

David's Return to Jerusalem Part 2

by Chuck Smith

David's return to Jerusalem is marked by division and conflict between the men of Judah and the men of Israel, but ultimately leads to a deeper understanding of God's forgiveness and justification.

Duration: 25:05

Scripture: 2 Samuel 19:15-16, Matthew 6:33

Topics: "David"

Description

In this sermon, Pastor Chuck Smith discusses the aftermath of David's victory over Absalom and the division among the tribes of Israel. Many people doubted David's ability to protect them after he fled from Absalom. One man, Barzillai, declined the king's offer to live in Jerusalem, citing his old age and lack of interest in worldly pleasures. Despite the division and doubts, David remained a strong and compassionate leader, offering care and provision to those who had supported him. Pastor Chuck encourages believers to walk in the love of the Lord, be filled with the Spirit, and be a light in the world, bringing hope through the promise of a coming kingdom ruled by King Jesus.

Transcript

Oh, let the Son of God enfold you With His Spirit and His love Let Him fill your heart and satisfy your soul
Oh, let Him have the things that hold you And His Spirit like a dove Will descend upon your life And make you whole
As we pick up in 2 Samuel 19, verse 15. And now with today's message, here's Pastor Chuck Smith. People came before the king, for Israel had fled every man to his tent.

The enemy had fled, and so David's men all came before him. And all of the people were at strife. There was still the division throughout Israel.

The tribes of Israel saying, The king saved us out of the hand of our enemies and delivered us out of the hand of the Philistines and now he has fled out of the land for Absalom. In other words, is David able to protect us anymore? Though he has delivered us from the enemies and the Philistines, he fled from Absalom. And Absalom, whom we anointed over us, is dead in battle.

Why don't we speak a word of bringing the king back? And so there was this buzz. You know, Israel said, hey, we turned against David, but man, this is the guy that saved us from our enemies and from the Philistines. We went to Absalom's cause, Absalom's dead.

We better maybe get the king back. You know, we better bring David back. And the king sent to Zadok and to Abiathar the priest who he had left in Jerusalem.

And he said, speak to the elders of Judah saying, why are you the last to bring the king back to his house? Seeing the speech of all Israel has come to the king, even to his house. David hears it. There's all of this rumbling going in Israel.

The people are saying, boy, we better bring the king back. But he didn't hear anything from Judah. Now, he was of the tribe of Judah.

Reigning really in Jerusalem, the area of the tribe of Judah. And so he sends to the two priests and says, hey, all over Israel the buzz is, hey, let's bring the king back. But you guys ought to really be taking the lead in this movement.

Say to Amasa. Now, Amasa was the general over Absalom's army. He was a cousin of David.

He was not as capable a leader as was Joab and Abishai. Though he had a superior army, Joab and Abishai put him down. They defeated him.

But David said, say to Amasa, are you not of my bone and of my flesh? Aren't we cousins? God do so to me and more also if you be not captain of the host before me continually in the place of Joab. Now, he says, give Amasa a message. I'll make him the general.

I'll put him over the troops instead of Joab. He was still angry that Joab had disobeyed his command and had killed his son Absalom. So he's offering really the leadership of his armies unto Amasa who led the armies that revolted against David.

And he bowed the heart of all of the men of Judah, even as the heart of one man. So they sent this word unto the king, return and all of your servants. So the message comes to David, return.

Interesting sort of Jesus who is the rightful king over the earth, who came as the Messiah, was despised and rejected and has left the kingdom. But before he left, he said, you will not see the son of man again until you say, blessed is he who comes in the name of the Lord. In other words, until you really pray for his return.

During the Great Tribulation, Israel's eyes will be open and they will pray for the return of the king. So the king returned and he came to the Jordan River and Judah came to Gilgal to go to meet the king to conduct the king over the Jordan River. Gilgal was the first place where the children of Israel camped when Joshua led them into the land.

After they crossed the Jordan River, they encamped in Gilgal. From there, they went against the city of Jericho. But that was the first place of encampment.

The men of Judah came down to Gilgal. David came to the Jordan River. They are across the river now from each other.

