



***What does it look like when the Absalom threat is eliminated and Israel gets “back to normal”?***  
*Pastor leads his family in today’s “Hopewell @Home” passage. 2Samuel 19:9–43 prepares us for the second serial reading in the morning public worship on the coming Lord’s Day. In these thirty-five verses, the Holy Spirit shows us how much sin corrupts us and our relationships, so that much contrition and humility and wisdom and contentment are needed, but what is needed most of all is the full and final reign of King Jesus.*

### Thursday, August 12, 2021 • Read 2Samuel 19:9–43

Questions from the Scripture text: Who were in a dispute over what (v9)? Why didn’t they think that David was still king? Who had anointed whom instead (v10)? But what had happened to him? Whom did they think should do what? Whom does David send to whom in v11? What does he challenge them about? What does he call them, to reinforce this challenge, in v12? Whom does he specifically address in v13 (cf. 17:25)? What possible objection from Amasa does David attempt to remove here? What effect do David’s words have upon the men of Judah (v14)? What word do they send back? How far has the king come in v15? Who meet him there to do what? Who else meets him there (v16, cf. 16:5–13)? Whom did he bring with him (v17, cf. 9:10, 16:1–4)? How does Shimei now act (v18)? How does he speak about his former actions (v19–20)? Who picks up his previous line of reasoning in v21 (cf. 16:9)? How does David answer (v22, cf. 16:10)? What is David’s response in v23? Who arrives in v24? What does he look like at this point? What does David ask in v25? What had Ziba said to him (v26)? But what had Ziba done instead (v27, cf. 16:1–4)? What does Mephibosheth propose? Why (v28)? What does David decide (v29)? What does Mephibosheth counter-propose (v30)? Who appears in v31 (cf. 17:27–29)? What more do we learn about him in v32? What does David invite him to do (v33)? Why does Barzillai object (v34–36)? What does he ask for instead (v37)? How does David respond (v38)? What does he do to Barzillai after they cross (v39)? Who are with the king now (v40)? Who else come, and what to they do, in v41? How do the men of Judah answer (v42)? Then how do the men of Israel answer (v43)? What claims do they make? What ends up outweighing these claims?

Now that the Absalom threat has been eliminated, what is the restored kingdom like? In a word, it’s messy. The passage begins with uncertainty about acknowledging David as king (v9–10) and ends with a near-war over who acknowledges him first or most (v43). And this is the “stable” version of the kingdom at this point!

The unrest on the macro scale is reflected in multiple situations and details on the micro scale. The encounters with Shimei, Mephibosheth, and Barzillai demonstrate that “back to normal” for David and the kingdom does not mean “back to simple” for David and the kingdom. Whether with the church in general, in a believer’s life specifically, it seems that Providence is continually underlining our need of depending upon grace.

First, on the macro scale, David knows that he must get Judah back, but a bunch of Judah has been led by Amasa under Absalom. So, David sways their hearts by pointing out that they’re in danger missing their chance to take the lead here, too, under the same chain of command (v11–14).

Once the royal procession is in place, Shimei (v16) shows up, of stone-and-curse-hurling fame (cf. 16:5–13). So much for Ziba’s professed loyalty (cf. 16:1–4). When Shimei rounds up a thousand formerly Absalom-supporting Benjamites as a peace offering, 3.6% of them are Ziba and his household (v17). Abishai continues to fiercely support the king (v21, cf. 16:9), which continues to be a thorn in David’s side (v22, cf. 16:10). Confession is made (v19–20), conflict is averted (v23), and a thousand Benjamites are added to the fold.

Mephibosheth is able to get there this time, with the kind of grooming faux-pas that can’t be reproduced in a hurry (v24), exposing David’s previously hasty judgment in giving treacherous Ziba his possessions. Unjust redistribution of wealth is a governmental hallmark among fallible men! It continues to be so for David, who only gives Mephibosheth back half in v29.

But it is exactly against the backdrop of all the mess that the grace of God in His people shines most brightly. Mephibosheth gives his half back (v30). His needs are taken care of at David’s table (cf. 9:13), and his desire and delight are fulfilled in David’s restoration (v30). And while others are jostling for a piece of the restored king (v43a), Barzillai is content to see the king restored (v31) and go home in peace (v37, 39). When God raises for us reminders of what we would be like apart from grace, every little bit of commitment to Him and contentment in Him becomes a reminder of His amazing grace to us and in us.

And that’s the real story on the macro level as well. Absalom has been put down, but the kingdom can’t operate on auto-pilot. It needs constant protection and preservation by the grace of God. One day, the forever-King will return, and the last vestiges of even His people’s internal sinfulness will have been eliminated. But until then, we must continually look to Him for grace, depend upon Him for grace, and praise Him for that grace (cf. 2Cor 12:8–10).

