



David

 LifeGroups
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David Returns to the Throne

Godly People Forgive

- Godly people forgive those who have wronged them
- 2 Samuel 19:16–30
- David was devastated over Absalom though he showed no love for David.
- David's general, Joab, did not always do what was right, but here he confronted David with the hard truth.
- His mourning over Absalom was ungrateful and disrespectful to those who had been loyal to him, and if he kept on, they would turn away from him.

Godly People Forgive

- The first thing David did when he returned to the throne was to pardon Shimei and Mephibosheth (turned against him during Absalom's rebellion).
- Shimei was a member of Saul's family but not one of his direct descendants.
- Mephibosheth was the only remaining direct descendant.
- But Shimei was somehow related to Saul and was from the tribe of Benjamin. When David left Jerusalem fleeing from Absalom, Shimei threw stones at him, his servants, and his army and cursed him, claiming that God was using Absalom to avenge all the blood of the house of Saul.

Godly People Forgive

- Even though David didn't kill Saul or any of his family, Shimei held him responsible simply because he took over the throne after Saul (16:5–8). David's reaction was unusual but showed his heart as one who trusted God.
- When Abishai, one of his advisors and Joab's brother, wanted to punish Shimei, David said no because maybe God had told him to curse David.
- He let the Lord judge between them. On David's return, Shimei came right away to beg his forgiveness, bringing a thousand Benjamites with him.
- Shimei admitted he was wrong and fell prostrate before him.

Godly People Forgive

- Mephibosheth was the grandson of Saul to whom David had intentionally shown the lovingkindness of the Lord to fulfill his covenant vows to Jonathan (9:1).
- When David fled, Mephibosheth's servant, Ziba, met him along the way, giving him supplies for the journey but telling him that Mephibosheth was staying in Jerusalem because he believed Absalom's rebellion would end in his regaining the kingdom as the rightful heir of Saul.
- David gave Ziba everything that had belonged to Mephibosheth, and he paid homage to David (2 Samuel 16:1–4).

Godly People Forgive

- But when David returned, Mephibosheth told him that he had wanted to flee Jerusalem with David, but Ziba had lied to David about him.
- Mephibosheth had not groomed himself from the time David left until the day he returned, an act of mourning showing his loyalty to David.
- David had showed great trust in letting the Lord judge between him and Shimei and Mephibosheth.
- On his return, he showed great grace, lovingkindness, and mercy in forgiving them. He also rewarded Barzillai, who showed hospitality when on the run.

Godly People Prevent Bloodshed

- Godly people try to prevent bloodshed and violence
- 2 Samuel 20:1–2 and 14–22
- In chapter 19, we learn of conflict between the tribes of the north and the tribe of Judah over David's return to the throne, which foreshadows the split that happened during the reign of David's grandson.
- When David became king, he reigned over only Judah before he became king over all of Israel (2 Samuel 2:1–7). The sentiment among the tribe of Judah was that David “belonged” more to them than to the other tribes (19:41–43).

Godly People Prevent Bloodshed

- In chapter 19, we see that David was unhappy with both Abishai and Joab, who were brothers, and made his nephew, Amasa, his general instead of Joab (19:13, 22).
- In chapter 20, Joab killed Amasa in a manner much as he had killed Abner to avenge his brother Asahel's death (3:27).
- Then he took command of the army again and pursued Sheba to the city of Abel-beth-maakah, where a wise woman called to him from the city wall while they were trying to batter it down.

Godly People Prevent Bloodshed

- Both of these wise women were trying to prevent more bloodshed and violence than was necessary. They used persuasion and wisdom to convince David to forgive and Joab not to destroy an innocent city, putting them in a class of many strong female characters in the Old Testament who made a huge difference in the course of Israel's history, even those who were unnamed.
- In contrast to Joab, who generally tried to do the right thing for David's army but kept taking his own violent revenge, these women showed that the wisdom of God can prevent unnecessary violence, even in the context of war.