And Shimei, the son of Gerar, a Benjamite, which was of Bahurim, hastened and came down with the men of Judah to meet King David. Now you remember this guy, Shimei, don't you? He was the guy when David was leaving, was throwing rocks, cursing David and throwing dirt in the air. And David's one bodyguard, Abishai, said, let me go take off his head, David, please.

Why should this dead dog curse the king? And David said, no, let him curse. Maybe God has said to him, curse me, you know. So let it go.

Now the king is coming back. Shimei thought he had never seen David again and he was just getting in some last licks. But now David is coming back.

And Shimei knows that his neck is still on the line. So he hurries down with the men of Judah to meet King David. And there were a thousand men of Benjamin with him.

So Shimei was probably a pretty powerful leader in Benjamin, the tribe of Benjamin. And Ziba, the servant of the house of Saul and his 15 sons and his 20 servants were with him. And they went over Jordan before the king.

That is, these guys just came swimming across the Jordan River to meet the king. In their enthusiasm and anxiety to make things right with David, they forded, they swam over the Jordan to meet the king. And there was a ferry that was going back and forth to carry the king's household and all of his goods.

And Shimei, the son of Gerar, fell down before the king as he was come over Jordan. And he said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which your servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to heart. Don't take it to heart, David.

Don't. All that cursing and throwing of rocks and everything else. Those perverse things I did, please don't take it to heart.

Didn't mean it. Don't impute iniquity to me. For your servant does know that I have sinned.

Therefore, behold, I am come the first this day of all of the house of Joseph to go down to meet my lord the king. And Abishai, the guy who wanted to take off his head before, the son of Zeruiah, answered and said, Shall not Shimei be put to death for this because he cursed the Lord's anointed? David, you're God's anointed. He cursed you.

Shouldn't he be put to death? Abishai's still wanting to take this guy's head off. And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? Shall there any man be put to death this day in Israel? For do not I know that I am this day king over Israel? No, it's a day of rejoicing, not a day of revenge and bloodshed. Therefore, the king said unto Shimei, Thou shalt not die.

And the king swore unto him. So David swore to him, Hey, as the Lord lives, you won't die. I won't put you to death.

Commendable on David's part. Unfortunately, David didn't really forgive Shimei. Later on, when David was dying and he was talking to his son Solomon, who was to succeed him on the throne, David said, I want you to remember what that guy Shimei did, how he cursed me and did those horrible things when I was fleeing from Jerusalem.

Take care of him, son. You know what to do. So Solomon called Shimei after the death of David.

And he said, I want you to move here to the city of Jerusalem. And it's sort of a house arrest. If you leave the city of Jerusalem, then as the Lord lives, you'll be put to death.

But you can live here in peace until you die. Unless you leave the city. If you leave the city, you're signing your own death warrant.

So Shimei came and lived in Jerusalem for three years. But then a couple of his servants ran away and he heard that they had run down to Gath. And so he left Jerusalem to go get his runaway slaves.

And word came to Solomon that Shimei had gone to retrieve the runaway slaves. He called him in and he said, Hey, didn't I tell you if you left Jerusalem, it was your life? And Shimei was put to death later by Solomon. A forgiveness that is not full is not a true forgiveness.

When a person says, well, I forgive you, but I'll never forget. That's not true forgiveness. We're prone to throw up the past to a person.

But unfortunately, that's human. That's us. But that isn't God.

And we must not think of God's forgiveness in the terms by which we forgive one another. God's forgiveness is complete. You have been justified, which is even a step further.

It's not just being declared innocent or forgiven. It's being declared so innocent as though you had never committed it to begin with. It's wiping the slate clean.

It's the erasing and the blotting out of our transgressions. So that you don't need to sit and mope over past sins. You don't need to just sit there and say, Oh, but I was so horrible a sinner.

Oh, I did this and I did that and I did this and I did such horrible things. And you don't need to let that just press on you. God has forgiven it.

It is wiped away. It's clean. It's gone.

You don't have to face it ever again. For God's forgiveness is total and it is complete. David not so.

Man not so. Then Mephibosheth, the son of Saul, came down to meet the king. And he had not dressed his feet.

