

Russell Kelfer

The Homecoming

959-A

Series: God's Living Legends II

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10602 Mossbank, San Antonio, TX 78230 • (210) 226-0000 / 1-800-375-7778 • www.dtm.org • dtm@dtm.org

The Homecoming

The troops are on their way home. They were tired, but triumphant. Led by their once valiant, but now indecisive king, they had left their families behind, fleeing with King David into the countryside as his own son pursued them. Sword in hand, he had vowed to take command of the kingdom at his father's expense.

It was a bloody conflict. More than twenty thousand Jews perished in the process. But the battle itself wasn't an unusual battle, well, not unusual from God's perspective. Once again something (or should I say *Someone*) had intervened and the king's army won this battle. The living God had once again donned the cloak of a soldier and delivered the enemy into their hands. Now the battle was over.

They were weary, and they were worn, but they were victorious. They marched back to the gates of the city where they anticipated a royal welcome. Can you imagine what thoughts must have flooded their minds? They no doubt raced back to days gone by when they made their way through the winding roads that led home, the roads lined with people praising them and cheering them and applauding the victory that had been theirs.

Then they would march into the courtyard and the king himself would appear and he would put medals upon the heroes, and he would encourage them in the presence of the whole nation. He would say what a great victory it was. What a moment of triumph. To them it was like receiving the superbowl trophy. They were coming home from the battle and they were the victors.

The moment arrived. They were led by General Joab (you remember him), and they made their way to where the king should have been, where the people should have been; but no one was there. It was abandoned! Desolate! The soldiers were confused, and suddenly they could hear this loud sobbing and people wailing and mourning. "What's wrong? Haven't the people heard we won? Maybe CNN missed the story! And where is the king?" The king was nowhere in sight.

A somewhat nervous lieutenant makes his way towards General Joab who asks, "What is this, a wake? We won, we're the victors; where are the cheering throngs? Where is the king?"

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Head bowed, the lieutenant responds, “Sir, we know you have won the battle. But the king is grieving over his son. He has been weeping for days and all we can hear is, ‘My son, my son.’ So we have joined him. We know you won the battle, but we’re mourning with the king. That’s the reason for the sounds you hear.”

That’s the backdrop for today’s story. And few pictures better illustrate life as it really is, than this one.

It is the story of the king’s homecoming and three kinds of people who are there to greet him. It’s a vivid portrait, it’s an interesting story. But the truth behind the story is the most interesting of all.

It is yet another in the series of looks at the Living Legend of David.

The title for today’s message is “The Homecoming”. Our Scripture passage will be all of II Samuel 19 and we’ll take a few peeks back at II Samuel 16 & 17 to clarify some of the issues involved. Now as always I’ll give you a list of our key figures. There’s King David. There’s Joab, his “quote” trusted general. There’s Shimei, Mephiboseth, and Barzillai. If you don’t remember those three, take heart; we hope before the day is over they will be engraved upon your heart.

Now I think you would agree with me that the mood of a nation, the mood of a church, or the mood of any organization can best be reflected by the attitude of its leaders. Even in business—like a mirror, the multitudes under you tend to reflect you. If you’re fearful, they’re fearful. If you’re hopeful, they’re hopeful. If you’re filled with confidence and joy, so are they. It’s no small wonder then that under these circumstances, as the story begins, the nation of Israel was in a sea of instability. Nobody was in command, no one. It’s the type of stuff of which revolutions are made. The soldiers are weary and they feel betrayed. They’ve won the battle; they’ve come home and no one is there to greet them. Their king, the leader for whom they’ve fought, is not even coherent. The general who engineered the victory is angry at the king because the soldiers risked their lives for somebody who now is weeping for the one who was trying to kill them.

It would have been the perfect time for an Israeli Fidel Castro or a Saadam Hussein to arrive on the scene and offer his services. But God in His grace did not allow that to happen. Instead he allowed General Joab to walk in and take the king’s box of Kleenex away and acquaint him with reality. Thus, we see this confrontation:

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Then Joab came into the house to the king, and said [hi, King, (loose translation)], “ Today you have disgraced all your servants who today have saved your life, the lives of your sons and daughters, the lives of your wives and the lives of your concubines,

In that you love your enemies and hate your friends. For you have declared today that you regard neither princes nor servants; for today I perceive that if Absalom had lived and all of us had died today, then it would have pleased you well. [Pretty perceptive.]

