



When 2Samuel 20 ends like 2Samuel 8, what point is the Spirit making? Pastor leads his family in today's "Hopewell @Home" passage. 2Samuel 20 prepares us for the second serial reading in morning public worship on the coming Lord's Day. In these twenty-six verses, the Holy Spirit teaches us that God's kingdom is established not by our greatness, but by His gracious overruling our foolishness and sin—and that the King Whom we must ultimately have in family, church, and nation is none other than King Jesus.

Thursday, August 19, 2021 • Read 2Samuel 20

Questions from the Scripture text: What kind of man does v1 introduce? What is his name and tribe? What does he do? What does he say? What effect does this have upon whom (v2a)? What do the men of Judah do (v2b)? To where does David finally return in v3? Who is still there? What does he do for them, but how do they end up? What does the king ask of whom in v4? How does Amasa do (v5)? Whom does David have to ask instead (v6)? But who's really running the operation (v7)? Whom does he take to do what? Whom do they meet where in v8? What does Joab conveniently (and clandestinely) have on him? How does he speak to Amasa, and what does he do (v9)? What does Amasa miss (v10)? But what doesn't it miss? What do Joab and Abishai go to do? Who else does what in v11? Why doesn't anyone go with them (v12)? What does Joab's man do? With what result (v13)? Where does Joab gather men (v14)? Where do they trap Sheba (v15)? What are they about to do to the city? But who cries out (v16)? What does she want (v17)? What does she claim about the city (v18)? What does she accuse Joab of being about to do (v19)? What effect does this have upon Joab (v20)? What does he explain, and for what does he ask (v21)? What does the woman promise? Whom does the woman convince in v22? With what results? Where/to whom does Joab return? What is finally reestablished (v23–25; cf. 2Sam 8:15–18)?

Things are "back to normal" in Israel—which means that before David even gets home (v3a), a Benjamite rebel has already turned the other tribes back against him (vv1–2). So much for what David had done with Shimei and Ziba to retain the Israelites. And the concubines' lives have been destroyed (v3b). So much for leaving them behind to keep the house. And Amasa, whom he retained to pacify Judah, turns out to be a horrible general (v4–5) and easy prey for Joab (v8–10). So much for David's attempt to retain Amasa as general, or even just Abishai (v6)—apparently, he'd have preferred anyone to Joab. So much for that.

When Joab has finished reclaiming his position (v11–13), he corners Sheba in a city (v14–15) where a crafty woman negotiates his head as the price for the city's sparing (v16–21) and convinces the people to pay up (v22).

Yet, the summary in vv23–25 is very "normal" (cf. 8:16–18). David is firmly reestablished. But we can see by how we got here that it is God alone to whom that establishing ultimately belongs. This is not at all a demonstration that David is great, but rather entirely a demonstration that God is gracious. We know that David is the king that God has given, but we also see rather clearly that we need God to give an infinitely better king than this one. Israel needs (and we need) King Jesus!

Whom does your nation need as King? Whom does your church need? Whom does your household need? In each of these spheres, how do we honor Him already as King? When will that kingship be ultimately fulfilled? What will that be like? Who is in control until then?

Sample prayer: Our Lord, we praise You for Your power and wisdom and goodness! You rule and overrule all things for Your glory and our good. But so many authorities are weak and wicked. Forgive us when we are those authorities, and forgive us for when we despair over others who are like that. Grant unto us to be courageous and wise and good with whatever authority You give us. Make us submissive to You in obedience to Your Word. And as we look forward to Your blessed and everlasting reign in the new heavens and earth, grant unto us to bear up cheerfully under whatever You bring us through to get us there. For we ask it in the Name of King Jesus, AMEN!

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

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Said in Samuel, 20. These are the words of God and there happened to be there were rebel whose name was Shebus on a bakery. A Benjamin and he blew a trumpet and said we have no share and David nor do we have inheritance in the Son of Jesse? Every man to his tents of Israel.

So every man of Israel deserted David and followed Shiba that's on a bakery. But the men of Judah from the Jordan as far as Jerusalem remained loyal to their king, not David came to his house at Jerusalem and the king took the 10 women, his concubines and we had left to keep the house and put them in seclusion and support of them, but did not go into them.

So they were shut up. To the day of their death living in wood. And the king said to a massive assemble.

The men of Judah from he within three days. And be present here yourself. So, a mass, I went to assemble the men of Judah but he delayed longer than the set time which David had appointed him and David said to add a child now, she but it's on a bit tree.