That is he had probably probably remember he was lame and it could be that he had sores on his feet and they would have to constantly dress them. But during the whole time that David was in exile, he did not dress his feet nor did he trim his beard nor did he wash his clothes. So he was a smelly, dirty mess by the time David saw him.

But these were signs of mourning, of grieving over David being deposed. And it came to pass when David was come to Jerusalem, when he was come to Jerusalem to meet the king, that the king said unto him, Why did you not go with me, Mephibosheth? Now, Mephibosheth probably came down. David had such a big crowd he couldn't get through to David down at the river.

So when David got back to Jerusalem, Mephibosheth came to him and David said, Hey, how come you didn't come with this man? And he answered, My lord, O king, my servant, that is Saba, deceived me. For thy servant said, I will saddle your donkey that I might ride on it and go to the king because your servant is lame. And he hath slandered your servant unto the lord the king, my lord the king.

But my lord the king is as an angel of God. Do therefore what is good in your eyes. Look, he lied about me.

He saddled the donkey, but I ordered him to bring me the donkey. He didn't. He took off.

And of course he took the donkeys that were saddled, gave them to David and said, Oh, Mephibosheth stayed back. And he lied about him. He said, Well, they're giving me the throne now.

And Mephibosheth said, You know, I'm lame. I couldn't do anything. And this fellow has slandered me before you.

But look, you're like an angel of God. You do whatever is ever good in your eyes. Do what's right, David.

For all of my father's house were but dead men before my lord the king. Yet you did set your servant among them, and I ate at your table. What right have I yet to cry anymore unto the king? What can I say? You've been so good to us.

So the king said unto him, Don't speak any more of your matters. I have said you and Ziba shall divide the land. Now remember he had told Ziba, Hey, you can have all that pertains to Mephibosheth.

Now David says, Okay, fellas, divide it. So Ziba gets half. Mephibosheth retains half.

And Mephibosheth said unto the king, Yea, let him take all. For as much as my lord the king is come again in peace unto his own house. Hey, I'm so happy to have you back.

He can have it all, David. I'm just thrilled that you're here. Now Barzillai.

Quite a name, isn't it? The Gileadite came from Rogelem, and he went over Jordan with the king to conduct him over the Jordan River. Barzillai was evidently a very wealthy man. When Mephibosheth had fled to Mahanaim, Barzillai had taken him in and cared for him.

When David restored Mephibosheth, because Barzillai was a friend of Mephibosheth, he, when David came, took care of David and his people. He's an old man and a wealthy man, and now he comes as far as the Jordan to see David safely across. And Barzillai was a very aged man.

He was 80 years old, and he had provided the king of sustenance while he was there at Mahanaim, for he was a very wealthy man. And the king said unto Barzillai, Come over with me and I will feed you in Jerusalem. Come on over and I'll take care of you.

Come on over to Jerusalem. Live there, I'll take care of you. Barzillai said unto the king, How long do I have to live that I should go up to the king unto Jerusalem? I am this day 80 years old, and can I discern between good and evil? I'm getting to be an old man.

Can their servant taste what I eat or what I drink? Eating is not a big thing with me anymore. I don't have many taste buds left. I can't hear any more of the voices.

I'm deaf. I'm getting pretty decrepit. You know, the things around the palace, they don't really have much appeal.

I can't hear the voice of the singing men and the singing women. Why should I be a burden unto my lord the king? You know, thanks but no thanks. Thy servant will go a little way over Jordan with the king, but

why should you reward me with such a reward as this? Why should you recompense me with such a reward? Let your servant, I pray thee, turn back again that I might die in my own city and be buried by the grave of my father and my mother.

But behold, your servant Chimham, Chim-han, let him go over with my lord the king and do unto him what seems good unto thee. So, you know, I'm too old. I couldn't enjoy it.

I'd just soon stay here and die. So the king answered, Chim-han shall go over with me, and I will do to him that which shall seem good unto thee. And whatsoever you shall require of me, that I will do for thee.

And I'll do it for him in your stead, or for your sake. And all the people went over Jordan, and the king was come over, and the king kissed Barzillai, and he blessed him, and he returned to his own place. He went back to Mahanaim.

