



















**v. 7** Now go out and encourage your men. I swear by the Lord that if you don't go out, not a man will be left with you by nightfall. This will be worse for you than all the calamities that have come upon you from your youth until now."

**Joab commands the king** to wash his face and dry his tears and get out there and unselfishly encourage his men.

**He then gives a very serious final warning:**  
"I swear by the Lord that if you don't go out, not a man will be left with you by nightfall."

The men are all getting ready to mutiny and leave

**Then his last words are really stinging:**  
"This will be worse for you than all the calamities that have come upon you from your youth until now."

**And Joab has seen a bunch of them.**

**You can tell that David is in fellowship with the Lord. Why?**

**Remember last week, "Well, I'll go fight with you!" His troops said, "You better stay here and don't go**

**Then David says, "Whatever you say I'll do it."**

Today he is doing **exactly** the same thing.

You can tell when a man is in fellowship with the Lord because he is sensitive to the counsel of others and he is teachable. This is great!

v. 8 So the king got up and took his seat in the gateway. When the men were told. “The king is sitting in the gateway” they all came before him. Meanwhile the Israelites had fled to their homes.”

Now the king is back at the gate and all of the men by the **hundreds** and the **thousands** are coming before him.

This is really important for David to listen to Joab and to go to the gate to let the men know that he deeply appreciated their **loyalty**

**v. 9** Throughout the tribes of Israel, the people were all arguing with each other saying. “The king delivered us from the hand of our enemies: he is the one who rescued us from the hand of the Philistines. But now he has fled the country because of Absalom;

**v. 10** and Absalom, whom we anointed to rule over us, has died in battle. So why do you say nothing about bringing the king back?”

Get this picture in your mind.  
Whenever you see the term “Israel”  
we are referring to the tribes in the north.

When you refer to “Judah” it is the tribe of Judah in the south. Judah is David’s home tribe.

These are the folks in the north  
that are doing all the talking.  
They are saying, “because David is up there  
in Mahanaim, why don’t we bring him back?”

David does not immediately march back to Jerusalem because he preferred to wait, until he had been invited, back to the throne from which he had been driven.

There is a movement throughout the land as we can discern in these verses to enthrone him once again.

David has learned a great lesson in his life.

When you hurry and take matters into your hands you always harm and hamper God's ultimate purpose for your life.

When you are most eager to act is when you are going to make the dumbest mistakes.

Just wait. Time is always on your side.

Don't hurry.

Whether it is discipline of our kids or some major decision with regard to business or whatever.

Stop and think of the times when you were under stress and you made a whole bunch of decisions all at once.

Most of them were made in the flesh and they were wrong.

David doesn't do that anymore.  
He is waiting for things to happen.

Now because we get this news that all of Israel wants David back, he sends a message to the priests of the tribe of Judah.

These are a couple of his buddies here in verse 11.

**v. 11** King David sent this message to Zadok and Abiathar, the priests; “Ask the elders of Judah, ‘Why should you be the last to bring the king back to his palace, since what is being said throughout Israel has reached the king at his quarters?’

You know what this is like?  
This is like winning a landslide victory  
and losing your home state.

Judah is his home tribe.  
He has grown up here.  
And nothing has come from them.

So his two buddies, the priests Abiathar and Zadok,  
the guys who were part of the underground,  
during the conspiracy, David sends word to them.

He says, “Why haven’t I heard from you?  
I’m sure not going to come back without you all  
being involved in this.”

Everyone but Judah has declared themselves  
as their desire for David to return to the throne.

Now, why not Judah? This is David’s own tribe.  
Maybe they were afraid, because that is the tribe  
that had been foremost in Absalom’s rebellion.

v. 12 You are my brothers, my own flesh and blood.  
So why should you be last to bring back the king?

Since you are my brothers and my own flesh  
and blood, why should you be the last  
to bring the king back?

I wish that verse 13 was not here.

v. 13 And say to Amasa, ‘Are you not my own flesh  
and blood? May God deal with me, be it ever so  
severely, if from now on you are not the  
commander of my army in the place of Joab.’”