[Now listen, King, get up, (loose translation)] Now therefore, arise, go out and speak comfort to your servants. For I swear by the Lord, if you do not go out, not one will stay with you this night. And that will be worse for you than all the evil that has befallen you from your youth until now. [We’re gonna leave, fella, all of us.] (II Samuel 19:5-7 NKJV)

Oh, David, he did respond well when the heat was on.

Then the king arose and sat in the gate. [And he threw his Kleenex away.] And they told all the people, saying, “There is the king, sitting in the gate.” So all the people came before the king. For everyone of Israel had fled to his tent.

(II Samuel 19:8 NKJV)

Joab the politician suddenly becomes Joab the prophet. And without pulling any punches, he comes into David’s presence and takes this sobbing shell of a ruler and begins to shake some sense into him. He says, “What would make you happy, King? If all of us died, and your son, who was trying to kill you and us, were alive, would that make you happy? Gee, thanks a lot! We just lost twenty thousand troops and risked our lives for you.” You see, David’s grief was natural; but natural grief had turned into unnatural grief, and that leads to bitterness and self-pity.

But, as usual, once he was reprimanded, David came to his senses quickly. He dried his eyes and went to where the people were, or at least to where they should have been, and made himself available.

1 - The Silent Throng

Meanwhile, back in Jerusalem, chaos reigned supreme. Try to imagine it in your mind. David’s followers and Absalom’s followers were all running around not knowing if there was a king and who was in charge and whether they should kill each other or get along. Verse 9 pictures what happened:

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Now all the people were in a dispute throughout all the tribes of Israel [it was chaos], saying, “The king saved us from the hand of our enemies, he delivered us from the hand of the Philistines, and now he has fled from the land because of Absalom.

But Absalom, whom we anointed over us, has died in battle. Now therefore, why do you say nothing about bringing back the king?”
(II Samuel 19:9,10 NKJV)

You get that picture—total disbelief. It was the kind of disbelief that existed in America when President Nixon resigned and when President Kennedy was shot. Suddenly, no one was in charge, and for a few brutal hours, no one even seemed to notice. It was like an individual who had witnessed a horrendous crime; a nation was in shock. Then the political nerve-ends began to regain their feeling and somebody had to take over. Now in Israel, there is a rumbling of the multitudes and there either needed to be restoration or revolution.

So David moves back on the scene and begins to inject life into the nation once again. And he invites the people to invite him back to the palace in verse 11.

So King David sent to Zadok and Abiathar the priests, saying, “Speak to the elders of Judah, saying, ‘Why are you the last to bring the king back to his house, since the words of all Israel have come to the king, to his very house?’

You are my brethren, you are my bone and my flesh. Why then are you the last to bring back the king?’

And say to Amasa [now listen to this one], ‘Are you not my bone and my flesh? God do so to me, and more also, if you are not commander of the army before me continually in place of Joab.’”

[Now if you have your pencil, write in the margin of your Bible, uh-oh.]

So he swayed the hearts of all the men of Judah, just as the heart of one man, so that they sent this word to the king: “Return, you and all your servants!”

Then the king returned and came to the Jordan. And Judah came to Gilgal, to go to meet the king, to escort the king across the Jordan.
(II Samuel 19:11-15 NKJV)

The homecoming is about to take place. But in the process, King David, who seems to have lost his knack for good decisions in these later years, has made another silly mistake. He did what

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seemed at the moment to be politically expedient; but as we'll see later, it's a bad move. He gave Joab's job to Amasa. Now you don't know who Amasa is. It sounds like it would be something with tortillas on it or something. But Amasa was Absalom's key man. He is actually the son of David's sister and he was a captain in the revolutionary army. He is the only surviving hero in the enemy camp. Instead of using God's methods and honoring God's victory, David bows to the world's kind of thinking and uses bribery to get the enemy troops into his camp, and it worked for a short time.