In what ways has your own life, or the life of the church, recently demonstrated the need for protecting and preserving grace? In what ways have commitment or contentment shown through to demonstrate that God is continually giving that grace? How have you thanked Him for it?

*Sample prayer: Our gracious God and heavenly Father, although You have already defeated the devil, his opposition remains strong in the world, and even in many ways from within the church and from the remaining sinfulness in our own hearts. But Yours is the kingdom and the power and the glory! Thy kingdom come in our hearts and lives. Thy kingdom come in Your church. Thy kingdom come*

*in the entire world! Give us grace to be so content with You that You by Yourself are enough for our peace and joy. And, wherever we see such contentment in ourselves and others, make us to praise Your grace for it, which we ask through Christ, AMEN!*

Suggested Songs: ARP72A "God Give Your Judgments to the King" or TPH72A "O God Your Judgments Give the King"

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Second Samuel 19 verses 9 through 43. These are God's words now, all the people were in a dispute throughout all the tribes of Israel saying, the king saved us from the hand of our enemies who delivered us from the hand of the blessings and now he has fled from the land because of Absalom but absolutely we anointed over us has died in battle now.

Therefore, why do you say nothing about bringing back the king. So King, David sent to Zatak and Abiath are the priests saying speak to the elders of due to saying, why are you the last to bring back? Bring the king back to his house. Something since the words of all is real, have come to the king.

It is very else verse 12. Now, you are my brother and you are my bone. You are my flesh. Why then are you the last to bring back the king and say to a masa? Are you not my bone in my flush? God do so to me and more also, if you are not the commander of the army before me continually in the place of joy.

So he swayed the hearts of all the men of Judah, just as the heart of one man. So that they sense this word to the king return, you and all your servants and the king returned and came to the Jordan and Judah came to Gilgal to meet the king and to escort the king across the Jordan.

And she may son of Gira Benjamin, who was from Bahrain, Paradin came down with the men of Judah to meet King David. There were a thousand men of Benjamin with him and Zeba the servant of the house of soul and this 15 sons and his 20 servants with him.

And they went over the Jordan, before the king, in a very boat went across to carry over the King's household. And to do what he told. Good. Now, Samay the son of your off? Fell down before the king when he had crossed Jordan. And he said to the king, do not let my Lord impug in equity to me or remember what wrong you're servant.

Did on the day that my Lord the king left Jerusalem, that the king should take it to heart for all your servant know that I have sinned. Therefore here I am the first to come today of all the house of Joseph. To go down to meet my Lord. The king but advertise son of zero.

I answered and said, shall not shame may be put to death for this because he cursed, you always anointed. And David said, what have I to do with you sons of zero that you should be the adversaries to me today, shall any man. Be put to death today in Israel for do I not know that today?

I am king over Israel. Therefore the king set to Charmaine. You shall not die. And the king sworeton. Now my favorite chef son of Saul came down to meet the king and he did not cared for his feet. Nor trim, his mustache nor washed as clothes from the day, the king departed until the day he returned and peace.

And so it was when he had come to Jerusalem to meet the king that the king said to him, why did you not go with me? My favorite chef, and he answered my Lord okaying my servant deceived me for your servant. Said, I will saddle a donkey from myself that I may ride on him.

Good the king because your servant is lame and he has slandered your servant to my Lord, the king. But my Lord, the king is like the angel of God. Therefore do what is good in your eyes for all my father's house were but dead men before my Lord the king, yet you set your servant among those who eat at your own table, therefore what?

Right? Have I still ultra cry out and anymore to the king, the first 29? Now so the king said to him, why do you speak anymore of your matters? I have said you and Ziba divide the land. Then my favorite shot said to the king rather, let him take it all.

And as much as my Lord, the king has come back in peace to his own house and bar to lie. The Gileadite came down from rugalene and went across the Jordan with the king to escort him across the Jordan. Now, Barcelona was a very agent man. 80 years old and he had provided.

The king was supplies while he stayed up on him for. He was a very rich man and the king said, to Bart's life come across of me, and I will provide for you while you are with me in Jerusalem, but bar till I said to the king, how long have I to live?

That I should go up for the king to Jerusalem. I am today 80 years old and I deserve between the good and the bad. And you're servant taste what I eat or what I drink. Can I hear any longer the voice of singing men and singing women? Why then should your servant be a further burden to my Lord, the king your servant will go a little way across the Jordan, with the king.

And why should the king repay me with such a reward? Please, let your servant turn back again that I may die in my own city, near the grave of my father and mother, but here is your servant him. I am crossover with my Lord, the king and do for him.