Amasa is the guy that led the battle against David.  
He led Absalom’s forces.  
His track record is one loss, no victories.

Joab, had a string of victories over thirty years,  
only the Lord knows how many.  
He has won them all.  
Joab is a seasoned military genius.

He just finished winning the biggest of all  
in giving back his leader the kingdom.

But why is David doing this?  
He found out Joab threw the spears  
that killed his son.

He says, “You’re a nephew Joab but so is Amasa and he is taking your place! Sorry. I need to make this political move Judah will come out in a vast, array of support of me and know that I am friendly toward them.”

Look at verse 14. Boy, he has a landslide.

v. 14 He won over the hearts of all the men of Judah as though they were one man. They sent word to the king, “Return, you and all your men.”

This is fantastic! He got it! What a move he made.

We are going to see a Short term positive, and a long term negative!

v. 15 Then the king returned and went as far as the Jordan. Now the men of Judah had come to Gilgal to go out and meet the king and bring him across the Jordan.

Gilgal is about 15 miles northeast of Jerusalem.

The men of Judah have left and they have come to the west bank.

Now we are ready for the people of Judah to bring the king back.

Do you recognize this guy in verse 16?

v. 16 Shimei son of Gera, the Benjamite from Bahurim, hurried down with the men of Judah to meet King David.

Remember Shimei the time that David was “cheated, cursed, and chastened”? Shimei was the guy that came out from Bahurim throwing rocks, cursing, and kicking dirt.

Notice the verb here: “Shimei HURRIED down to meet King David.”

v. 17 With him were a thousand Benjamites, along with Ziba, the steward of Saul’s household, and his fifteen sons and twenty servants. They rushed to the Jordan, where the king was.

Shimei has to have company because he is going to meet the king.

Remember Ziba? Ziba is the fellow, Saul’s servant, that was responsible to Mephibosheth the handicapped son who was eating at the king’s table, and was to farm all of Saul’s land for him because David had given that to Mephibosheth.

Ziba came with that great big gift at the top of the mountain.



As a result of it, David gives all the land to him because he lies about Mephibosheth and says, “He is staying back in Jerusalem hoping to get to be king.”

“The king is coming back!  
We weren’t expecting him!  
We fowled up when he was going out!  
So here comes Shimei. Here comes Ziba.

v. 18 They crossed at the ford to take the king’s household over and to do whatever he wished. When Shimei son of Gera crossed the Jordan he fell prostrate before the king.

Shimei gets over on the east bank and he fell prostrate before the king.

Now you are going to see one of the best illustrations of the power of forgiveness and the ability to forgive.

The Bible describes for us what we are supposed to do when it comes to forgiveness. The Bible says, “Don’t let the sun go down on your wrath.”

One couple came to the counselor to be counseled and they said,

“When we got married, we made a horrible mistake. We said that we would never go to bed angry. We haven’t had any sleep for three weeks.”  
What happens to a person when they don’t forgive?  
It’s sort of a downward plunge:

First there is the **OFFENSE**.  
If it isn’t forgiven, then **RESENTMENT** builds up.  
And this festers until you get **HATRED**.  
And that develops into a real **GRUDGE**.  
And finally you are eaten up with the thought of **REVENGE**.  
It’s a terrible feeling, and you’re miserable inside.

You always play into the hand of the devil when you delay forgiveness. It happens every time.

Now there are three types of forgiveness that fall short of the forgiveness described in the Bible.

First of all, there is conditional forgiveness.  
“I’ll forgive you but don’t you dare ever do it again.”  
“I’ll forgive you but you straighten up and don’t make another false move or I retract my forgiveness.”

Then there is partial forgiveness.  
“I forgive you but don’t think I’ll ever forget it.”  
There’s not a lot of comfort in that.

Then the third one is delayed forgiveness.

“I’ll forgive you but I hurt too much right now to do it. Give me some space.”