What David forgot was that God's ways are higher than man's ways. He forgot that a sovereign God had placed him in control, a sovereign God had protected him from Saul, and a sovereign God had won victory after victory in his life. A sovereign God would continue to control his destiny without his lowering himself to the manipulative plans of politically-aimed men. He had a short memory but some of us do, too. He played the odds, held out some bait to the enemy leaders, and all the troops came back into his camp.

So David is headed back to Headquarters Hill. Now as he returns three men appear on the horizon of his life (three totally different men, three men with totally different problems and totally different stories to tell). It's those three men and those three encounters that make up the rest of this study, because they really do form a picture of our King, the Lord Jesus, at His homecoming. And they represent the three kinds of people who will be there to greet Him. So there's an immediate message to this story, and there's an ultimate message, as well. King David, a type of Christ, deals with those who approach him as he comes for "The Homecoming."

2- The Penitent Sinner

The King is Coming Home. Enter encounter number one. The man's name is Shimei, and here is what took place as David came to the River Jordan, about to cross:

And Shimei the son of Gera, a Benjamite, who was from Bahurim, hurried and came down with the men of Judah to meet King David.

There were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over the Jordan before the king.

Then a ferryboat went across to carry over the king's

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household, and to do what he thought good.

Now Shimei the son of Gera fell down before the king when he had crossed the Jordan.

Then he said to the king, “Do not let my lord impute iniquity to me, or remember what wrong your servant did on the day that my lord the king left Jerusalem, that the king should take it to heart.

For I, your servant, know that I have sinned. Therefore here I am, the first to come today of all the house of Joseph to go down to meet my lord the king.

But Abishai the son of Zeruiah answered and said, “Shall not Shimei be put to death for this, because he cursed the LORD’s anointed?”

And David said [ease up, (loose translation)], “What have I to do with you, you sons of Zeruiah, that you should be adversaries to me today? Shall any man be put to death today in Israel? For do I not know that today I am king over Israel?

Therefore the king said to Shimei, “You shall not die.” And the king swore to him. (II Samuel 19:16-23 NKJV)

Picture number one begins to develop before our eyes. Here is David on the shores of the river Jordan, making his triumphal return as king. The first one to greet him on the shore is none other than Shimei. Before the entire throng, Shimei falls down at David’s feet and begs for forgiveness. Abishai, David’s trusted aide, a man not at all unlike Peter in the garden, is ready to finish Shimei off. David says no. Do you see a little difference in David? This is not the same David we witnessed in the earlier years of his life. He has tasted the cup of forgiveness. He’s been forgiven and he understands what it means to forgive others. His mind is beginning to be more and more shaped into the mind of God where his heart is concerned. And I would remind you that if it’s hard for you to forgive others, you need to get back and spend concentrated time at the foot of the cross, and remember of what God forgave you. If you realize what David is forgiving Shimei of, it becomes even more incredible. So we will take a quick look back at II Samuel 16 and look at verses 5-13. It reads like this:

Now when King David came to Bahurim, [he’s running from Absalom] there was a man from the family of the house of Saul, whose name was Shimei the son of Gera, coming from there. He came out, cursing continuously as he came.

And he threw stones at David and at all the servants of King

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David. And all the people and all the mighty men were on his right hand and on his left.

Also Shimei said thus when he cursed: “Come out! Come out! You bloodthirsty man, you rogue!

The LORD has brought upon you all the blood of the house of Saul, in whose place you have reigned; and the LORD has delivered the kingdom into the hand of Absalom your son. So now you are caught in your own evil, because you are a bloodthirsty man!

[In other words he was throwing rocks and screaming at the top of his lungs, at last you’re getting what you deserve.]

Then Abishai the son of Zeruiah said to the king, “Why should this dead dog curse my lord the king? Please, let me go over and take off his head!” [I’ll solve this problem with a little amputation.]

But the king said, “What have I to do with you, you sons of Zeruiah? So let him curse, because the LORD has said to him, ‘Curse David.’ Who then shall say, ‘Why have you done so?’”

And David said to Abishai and all his servants, “See how my son who came from my own body seeks my life. How much more now may this Benjamite? Let him alone, and let him curse; for so the LORD has ordered him.

It may be that the LORD will look on my affliction, and that the Lord will repay me with good for his cursing this day.”