Godly Confess Their Sin

- Godly people confess their sin and try to make things right
- 2 Samuel 21:1–14
- This chapter describes a three-year famine, which the Lord told David was because of Saul's bloodshed of the Gibeonites.
- The Gibeonites were descendants of the Amorites, one of the groups God said He would drive out of the promised land (Exodus 34:11).

Godly Confess Their Sin

- However, after Joshua fought the first few battles, the Gibeonites feared Israel, so they pretended to be distant travelers. They came with worn-out clothes, sacks, sandals and wineskins, and asked Joshua to make a treaty with them, which he did.
- Three days later, he learned they were actually nearby neighbors and one of the tribes that were supposed to be driven from the land, but because Israel had sworn an oath before the Lord, they had to let them live.
- The Gibeonites became woodcutters and water carriers, servants for the altar of the Lord (Joshua 9:1–21).

Godly Confess Their Sin

- This treaty was supposed to be eternal, but Saul had attacked the Gibeonites and put some of them to death (21:1–2).
- David asked the Gibeonites what he could do to make atonement for Saul's sin against them. He sought to make restitution for the way his nation had treated them, even though he hadn't personally done it.
- They asked for seven of Saul's sons to be put to death. Now, Saul didn't have any legitimate heirs left other than Mephibosheth, but he did have sons by his concubines, who were still his sons, but would not have been legitimate heirs.

Godly Confess Their Sin

- And he had grandsons through his daughters. David gave them seven of those to be hanged as punishment.
- Rizpah, one of Saul's concubines and mother to two of them, stayed on the mountain.
- For months – from the beginning of the harvest (April) until the rains returned in the fall, signaling the end of the famine – she watched over their bodies, driving away birds and beasts of prey from attacking them.

Godly Confess Their Sin

- When David heard this, he retrieved the bones of Saul and Jonathan from the men of Jabesh-gilead, who had rescued their bodies from the Philistines (1 Samuel 31:10–13).
- He took their bones and those of Saul's seven sons and gave them a proper burial in Saul's father's tomb in Benjamin. The text tells us only after their proper burial did God respond to the plea for the land.
- This is the account of another strong woman who made a significant difference in the biblical story.

Godly Confess Their Sin

- It is another sad story in which the sons paid the consequences for the sins of their fathers, as when David and Bathsheba's infant son died for David's sin.
- This may seem unfair to us, but God told Noah after the flood that He would demand an accounting for the bloodshed of human lives (Genesis 9:4–6). As God told Cain, “The voice of your brother's blood is crying to me from the ground!” (Genesis 4:10).
- When we shed blood, whether our literal family or any other member of the human family, that blood cries out to the Lord. He is grieved over every human life (Genesis 9:5).

Godly Confess Their Sin

- It's significant to see that God only healed their land after David properly buried Saul and his sons, the very man whose murders he was making retribution for.
- God was grieved by the slaughter of the Gibeonites, and He was grieved by the death of Saul's sons, even though their deaths were the retribution for the slaughter.
- He was grieved at the death of Saul, too. God grieves at the loss of all human life and the sin that brings death.

Application

- When Jesus saw that Lazarus was dead, He wept for him even though He knew He was about to raise him to life.
- John also said He was “deeply moved,” but what we don’t get in English is the sense of anger in that word, which literally means to snort with anger (John 11:38)
- Jesus was angry at death and the sin that brought death into the world.
- God hates death. He hates bloodshed. He’s not a wrathful, bloodthirsty, war-hungry God.

Application

- He hates all of it, but it is all the result we bring upon ourselves when we turn away from Him.
- Making restitution for the wrong we have done to someone doesn't take away the pain or suffering we caused.
- Killing Saul's sons didn't bring the Gibeonites back to life.
- Yet God does call us to make restitutions for damage we have caused by our sin (Numbers 5:7).

Resources