“I’m going to do it, just give me some time to heal.”

All of those things fall short.

God expects of us that we forgive,  
we forget, and we free the offender.

You forgive them and you forget what they did,  
and you free them to go on to the future.

The precious truth is that we fall so far short of that.

Why can David deal with Shimei so differently than we deal with people who throw rocks and curse us?

Because he has always looked on Shimei as an instrument of God to teach him some needed lessons.

He is going to be free to forgive him.

Shimei still speaking in verse 19.

v. 19 And said to him, “May my lord not hold me guilty. Do not remember how your servant did wrong on the day my lord the king left Jerusalem. May the king put it out of his mind.

Shimei has a **three-fold plea** to present to the king:

1. **HOLD ME NOT GUILTY.**
2. **DO NOT REMEMBER.**
3. **PUT IT OUT OF YOUR MIND.**

Those are exactly the same three things you want from the Lord when you come to Him with your own sin. And when I come with mine,

“**Lord, don’t hold me guilty.**” In other words, **forgive me.**

“**Lord, don’t remember it.**” “**Please forget it.**”

And Lord, “**Put it out of Your mind.**”  
“**Free me for the future.**”

Those are exactly the things we get from the Lord.

**He forgives us,** in whom we have redemption, for the forgiveness of sins.

The Apostle Paul says, “Forgetting those things which are behind, **we press toward those things which are in front.**”

**Ron Lee Davis wrote a little book called *A Forgiving God in an Unforgiving World*. It is a great little book to read. He tells about a priest in the Philippines who had committed a sin while he was in seminary. It had haunted him most of his ministry with guilt. Nobody knew about it but he had repented of it, dealt with it before the Lord. One day he had a parishioner come to the church to visit with him. She admitted to him that she had been having visions of Jesus and in fact had talked to Him. He looked at her with kind of a questioning eye and says, “How often does this happen?” “It is quite regular.” He says, “I tell you what, the next time you have a vision of Jesus and you are visiting with Him, ask Him what sin I committed in seminary.**

**She says, “OK, I will.” Two weeks later she came back in and he said, “Did you have that vision of Jesus.” She said, “Oh, yes sir, I sure did.” He said and he started to squirm a little bit, “Well, did you ask Him what sin I committed in seminary.” “Oh, yes I did!” “What did He say?” “All He said was, I don’t remember.”**

That is the illustration, that is the point.  
We allow the evil one to bring the garbage back  
and render us ineffective.

When the past quarrels with the present,  
there can be no future. **Forget it!**

You have been freed!  
Get on with the rest of your life, realizing that God  
in His marvelous grace is filled  
with unconditional love!  
So experience the forgiveness that is there.

Shimei is saying, “Please, **forgive**, **forget**,  
and **free me** for the future.”

The reason Shimei makes this three-fold request  
in v. 19 is given for us in the next verse:

v. 20 For I your servant know that I have sinned, but  
today I have come here as the first of the whole  
house of Joseph to come down and meet my lord  
the king.”

He acknowledges his sin.

Why does he say the “house of Joseph”?  
Joseph is the great **forgiver**, remember?  
His brothers sold him into Egypt.

They thought they were going to get it from Joseph.  
What did Joseph say?

“You thought up evil against me, God meant it for good to bring about the saving of many people today.”

Joseph is the great illustration of forgiveness.  
He identifies himself with the house of Joseph here.

Isn't verse 21 incredible!  
I told you, when you get to know people in the Bible you can predict what they are going to do.

Clint Eastwood steps up with Shimei again and he is right back at the same place he was the last time we saw him.

v. 21 Then Abishai son of Zeruah said, “Shouldn't Shimei be put to death for this? He cursed the Lord's anointed.”

“We ought to have an execution right here on the river bank. Let's go.”

David don't you remember what he said when he was throwing rocks and cursing?

**v. 22** David replied, “What do you and I have in common, you sons of Zeruah? This day you have become my adversaries! Should anyone be put to death in Israel today? Do I not know that today I am king over Israel?”

