 - 3) Pr 15:1 A soft answer turns away wrath; but grievous words stir up anger

- IV) V13 AND: Say to Amasa Are you not my bone and my flesh? God do so to me and more also if you are
 - a) Amasa was his nephew (17:25): Absalom had made him captain of the army, replacing Joab
 - 1) David makes it clear to Amasa that he will pardon his treason and even reward him!

- V) FACT: Joab had finally gone to far, and David was dealing with him
 - a) FIRST: Joab killed Saul's general Abner because he had killed his brother Asahel (2 Sa 3:27)
 - b) SECOND: Joab had disregarded David's order to show mercy to Absalom
 - c) THIRD: Joab showed great disrespect when he spoke to David, so David demoted him

- VI) V14-15 SO: *He swayed the hearts* of all the men of Judah just as the heart of one man so that they sent
 - a) This gesture had its desired impact, and they unanimously asked him to return as their king
 - 1) Pr 21:14 A gift in secret pacifies anger

- VII) V15 THEN: The king returned and came to the Jordan And Judah came to Gilgal to go to meet the king
 - a) Gilgal was an important city, three miles east of the city of Jericho, just north of Jerusalem
 - 1) There the elders of Judah go to meet king David, as he returns from east of the Jordan River

- VIII) V16-20 AND: Shimei the son of Gera a Benjamite who was from Bahurim hurried and came down
 - a) The first one to come to David is Shimei: He comes to beg mercy of David
 - 1) He knew Absalom was dead, David was victorious, and was returning in triumph!

- IX) V17 SHIMEI: Did not come alone, but came with 1,000 men from the tribe of Benjamin
 - a) They may have been a band of soldiers, tenants of his, neighbors, or important men
 - 1) The fact is he wants them to make intercession for him
 - 2) HE BRINGS ZIBA: Who had turned David against Mephibosheth thereby taking his land

- X) V18-20 AS DAVID: Crossed the Jordan, Shimei fell before him and begged for mercy (V20)
 - a) He knows that he *deserves judgment*, but begs David to show him understanding
 - 1) Pr 20:2 The wrath of a king is like the roaring of a lion; whoever provokes him to anger sins against his own life.
 - 2) HOUSE OF JOSEPH: Represents the 10 northern tribes, of which Shimei is simply identifying with

- I) V21-23 BUT: Abishai the son of Zeruiah answered and said Shall not Shimei be put to death for this
 - a) Abishai was quick to remember what Shimei had done, and wanted him dealt with immediately

- 1) David was not about to execute this man on such a joyous occasion
 - 2) V22 David knew who he was: the king of Israel and Shimei was nothing to him
 - 3) V23 He clearly tells Shimei that *on that day*, he will not die
- II) V24-25 NOW: Mephibosheth the son of Saul came down to meet the king. And he had not cared for his feet
- a) Once again, we see Mephibosheth:
 - 1) He was the son of Jonathan but here called the son of Saul, as he is related to him
 - 2) He comes to see David in the city of Jerusalem
- III) AS HE APPEARS BEFORE HIM: He has the appearance of somebody who has been in mourning
- a) Not trimming nails, washing feet, trimming the mustache, washing clothes: signs of sorrow
 - 1) He had not done this since David had left Jerusalem, showing sorrow over David leaving
- IV) V25 DAVID ASKS HIM: Why did you not go with me Mephibosheth
- a) He would not have asked that question had not Saul's servant Ziba lied to him
 - 1) 2 Sa 16:3 Ziba had said, "He is staying in Jerusalem for he said Today the house of Israel will restore the kingdom of my father to me".
- V) V26-28 AND: He answered My lord, O king, my servant deceived me. For your servant said I will saddle
- a) When I heard you were leaving, I told my servant to saddle a donkey for me so I could go with you
 - 1) Instead of doing so, he came to you and slandered me to you (16:1)
 - 2) You are like an angel and have understanding of what is true: do what is right in your sight
 - 3) When Ishbosheth tried to take the kingdom, you showed mercy to my house and me!
- VI) V29-30 SO: The king said to him Why do you speak anymore of your matters? I have said You and Ziba
- a) David was not sure who was telling the truth, so he decided to divide Saul's estate between them
 - 1) Instead of receiving half of the estate, he says Ziba can have it all: it just does not matter to him
- VII) APPLICATION: This lack of a desire for revenge is proof enough of his innocence and sincerity
- a) Rather than wanting material compensation for being cheated, he left it in the hands of the king
 - 1) 1 Co 6:6-7 Brother goes to law against brother, and that before unbelievers! Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather let yourselves be cheated?
- VIII) V31-40 AND: Barzillai the Gileadite came down from Rogelim and went across the Jordan
- a) Barzillai had supplied provisions for David when he had fled from Absalom (17:27-29)
 - 1) David appreciated this older man, and wanted to bless him by having him live in Jerusalem
- IX) V34-35 BARZILLAI: Is old, even by today's standards
- a) He lets David know that as an older man, he won't be of any use to David
 - 1) He won't be of service as a counselor, can't enjoy banquets, can't really hear the sound of music
 - 2) I would not be any fun to have around!
- X) V36-40 YOUR SERVANT: Will go a little way across the Jordan with the king And why should the king
- a) I will go with you a short way, but would prefer you blessing Chimham (servant/son?)
- I) V41-43 JUST THEN: All the men of Israel came to the king and said to the king Why have our brethren
- a) DIVISION: Judah had not informed the other tribes that David was returning

- 1) The result: The men of Israel were angered and questioned them about it
- 2) Judah simply replies that they have a great interest because David is one of theirs
- 3) INSTEAD OF UNITY: This lack of information lead to division