What seems good to you. Looking answered him. Ham shall cross over with me and I will do for him. What seems good to you. Now, whatever you requested me, I will do for you. Then all the people went over the Jordan and when the king had crossed over the King kissed parts, a lie and blessed him.

And he returned to his in place. Now the king went on to Gilgell and Kim Hamm went on with him and all the people of Judah, escorted the king and also half the people of Israel. Just an old amount of Israel came to the king and said to the king.

While I have our brother and the men of Judah, stolen you away and brought the king, his household and all David's men with him across the Jordan. So all the men of Judah answered, the men of Israel because the king is a close relative of ours. Well then are you angry over this matter?

Have we ever eaten that the kings expense? Or has he given us? Any gift in the men of Israel? And answered the men of Judah and said, we have 10 shares in the king. Therefore, we also have more right to David than you. Why do you despise us where we not the first to advise?

Bringing back our king. Yet the words of the men of Judah, we're fiercer than the words of the men of Israel. And then thus far the reading of God's inspired and an errant word. So we know who the king is, and we know who the king needs to be.

The king is David. That's how David answers Abashai, when he proposes, she may head removal plan, 2.0, and David says to Abashai, no one's going to be executed in Israel today. For I know that I am king. God has restored. David just as David was hoping and David remember was humbled himself and confessing his sin on his way out of Jerusalem to running from Absalom.

And he said, if the Lord has favor on me, he'll bring me back. And the Lord has had favor and he has brought him back. So we know who the king is, but we know who the king needs to be, because in one sense, all as well in Israel, meaning it's back to normal.

When you look at what normal looks like in Israel, you realize we need a much better more powerful. More lasting king even than David, don't we? We need King. Jesus. The one who defeats sin and death and hell and Satan the one who can actually make us good. And so this passage is full of getting back to normal.

We know who's king and we know who needs to be king. You notice Israel isn't sure what to do. They ought to have been sure what to do, you can hear it in their own words. They said, absolute whom we anointed for ourselves. Oh, really did God wait him out.

Maybe you should have the king. That God anointed for himself. Remember when he says, I have seen for myself a king among the sons of Jesse and yet often in the church, often in our own life. We decide something for ourself in place of what God has appointed, and it fails miserably.

And then we say, what should we do now? Well, maybe what we should do is go back to what God appointed and what God has told us in his word and what God has decided. This often happens in the churches. Say all these crazy ideas of man and either the numbers go down or even worse.

God forbid, generation after generation of the youth of the church are lost elders. Look at each other and say what should we do in that? Well, maybe we should go back to the ordinary means of grace and a Sabbath centered. Lord's Day centered week and public worship as these central greatest part of the ministry and the shepherding ministry house to house, like the apostle modeled and acts 20, and is used by God, Ephesians chapter 4, and all these other things.

But often we still need the better King, don't we? We need King Jesus, thankfully, he is on the throne and he this is the age of his leading, the church from heaven and those churches that aren't led by him. He says he removes the lampstand and they're gone all together.

So what Israel ought to have done, you can hear even in their own words, you can see that David is making some probably not good decisions. He decides to retain a massive who had been the general and he was from David's extended family but he had been the general under Absalom problem is David's already got a general job and those who compete who had Joe Eb to be general.

Don't turn out very well as you may remember with Abner and as you will soon discover again with a massive, but he David's trying to give every party something to bring them on board. He's forgotten that it's got miraculously has restored into the throne and that he ought to do what is right before the eyes of the Lord.

Instead of what seems politically expedient to try to keep everyone. Happy those of you who are going to be in leadership someday, and that might be all of you. The boys, of course, loan can be the husband, or the father, or an elder in the church. But you ladies hopes someday to be a mom, and the Lord may bless you with fulfilling that hope we need to remember that true leadership is to do what is right by the Lord, because he's the one who gives leadership and he's the one who takes it away and you don't lead by trying to make everyone a little bit happy.

This is how David even sends again against Mephibosheth after it's discovered what Ziba had done when he lied about Mephibosheth. You look at the way the two showed up with zibakum Ziba comes with Chanel and a thousand Benjamites. So where's he been hanging out during the rain of epsilon?

He's been with the enemy. Oh, but David's back on the throne. Hey, shame, you're taking some Benjamites. Can I sneak in there with you? Maybe, if I'm one of the first thousand to come, how does Memphis shut up? Because hair is a mess, there's weeks of dirt under his very long 10 nails.

He hadn't been taking care of him. He looks like someone who's been in morning the whole time which would be kind of dangerous, right? Because he's in Jerusalem's injury, he's known as someone who used to eat at the King's table, it would probably be a good idea if you're trying to save your skin from epsilon.