Here is a **searing rebuke** fired at Abishai for his recommendation of retaliation.

**v. 23** So the king said to Shimei, “You shall not die.” And the king promised him an oath.

Here we see the **awesome power** of forgiveness.

This is demonstrated graphically in the life of the **LORD JESUS** as he is hanging on the cross, he prays to the Father:

“Father, forgive them, for they are not knowing what they are doing.”

You know who makes **good forgivers?** It's those **who've been** forgiven!

There's, Mephibosheth. He gets his day in court. Isn't this good? Look at that, verse 24.



**v. 24** Mephibosheth, Saul's grandson, also went down to meet the king. He had not taken care of his feet or trimmed his mustache or washed his clothes from the day the king left until the day he returned safely.

What a contrast to Shimei is Mephibosheth. He loved David like his father Jonathan loved him, and in this passage he really proves his loyalty and devotion.

Remember, Ziba had lied about Mephibosheth when David left Jerusalem.

Mephibosheth to demonstrate his mourning had not done three things:

1. TAKEN CARE OF HIS FEET.
2. TRIMMED HIS MUSTACHE.
3. WASHED HIS CLOTHES.

Mephibosheth probably reeked pretty good, even from a distance.

**v. 25** He came from Jerusalem to meet the king, the king asked him, "Why didn't you go with me, Mephibosheth?"

Ziba said, he stayed and hoped he was going to get to be the next king after David left.

**v. 26** He said, “My lord the king, since I your servant am lame, I said, ‘I will have my donkey saddled and will ride on it, so I can go with the king. But Ziba my servant betrayed me.’

Ziba evidently took all the donkeys himself and prepared this big gift and left Mephibosheth without any means of transportation to depart from the city.

**v. 27** And he has slandered your servant [by what he said] to my lord the king. My lord the king is like an angel of God: so do whatever pleases you.

**v. 28** All my grandfather’s descendants deserved nothing but death from my lord the king, but you gave your servant a place among those who sat at your table. So what right do I have to make any more appeals to the king?

What a marvelous statement of love and appreciation from the lips of Mephibosheth for all that David has done for the house of Saul.

**v. 29** The king said to him, “Why say more? I order you and Ziba to divide the fields.”

To settle the whole issue, David orders the two of them Mephibosheth and Ziba, to divide the land.

Look at verse 30 this is so great!

v. 30 Mephibosheth said to the king, “Let him take everything, now that my lord the king has arrived home safely.”

Mephibosheth puts his focus on the king himself.  
Mephibosheth says, “Let Ziba take it all, David.  
I’m not interested in the land.

What matters to me more than anything else  
in the whole world is that you have  
come home to your own house.

All I want is you - - not your blessings or wealth  
or possessions, but you.”

v. 31 Barzillai the Gileadite also came down from Rogelim to cross the Jordan with the king and to send him on his way from there.

Remember Barzillai. Here he comes. The old fella.  
He is the wealthy appreciative citizen who gave all  
those goods to David up in Mahanaim to help him  
also with Shobi and Makir.

Barzillai has had to travel forty miles.  
He is 80 years old.

**v. 32** Now Barzillai was a very old man, eighty years of age. He had provided for the king during his stay in Mahanaim, for he was a very wealthy man.

**David is 60 and Barzillai is 80.**

**v. 33** The king said to Barzillai, “Cross over with me and stay with me in Jerusalem, and I will provide for you.”

**v. 34** But Barzillai answered the king, “How many more years will I live, that I should go up to Jerusalem with the king?”

Aw, great man.

**v. 35** I am eighty years old, Can I tell the difference between what is good and what is not? Can your servant taste what he eats and drinks? Can I still hear the voices of men and women singers? Why should your servant be an added burden to my lord the king?

**Barzillai says, “I can’t see and I can’t taste and my hearing is shot. I don’t want to be a burden to you.”**

**v. 36** Your servant will cross over the Jordan with the king for a short distance, but why should the king reward me in this way?