Will do us more harm than Absalom. Take your Lord servants and perceive him, unless he find for himself, fortified cities and escape us So, job. Abs mean with the carotides of pelotights and all the mighty men went out after him and they went out of Jerusalem to pursue us on a bakery when they were at the large soon, which isn't given a massacre before them, no job was dressed in battle armor and it was a belt with a sword fastened in its sheath that it's hips.

And as he was going forward, it fell out. Then Joe Ebb said to a masser. Are you in health my brother? And Job took a massive by the beard with his right hand to kiss him, but a man said, did not notice the sword that was enjoyed his hand and he struck him with it in the stomach and his entrails poured out on the ground.

And he did not strike him again. Thus, he died then Joab and Avatar. His brother pursued Shape of the Son of Bakery. Meanwhile one of jobs men, stood near a mass and said, whoever favors Joab, and whoever is for David followed Joab, but a mass are wallowed in his blood, in the middle of the highway.

And when the man saw that all the people stood still, he moved a massive from the highway to the field and through a garment over him, when he saw that everyone who came up on him halted and he was removed from the highway, all the people went on after Joab to pursue shabuson of victory and he went through all the tribes of Israel to abel and Beth Maka and all the barites.

So they were gathered together and also went after Shiva, then they came and besieged him about and they cast up a siege mount against the city and it stood by the rampart and all the people who were with Job battered, the wall to throw it down. Then a wise woman cried out from the city here.

Here, please say to Joad come nearby. That I may speak with you when he had come near to her. The woman said, are you Joab? He answered. I am. And she said to him, hear the words of your made servant and he answered, I am listening. So, she spoke saying they used to talk and former time saying they shall surely seek guidance, at able

And so they would end disputes. I am among the peaceable unfaithful in Israel. You seek to destroy a city and a mother in Israel. Why would you swallow up the inheritance of Yahweh and Joe Evans? Certainly said, far be it, far be it for me that I should swallow up or destroy.

That is not. So but a man from the mountains of FIU shape us on a bitterness by name has raised his hand against the king against David deliver him only and I will depart from the city. So the woman said to Joab, watch his head will be thrown to you over the wall, the woman in her wisdom, went to all the people and they cut off the head if she was in a victory and through it out to Joab, then he blew a trumpet and they would drew from the city every man to his tempt.

So, Joe turned to the to the king at Jerusalem and Joab was over all the army of Israel Benoists. And the Joetta was over the paradise and the Palatites Adorama was in charge of revenue, fat, son. Of I, he led was recorder. Sheba was scribe that I can have either or the priests and era, though.

You're right was a chief minister under David so far. The reading of God's inspired and Aaron worked now. David doesn't even get back to the palace before. There's already a general rebellion among the tribes that side. With Benjamin notice. Verse 3 is now David came to his house, a Jerusalem, but verse 1 and 2.

Tell us about how she busts on a bit for a Benjamite. Rallied everyone against David.

So all that David had done in not executing justice on shemei not justly and righteously giving the fibrosis his inheritance back, but splitting it with ziba remains zebra, we're Benjamites. And so those removes that would have been calculated to get the loyalty of the Benjamites so that thevenge mites would stick with David that Benjamites are Benjamites.

And so here's Shiba and all that David did to try and bring the binge of mites in. Bring them along. Blows up in his face, it's folly to you appeal to the wicked and do what is unrighteous and hopes that you can somehow sway them to your side. Another thing that blows up and David's face is retaining a mass who has been absolous general?

Well, not only is this unjust to those who have followed David and even to Joab and Abichiver, especially Joab is the general of David's army. And David even says to a masa in chapter 19 verse 13. Say to a mass, are you not my bone? Am I flash God?

Do so to me and more also, if you are not commander of the army before me continually in the place of joab, well, not only was an unjust, it was stupid. Look at how. Well, the men of Israel had fought for

absolute under the leadership of a massive and the masses.

First job is to collect some guys and you've got three days to do it. Well, he's not even able to collect the guys in the three days and trying to put one over on. Joab, doesn't turn out to go very well. Notice that even when a mass is failing, the king doesn't turn to Joab in verse 60 turns to Abashai.

Maybe he can have a type of be the new general and David said to Abashai. Now she was on a big river to us armed and absent, take your Lord servants and pursue him. So he replaces a massive shy, but Abasha is also always at least in command not, it seems in fighting promise.

