

re-thinking some of the parables No. 15

ENTER THE KINGDOM? . . . NO THANKS!

2 Samuel 19:31-43

This account is for us, today, a parable that contrasts the desires of Barzillai and Chimham; each made a choice which the King granted.

(31) *And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.* (32) *Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.*

A RESPECTED MAN WITH A HEART OF LOVE

Looking from our present day, Barzillai was a solid Christian . . . his name means *iron-hearted* and he had an assurance in God and was very set in his ways. (Sounds familiar, doesn't it?). His mind was made up and he was not able to receive anything new . . . not even from the King direct! He was born-again in the fellowship called *Gilead*. His place of origin was *a heap of testimony* (for that is the meaning of Gilead) and thus he had numerous testimonies that he always referred back to when sharing. He lived in Rogelim which, according to the Rotherham Bible means FULLER (which is the method of washing clothes by stomping on them); always repenting and getting washed again and again! Like so many Christians in this hour who have not grasped the fact that Christ has removed their sin once and for all time. Sad to say, Barzillai's abode was on the east side of the river Jordan. He had not entered the Promised Land and claimed his inheritance. The 'Promised Land' represents the Kingdom of God while the 'journeying side (east) represents the realm of 'Mother Church' who has glorious testimonies of God's saving grace in Christ Jesus.

Barzillai was a very great man . . . he was rich in this world's good but he was also very generous with what he had been given. When the King needed supplies while he had camped in Mahanaim, Barzillai was there with others pouring out and pouring out (see 2 Samuel 17:27-29). These ones knew that the people with David were *hungry and weary and thirsty* (v.29) in the wilderness where they had been involved with a lot of fighting! Now the King had requested his help in getting his entourage and troops across this river.

'COME PASSED THE VEIL AND BE WITH ME'

(33) *And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.* The King, knowing the heart of love that Barzillai had, invited him to enter the Promised-Land-Kingdom of God realm. Remembering that the river Jordan represents the veil in the Temple that leads into the Holiest of All, Barzillai was being invited to walk on the other side of the veil in the provision that King David had made . . . a picture of the provision that Christ has made available to mankind at Calvary. With this invitation or promise came the assurance that the King would feed him sumptuously and he would be continuously in the presence of the King. He would be treated as a son and not as a servant. Isn't that the cry of your heart? This translates to the fullness of Christ which is our inheritance. To receive an inheritance, there is a necessity of our old life dying; this will remove all the *old testament Christian* scenario found in many fellowships and folks too!

HE COULD NOT HANDLE CHANGE!

(34) *And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?* Jerusalem in this parable represents 'heaven on earth' . . . where the King can express

Himself in and through us.

(35) *I am this day fourscore years old: and can I discern between good and evil? Can thy servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women? Wherefore then should thy servant be yet a burden unto my lord the king?* Barzillai looked at his own circumstances. His sight and hearing wasn't what it was! He thus failed to hear the desire of the King for him. He was 80 years old (16 x 5) . . . he knew the love of God (16) through grace (5) and, even though he walked in some discernment, he was still living in yesterday with all his wonderful testimonies of what God had done and so he could not grasp the full impact of the King's invitation. Barzillai just wanted to die and go to heaven . . . that was the full extent of his vision. He had certainly seen his *three score years and ten* and now he was losing what he had . . . no longer able to discern, no longer able to taste, no longer able to hear and thus partake of the depths of worship and in his great humility (actually it was inverted pride and stubbornness) could not bring himself to be (as he thought) a burden to the king — for that is how he saw himself!

The king knew Barzillai well ... he knew where 'he was at' and that was why this dear old saint was being given the opportunity to 'come up higher' and be close to the king, feast with the king and be in hearing distance of his voice continually. The king declared that his dear friend was worthy of this place in his kingdom but Barzillai saw the situation differently and was not prepared to change. His faith in the word that the king had decreed, had faded over the years. The Jordan River, as we know, represents the veil which was torn to allow us to enter into the Holiest of All (Moses' Tabernacle picture). Barzillai did not desire to live 'beyond the veil' ... he was quite satisfied to remain on the wrong side of Jordan (in the Holy Place) where he could remain in the 'servant realm' for the rest of his days.