**Barzillai graciously says that he will cross over the Jordan and go a short distance toward Jerusalem.**

**v. 37 Let your servant return, that I may die in my own town near the tomb of my father and mother. But here is your servant Kimham. Let him cross over with my lord the king. Do for him whatever pleases you.”**

**v. 38 The king said, “Kimham shall cross over with me, and I will do for him whatever pleases you. And anything you desire from me I will do for you.”**

**The king obligates himself to do for Barzillai whatever he would like for him to do for Kimham, and also anything that Barzillai would desire for the king to do he will also do.**

**v. 39 So all the people crossed the Jordan, and then the king crossed over. The king kissed Barzillai and gave him his blessing and Barzillai returned to his home.**

**v. 40 When the king crossed over to Gilgal, Kimham crossed with him. All the troops of Judah and half the troops of Israel had taken the king over.**

v. 41     Soon all the men of Israel were coming to the king saying to him, “Why did our brothers, the men of Judah, steal the king away and bring him and his household across the Jordan, together with all his men?”

v. 42     All the men of Judah answered the men of Israel, “We did this because the king is closely related to us. Why are you angry about it? Have we eaten any of the king’s provisions? Have we taken anything for ourselves?”

v. 43     Then the men of Israel answered the men of Judah, “We have ten shares in the king; and besides, we have a greater claim on David than you have. So why do you treat us with contempt? Were we not the first to speak of bringing back our king?” But the men of Judah responded even more harshly than the men of Israel.

**Up jumps the EVIL ONE**   and we’ve got  
**RUMBLING IN THE RANKS**   already.

The emotion of **JEALOUSY**   is probably  
the one emotion   that gives us   more trouble  
than any other   in life.

**It just happens so quick.**

**Come back next week and see what happens to all of that.**

**What are some of the lessons that we can learn from this particular study?**

**Lesson #1: Sometimes our selfish grief can take away the joy of others.**

**When you go into a traumatic circumstance, discern how long you grieve. Selfish grief can take away the joy of others.**

**Lesson #2: God is faithful in giving David back his kingdom.**

**You are going to see him back on the throne next week.**

**Lesson #3: FORGIVENESS, FORGETFULNESS, and FREEDOM are all bound together in what God does for us.**

**Forgiveness points to the past offense.**

**Forgetfulness points to the present.**

**Freedom points to the future.**

**That's the past, present, and future tense of forgiveness.**

**Forgiveness in the past, forgetfulness in the present (no fair fighting with it), and freedom for the future.**

**Lesson #4: Forgiveness of a person who has wronged us is made easy when we see them as an instrument of God to teach us needed lessons.**

**That is how David looked on Shimei. When you bring the vertical into it, you see God bringing that person into your life to teach you some things you need to know, to learn. It is part of the divine curriculum, this person, so you can forgive the instrument. You look on them impersonally, rather than with this personal horizontal resentment.**

**Lesson #5: Mephibosheth's focus is on the king, rather than on his possessions or blessings.**

**It is not what can I get from You Lord but thank You for loving me and I love You for who you are.**

**Lesson #6: Barzillai teaches us how to live and how to die.**

**Lesson #7: How quickly the RUMBLING IN THE RANKS can return.**



# Lessons Learned In The Life of David

## PART III

### STUDY NUMBER TWENTY - 2 Samuel 19:1-43

19:v. 1 Joab was told, "The king is weeping and mourning for Absalom."

v. 2 And for the whole army the victory that day was turned into mourning, because on that day the troops heard it said, "The king is grieving for his son."

v. 3 The men stole into the city that day as men steal in who are ashamed when they flee from battle.

v. 4 The king covered his face and cried aloud, "O my son Absalom! O Absalom, my son, my son!"

v. 5 Then Joab went into the house to the king and said, "Today you have humiliated all your men, who have just saved your life and the lives of your sons and daughters and the lives of your wives and concubines.