And as David and his men went along the road, Shimei went along the hillside opposite him and cursed as he went, threw stones at him and kicked up dust. (II Samuel 16:5-13 NKJV)

Now do you get the picture? Back when David was fleeing from Absalom, surrounded by an array of warriors, a wild-eyed descendant of Saul named Shemei appears on the scene, starts throwing rocks and calling the king names. Abishai was there then and he wanted a cranial amputation at the time. Now listen to David’s response in verse 10.

...So let him curse, because the LORD has said to him, ‘Curse David.’...

Let him alone, and let him curse; for the LORD has ordered him. (II Samuel 16:10,11d NKJV)

Now we’re going to pass over this quickly but I want to remind you of this principle because it applies to your everyday life. David understood the permissive, sovereign will of God. He didn’t focus his

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eyes on Shimei; he focused his eyes on the God who allowed Shimei to do what he was doing. Do you do that? To David, everything had a purpose. Shimei wasn't the issue. God was the issue. And David saw God as a sovereign force behind everything that happened in his life. He could have spoken, and Shimei would be dead. Jesus could have spoken and all the angels in heaven would have rushed to His rescue in the garden. We are so quick to use God as a sponge to mop up our enemies, and we pray, Lord, that person at work, that person next door, that person in my family—they don't understand me, get them. Oh, we don't say it that way, we pray a little more religiously than that. What a contrast between this David and the David in the early Psalms where he continually said God, they're my enemies, get rid of them. This is a different David, a later David, a forgiven David, a humbler David.

He has passed the "whipping up on the enemy" stage, and is resting comfortably in the "God is my refuge and strength" stage. Do you have an understanding of the difference between those two mindsets? See the difference is the Sovereignty of God. Shimei wasn't David's problem. Shimei was God's problem. And God had allowed him to curse him and belittle him in order to see if David remembered anything he had learned in the schoolhouse of broken hearts. David did. At this point Shimei, like the thief on the cross, had absolutely nothing to offer. He came back into David's presence and was totally worthless and totally helpless. His sins were blatant and, according to the Scriptures, he who cursed the king should be killed. Shimei stood on the threshold of annihilation and fell before the king and begged for forgiveness. I don't know about you, but if I had been there I would have been like Abishai. I would have said, "Get him, Dave". Instead, David looked at him from the eyes of God and said, "Thou shalt not die." David had heard those words before, remember? Strange coincidence that those who have been forgiven much, the Scripture says ought to be much quicker to forgive.

Now I'm going to pause for just a moment and ask you if there is a Shimei in your life? Somebody who just needles you constantly. Someone who curses you and blames you for things you had nothing to do with? Someone who makes your life miserable? And the stones they throw sometime even touch those who innocently walk by your side? How do you pray for them? That a God of power would vindicate you, rid you of the curse? Or do you thank God for allowing them to come into your life to reveal His grace.

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Do you thank God that they are part of the divine final exam for entrance into the graduate school of discipleship? Do you thank God that you're worthy to walk in the footsteps of His own Son? What a privilege. David saw Shimei and he said, "I forgive." End of encounter number one.

3- The Deceived Believer

Enter figure number two. Back to chapter 19:

Now Mephibosheth the son of Saul came down to meet the king. And he had not cared for his feet, nor trimmed his mustache, nor washed his clothes [he had just come home from college], from the day the king departed until the day he returned in peace [he was a mess].

So it was, when he had come to Jerusalem to meet the king, that the king said to him, "Why did you not go with me, Mephibosheth?"

And he answered, "My lord, O king, my servant deceived me. For your servant said, 'I will saddle a donkey for myself, that I may ride on it and go to the king,' because your servant is lame.

And he has slandered your servant to my lord the king, but my lord the king is like the angel of God. Therefore do what is good in your eyes." (II Samuel 19:24-27 NKJV)

He, too, came seeking mercy, another pathetic figure. In II Samuel 9, you may remember, that because Mephibosheth was Jonathan's son, and he was lame, David made a covenant with him and had called upon a man named Ziba to be his servant forever. So here was a man in the past who had been granted mercy by the king, but when it came time for the battle, he had been absent without leave. And as the king was returning, this one who missed the battle, and thus missed the victory, falls on his face before the king and says, "can you forgive me?" The excuse he gave was a good one. His servant, in an effort to have him executed and receive his inheritance, duped him into believing he was saddling him a horse for the battle. Instead, he gets his master's goodies, rides off on the horse, and then lies to David about why Mephibosheth wasn't there.