Not to show that you're miserable because David's not getting any more and that you're grieving over. Excellent becoming king but here he is. He's obviously been breathing the whole time and still what is David do? Does he take what belong to motivation? Give it back to him. He says, yeah, what these guys split at 50/50 I have spoken then, he's really enjoying his kingship.

So remember to do it as right before the, the eyes of the Lord and not. What is expedient before men? And we can do that. If we have humility and contentment. Now humility, we actually see in Charmay. Don't we Samay knows that he could be in trouble? But what does he do?

He humbles himself. He says, I know that I have said, don't impute to me my sin. It doesn't start giving excuses. Does. He says, I was wrong, I deserve to be punished. The only thing I'm asking for is mercy, please forgive me. Isn't that humility? Isn't that the way we should be about our own doing?

Doesn't it take the wind out of or take the force out of our confession of sand, or our apologies? Whether to God, or to others? If we include with asking forgiveness. Some reasons why it's understandable. What we did even though it was wrong. It's understandable. Now, don't do that.

Just say I was wrong. I sinned. Please don't hold it against me. Don't give excuses? Be humble. My favorite set is also humble when David tries to give him, just half back. The fish doesn't say what only half. It's all rightfully mine. No, he says, I had nothing to expect but death and you've treated me like one of your sons eating at your table.

Now you're going to be back at your table and that's all I care about. You know, let Ziba have it all for his, you know, 30 kids, and 20 servants. There was a 20 and 30. Anyway however, many that Ziva has and so we have a model of humility here.

Reminding us what a blessing. It is as not just before God, but even for the strength anding of the kingdom for the Lord's servants, in the kingdom to be humble, she may humbling himself, brought in a thousand Benjamites and really started them. I meant them to reestablish. David's reign, methibious humbling himself diffused.

What could have been a contentious situation and Barcelona himself, doesn't really accomplish much for the kingdom. But it is a very good example, to us of contentment, isn't it? He knows he's about to leave this world. His hope is not in this world. He's not trying to taste the last few good bits of food that he might get in this life or listen to the last few strains of pretty music that he might miss life.

He says, you know, even my ability to enjoy those things is on the decline. And I don't need to be honored and front of everybody else and Jerusalem. I'm happy to go home, my father, and my mother are resting in the grave. There, I'm gonna be in the grave soon.

I'm gonna go hang out with them until I join them. He says, but yeah, do and we think him is his son, you know, do for Kim him. And so Barcelona is an example of this. So everything in Israel is back to normal Judah and Israel are arguing with each other.

About who said to break, bring back David first and who has the greater claim and it becomes a contest of who's words can be fiercer but at least it's just a contest of words. Right? Isn't that at the very

last line, the words of the men of Judah were fiercer than the words of the men of Israel.

Doesn't that remind us? That God has been faithful to his people to put away the sword from between them at least for a little while and at least we're back to just battling it out with words. It's not ideal that it is a mercy from God. That that's what it's come to me.

So let us remember our great blessedness that we have Jesus on the throne and let us seek from him. Humility for confessing sin wisdom that we would do what is right before God instead of trying to appease men, contentment that whatever, he's given us in this life would be thankful for, but that we would be looking forward especially to their lasting blessedness.

That we will have when the kingship of Christ has reached its fullness and all of his and our enemies are destroyed. And there's no more sin or sorrow or sickness or death. That's asked the Lord to help us with that. Our father in heaven thy kingdom. Come the kingdom.

Come, we pray that the kingdom of Satan might be destroyed and we see so much of it. Still in the world, we see so much of it. Lord, infiltrating the church have mercy. We pray and grant that your churches would have reformation and revival and purity. We pray that the kingdom of grace may be advanced with the gospel would go for it that you would keep us in it by faith.

That if any of us in this family are not yet, joined to Jesus through that vital union. That comes by trusting it in that you would give them to abandon their sin and trust in Christ and that they would be brought into it. We pray that others many others would be brought into it.

We remember especially my youngest brother and other relatives and friends will go and have mercy on them and bring them into your kingdom. We pray at last that the kingdom of glory might be hastened. Even so, come quickly. Lord, Jesus. We are tired of our sin and our folly most of all and others stand and fall as well.

And we want you to receive the kingdom and the glory in the power and the honor, the blessing and honor and glory, and power that are yours forever and ever, which you are worthy what you have. Earned. Once a grant that it would be, so give us until. Then we pray to be humble to confess our sins, to have wisdom to care.

More was right in your eyes and trying to please men and very and turn them to our side. Give us we pray contentment and that we would be the lighted with the certainty of what you have. Given us forever and ever. Make us humble servants, that are glad to be used for the good of your kingdom.

We ask all these things in Christ, the Kings name. Amen.