v. 6 You love those who hate you and hate those who love you. You have made it clear today that the commanders and their men mean nothing to you. I see that you would be pleased if Absalom were alive today and all of us were dead.

v. 7 Now go out and encourage your men. I swear by the Lord that if you don't go out, not a man will be left with you by nightfall. This will be worse for you than all the calamities that have come upon you from your youth till now."

v. 8 So the king got up and took his seat in the gateway. When the men were told, "The king is sitting in the gateway," they all came before him. Meanwhile, the Israelites had fled to their homes.

v. 9 Throughout the tribes of Israel, the people were all arguing with each other, saying, "The king delivered us from the hand of our enemies; he is the one who rescued us from the hand of the Philistines. But now he has fled the country because of Absalom; v.10 and Absalom, whom we anointed to rule over us, has died in battle. So why do you say nothing about bringing the king back?"

v.11 King David sent this message to Zadok and Abiathar, the priests: "Ask the elders of Judah, 'Why should you be the last to bring the king back to his palace, since what is being said throughout Israel has reached the king at his quarters?

v.12 You are my brothers, my own flesh and blood. So why should you be the last to bring back the king?"

v.13 And say to Amasa, 'Are you not my own flesh and blood? May God deal with me, be it ever so severely, if from now on you are not the commander of my army in place of Joab.'"

v.14 He won over the hearts of all the men of Judah as though they were one man. They sent word to the king, "Return, you and all your men."

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v.17 With him were a thousand Benjamites, along with Ziba, the steward of Saul's household, and his fifteen sons and twenty servants. They rushed to the Jordan, where the king was.

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v.19 and said to him, "May my lord not hold me guilty. Do not remember how your servant did wrong on the day my lord the king left Jerusalem. May the king put it out of his mind.

v.20 For I your servant know that I have sinned, but today I have come here as the first of the whole house of Joseph to come down and meet my lord the king."

v.21 Then Abishai son of Zeruah said, "Shouldn't Shimei be put to death for this? He cursed the Lord's anointed."

v.22 David replied, "What do you and I have in common, you sons of Zeruah? This day you have become my adversaries! Should anyone be put to death in Israel today? Do I not know that today I am king over Israel?"

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v.25 When he came from Jerusalem to meet the king, the king asked him, "Why didn't you go with me, Mephibosheth?"

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v.35 I am now eighty years old. Can I tell the difference between what is good and what is not? Can your servant taste what he eats and drinks? Can I still hear the voices of men and women singers? Why should your servant be an added burden to my lord the king?"

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#### **QUESTIONS:**

1. Read 2 Samuel 19:1-43 several times and in your own words outline what is happening in the life of David.
2. How does David greet the victorious armies initially upon their return from battle, according to verses 2-4?
3. What does Joab tell David to do, according to verse 7?
4. Who does David put in as the commander of the army in place of Joab, according to verse 13?
5. How does David handle Shimei, according to verses 22 & 23?
6. What does Mephibosheth tell David in verses 26-30?
7. Who is Barzillai and how does he respond to the king in verses 31-38?
8. What is the first conflict that David meets once he crosses over the Jordan back into the land, according to verses 41-43?
9. Which verse in the study has meant the most to you?
10. What lesson have you learned from this study?

## **LESSONS FROM THE PASSAGE:**

### **STUDY NUMBER TWENTY - 2 Samuel 19:1-43**

**LESSON #1: Sometimes our selfish grief can take away the joy of others.**

**LESSON #2: God is faithful in giving David back his kingdom.**

**LESSON #3: Forgiveness, forgetfulness, and freedom are all bound together in what God does for us.**

**LESSON #4: Forgiveness of a person who has wronged us is made easy when we see them as an instrument of God to teach us needed lessons.**

**LESSON #5: Mephibosheth's focus is on the king, rather than on his possessions or blessings.**

**LESSON #6: Barzillai teaches us how to live and how to die.**

**LESSON #7: How quickly the rumbling in the ranks can return.**