And then the king went on to Gilgal, and Chim-han went on with him, and all of the people of Judah conducted the king and also half the people of Israel. And behold, all of the men of Israel came to the king, and they said unto the king, Why have our brethren, the men of Judah, stolen thee away, and have brought the king and his household and all of David's men with him over Jordan? And all of the men of Judah answered the men of Israel, Because the king is near kin to us. Why then are you angry for this matter? For we have eaten at all of the king's expense, or have he given us any gift? Hey, we're here because he's of the tribe of Judah.

We're the tribe of Judah. We're family, man. And, you know, we haven't eaten at the king's table, or we have been no expense.

We've done this on our own. And the men of Israel answered the men of Judah and said, We have ten parts in the king. There's ten tribes.

You've got only two. And we have also more right in David than you. Why then did you despise us, that our advice should not first be sought in bringing back our king? And the words of men of Judah were fiercer than the words... Oh, there's still problems, fellas.

Israel, now the ten tribes against the tribes of Judah, they were not totally unified, even under David's reign. They became a little more unified under Solomon's reign. But still, when Solomon's son took over, the division was complete.

Rehoboam, the son of Solomon, could not hold the whole nation together. The ten northern tribes joined together under the reign of Jeroboam, who they appointed king, and Rehoboam remained the king over the two southern tribes. And so the problems that sort of began here continued to fester until there was the breach, the break, the northern and the southern kingdoms, and then the resulting civil wars that took place under the nation of Israel.

We'll return with more of our verse-by-verse study through the book of 2 Samuel in our next lesson. As we find Absalom rejecting good counsel. And we do hope you'll make plans to join us.

But right now, I'd like to remind you that if you missed any part of today's message, or perhaps you'd like to order a copy for that special friend or loved one, you can do so by simply contacting one of our customer service representatives, and they'd be more than happy to assist you with the ordering details. Simply call 1-800-272-WORD and phone orders can be taken Monday through Friday 8 a.m. to 5 p.m.

Pacific Time. Once again, our toll-free number is 1-800-272-9673.

And for your added convenience, you can order online anytime when you go to the thewordfortoday.org. While you're there, be sure to browse through the additional resources that include Bible studies, commentaries, CDs, DVDs, and so much more. Once again, that's the Word for Today, online at thewordfortoday.org. And for those of you who still prefer to write, you can use our mailing address, which is The Word for Today, P.O. Box 8000, Costa Mesa, California, 92628. And be sure to include the call letters of this station with your correspondence.

And now, on behalf of The Word for Today, we'd like to thank all of you who share in supporting this ministry with your prayers and financial support. And be sure to join us again next time as Pastor Chuck Smith continues his verse-by-verse study through the book of 2 Samuel. That's right here, on the next edition of The Word for Today.

And now, once again, here's Pastor Chuck Smith. May we walk in the love of the Lord. May we be filled with the Spirit of the Lord.

And may we be a light shining in this dark world, bringing hope unto men. The hope of a coming kingdom. A kingdom of righteousness and peace and joy, ruled by our King Jesus.

God bless you and make you a true and faithful witness of God's love to others, for Jesus' sake. Trick or Treat! Well, it's that time of year again. It may seem innocent, but the symbols of Halloween, like black cats, jack-o'-lanterns, and trick-or-treaters, all have roots in sorcery and Satanism.

But many Christians don't understand what's really behind Halloween. For this reason, Pastor Chuck Smith and Don Stewart, co-host of Pastor's Perspective, have released a brand-new Halloween DVD entitled Halloween, Innocent Fun or Spiritual Deception. Topics include the background and origins of Halloween, what the Bible says about magic, witchcraft, and sorceries, the effects of Halloween upon our society.

This DVD will educate you about this holiday in order to equip you with helpful information to defend the Christian faith and give a rational answer built on solid, reasonable evidence. To order this brand-new Halloween DVD, call The Word For Today at 1-800-272-WORD or visit us online at thewordfortoday.org. This program has been sponsored by The Word for Today in Costa Mesa, California.

Audio: <https://sermonindex1.b-cdn.net/25/SID25707.mp3>

Source: <https://sermonindex.net/speakers/chuck-smith/davids-return-to-jerusalem-part-2/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net