(6) *Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?* Barzillai looked at himself and his circumstances instead of the word of the king. Perhaps he thought that what he had heard from the mouth of the king was 'too good to be true' and lasting. Supposing the king changed his mind! It was like Barzillai had a sign up over his life, "Don't disturb" for I enjoy my place in the wilderness Church system and I have many friends there too!

'I JUST WANT TO DIE AND GO TO HEAVEN'

(37) *Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother.* My own Church where I have been for a long time — I like it there and I want to die surrounded by family! This man had no vision beyond himself ... however, he had a heart for others. He would not hinder any who genuinely wanted more of the Lord, who wanted to walk in the reality of the cross on the far side of the veil, who wanted to be always be close to the king, who wanted to feed with the king and so on. Knowing the heart-cry of his servant Chimham, Barzillai suggested that he go in his place. *But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.*

BY CONTRAST ... LONGING FOR MORE

'Chimham', whose name in Hebrew means 'longing', had a deep longing, even though he was but a humble servant, to be with the king whom he loved, to receive royal victuals (i.e. food fit for kings!) and learn of the king's ways . . . how the king did things, how he ruled his house, how he planned every day. This longing consumed all Chimham's thoughts and it showed too in his actions so much so that Barzillai noticed it.

(38) *And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee.* (39) *And all the people*

(the King's men) *went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he* (Barzillai) *returned unto his own place*. Barzillai was blessed of the king who was probably disappointed. Barzillai went back to his 'comfort zone' to be involved with the same old routines regurgitating his understanding of the Word of God with his like-minded friends.

CHIMHAM — HIS LONGING MET, WENT ON WITH THE KING

These last four verses are from the Rotherham *Emphasized Bible*. (40) *And the king passed over to Gilgal, and Chimham passed over with him: and all the people of Judah escorted the king, yea, moreover and half the people of Israel*. The people of Judah, those who expressed their praise (meaning of Judah) conducted or moved with the king in transition from one realm to another . . . these people of Judah progressed with the king accompanied by half of the people of Israel. However, the denominational people of Israel started to murmur and complain at what they did not understand. They accused their brethren of stealing their king (their understanding of the king!) and then, on top of that, they actually accused them of helping the king and those with him to leave where they were at and experience a new dimension of life with the king!

(41) *Then lo! All the men of Israel were coming to the king, and said unto the king, Why did our brethren, the men of Judah, steal thee away, and his household over Jordan, and all David's men with him?*

Our Lord through His death, burial, resurrection and ascension has provided a way for each of His people to cross over Jordan . . . to go through the veil in experience and enter the Kingdom of God in all its fullness. What a glorious provision and inheritance our King of kings has given us!

RELATIONSHIP

(42) *And all the men of Judah made answer unto the men of Israel — Because the king is near of kin unto us: wherefore then is it that ye are angry over this matter? Have we eaten at the King's cost? Or hath he bestowed any gifts on us?* The Judah people experienced relationship with their king (we are of the same family flow, right?). Now contrast this with the 'letter-word' response of the Israel people! Because we are larger in number than you, our word and methods and timings should be considered first. Why? Because they have been around for a long while! (43) *And all the men of Israel answered the men of Judah, and said, Ten parts* (tribes) *have we in the king, therefore in David have we more right than ye; why then made ye of us, so that our word was not heard first as to bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel*.

'Majority' is NOT always right! Ten tribes of (Evangelical) Israel were numerically stronger than the two tribes of Judah. The men of Judah should have known better than to enter into an argument in which they raised their voices above those of their brethren! Jealousy will always show its ugly head by some bitter words because they are convinced they are right! Their problem was, they were desiring the 'new' without giving up the 'old'.

The testimony of Chimham is so different from that of Barzillai. There are many people in the Church who feel that their word and their ways are more reliable and hence better than anything that comes as 'new' to them. They will not be moved by any persuasive words for they are not really hungry for more of God (except on their terms!). Unless the Father draws them they can not advance into *the high calling of out God*. Unless there is a true longing in their being to be constantly with the King and be nourished by Him, they will be satisfied to remain where they are in the Church system. Those who truly hunger for more and who are prepared to do something about it, when the occasion arises, the King, our Father, will always make a way for them to experience Him in an ever-increasing way as He brings His firstfruits through the Jordan-veil into the full expressing of Himself. §