We look at the accounts of the mighty men. It seems avishai was a better fighter than Joe web but Joe was the better administrator. At least the more clever administrator and Joab is going to do his Joab thing. It's so they run into a mash amassa and Joe Adams got the hidden sword and he's gonna go in, give him a side, great big family hug, the master's cousin and is an advertise cousin.

And and goes to kiss them and what does he do? Reminds you doesn't it of Judas with the Lord Jesus. He is not really there to kiss a message. He's there to kill a masa, so everything that David has tried to do that. He thought was the clever way to reestablish his own rule fails, even even the way he sends Joe Ab, after after Shiba sent a bicker, the whole thing with the wise woman and the negotiations for the head of Sheba.

It's bloody, and yet, it's merciful that, the Lord delivers Shiba, ironically again, not by the end of Jawab, even or by anyone whom David sent, but by the hand of this clever woman. So, when you get to the end of chapter 20, and you basically have the same formula as the end of chapter 8, chapter 8, and this section of the beginning of second, Samuel and which God was showing how God had how, he was establishing the reign of King David.

And in chapter 8, reading verse 15 said, David rained over all Israel and David administer judgment and justice to all his people. And now this part for 16, forward is almost identical to verses 23 through 25 Joe. Add the sandwich. Is there. Why was over the army? He has fat, son of a held was a quarter that accident of every other were priests Soraya was described in ISA was over.

Both the character in the Paladites and David sons were chief ministers. There's a couple of changes by this time but in verse 23 job was over all the army of Israel but IS under joy. It was over the carotid palatites adoramus in charge of revenue. You know, she had some of how he led was recorder.

She will describe that economy afterward priests and era. The Jaguarite was achieved minister under dated. So the point at the end of chapter 20 is David's, kingdom has been reestablished got and but if you look at the rest of chapter 20 and how everything David did for the reestablishing of his authority and the reorganization of his kingdom, everything David did blew up in his face.

So when you get the formula at the end of chapter 20, and you see that David has been restored? You're not like, oh, David is such a great king. When you get to the end of chapter 20, you said God is such a gracious. God, look at this king who doesn't deserve a thing he did.

Well, he deserves what absolute did which is why all of that happened, right? God told him, that that was going to happen and we're reminded by that with the 10 women which is another thing that blew up in his face, David left them to keep the the palace but they ended up being abused and the rest of their lives are spent and the sorrow of widowed.

According to this chapter. But you remember that? This was all everything that happened with Absalom was punishment for David Sin, and then when David's kingdom is reestablished, it's not because he's being wise. It's not because he's being righteous, just because God is gracious. So a couple of things here one, this is not the account of David's greatness but of God's graciousness and too.

We need a better king and all of the kings in the history of Israel. And especially Judah Point just forward to the fact that we desperately need Jesus to be king. And we still need Jesus to be king, don't we look at America? Look at Afghanistan and the best kings and presidents and heads of state have always, if we judge them, rightly made us, see that what we need is a new heaven, and a new earth and which righteousness, dwells, and in, which Jesus himself is personally on earth as the gate.

That's what we need. So let us not fall into the idea that the greatness of other men is what we need or that we are selves can be great. Or that what we need is our own greatness. Let us remember that. We need. Most of all, what is our hope and what we are looking forward to is the great graciousness of God and the kingship, the forever kingship of the Lord.

Jesus to trust in him. Don't be impressed with yourself if the Lord should bring you into a season of peace and security and effectiveness. It's because he is gracious. Not because you are great. It's bright Lord. Help us to remember this when things are going well. So that we will give you all the glory and be full of gratitude to you.

Help us to remember this when things are going poorly so that we will not despair. But remember that you are gracious and you are powerful and even when we are being very foolish and weak and even sinning, get you from the sake of your covenant, the sake of your name, for the sake of your forgiveness, as we look to you through Christ and rest in him alone.

Yet, you do rightly. And you do graciously and you do powerfully Lord. We feel very much these days in our nation and the church in our own home, our need for Christ to be king, look forward to when the great family in heaven and earth are gathered. And the family worship has led by Jesus years ruling over the household of what she himself as the head.

And the body of what she himself is that, and we need Jesus to be the king, the high priest of his church, Jesus to be the king of our country. And so we asked Lord, Jesus as you sit and thrown in glory that for now. And these institutions and the family and in the church and in the state, which are under you, that you would give humility to those who are in the leadership that you would give them submission to you and godliness and wisdom that you would spare them from the kind of scheming that David tried.

But blew up in his face and that even when there is that kind of scheming, the you'd be merciful that you would overrule it for good. We depend upon your graciousness of help us. God we ask and Jesus name. Amen.