II Samuel 16:1 tells that story:

When David was a little past the top of the mountain, there was Ziba the servant of Mephibosheth, who met him with a couple of saddled donkeys, and on them two hundred loaves

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of bread [a couple of days work], one hundred clusters of raisins [two scoops for each bowl, nothing's new under the sun] one hundred summer fruits, and a skin of wine.
(NKJV)

Here is the world's first portable grocery store, and it was all stolen goods.

Then in verse three, David asks the big question:

...“Where is your master’s son? [Where’s Mephibosheth?]” And Ziba said to the king, [“You’ll never guess what happened], “Indeed he is staying in Jerusalem, for he said, ‘Today the house of Israel will restore the kingdom of my father to me.’”
(II Samuel 16:3 NKJV)

Ziba says to David, “Old Mephi’s staying home from the fray, hoping your son whips up on you (that’s a loose translation), but I’m loyal.” Of course, it was a lie. Ziba was guilty. Mephibosheth had listened to the servant instead of to the king, and so he missed the battle. David forgives, takes back half of the property that he had given to his servant and gives it back to Mephibosheth. But the world’s goodies weren’t what Mephibosheth was after. Verse 30 is a great verse.

Then Mephibosheth said to the king, “Rather, let him take it all, inasmuch as my lord the king has come back in peace to his own house.”
(II Samuel 19:30 NKJV)

Do you hear what he just said? The king is coming! What do possessions matter now? What do they matter indeed!

4- The Faithful Saint

Well, there is one more encounter.

And Barzillai the Gileadite came down from Rogelim and went across the Jordan with the king, to escort him across the Jordan.

Now Barzillai was a very aged man, eighty years old. And he had provided the king with supplies while he stayed at Mahanaim, for he was a very rich man.

And the king said to Barzillai, “Come across with me, and I will provide for you while you are with me in Jerusalem.” [I’ll take care of you from now on.]
(II Samuel 19:31-34 NKJV)

But Barzillai said to the king, “How long have I to live, that I should go up with the king to Jerusalem? [“I’m too old to be of any help now, and I’m ready to go home myself.”]
(II Samuel 19:34 NKJV)

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Your servant will go a little way across the Jordan with the king. And why should the king repay me with such a reward? [He was humble.]

Please let your servant turn back again, that I may die in my own city,... But here is your servant Chimham; let him cross over with my lord the king, and do for him what seems good to you.” (II Samuel 19:36,37 NKJV)

And David agreed.

What a difference in these three pictures! Here was a man who had fought the good fight, finished the course, and kept the faith. He had ministered to the king, been faithful to the king, and risked his life for the king. Now he was ready to go home. The king's coming was a joy to him. He was ready to see the mantle of his labors passed on. He was ready for the Bema seat. His work was done. What a contrast to Shimei and Mephibosheth. They came begging for mercy. Barzillai came marveling at His grace, overwhelmed by His love. Shimei had wasted his life. Mephibosheth had missed the battle. Both had regrets. Both sought the king at his coming to ask forgiveness. Both received it. Barzillai, on the other hand, was sought out by the king. He had been faithful in the few things; the king wanted to make him ruler over many.

The remaining verses of this chapter speak volumes about the pettiness that divide the people of God, and we'll look at that next week. But let's draw a net, if you will, around the lives of these three men in closing, three men that confront the coming king as he comes to set up His kingdom. His son is dead, murdered by His own. Now the king was coming back, and three men were there to meet him, three men who typify the kind of people who will meet the king of glory when He arrives for His homecoming.

But first of all, however, there were the multitudes, the silent throng. The men and women who walked the streets and considered themselves religious, even those who regularly paid tribute to Jehovah. They were, the picture reveals, not ready for the king to come home. Bathed in confusion, they were too occupied with their nothingness to issue an invitation to the king. They did not talk of His return, they didn't think of His return, they were not ready for His return. And so the king, filled with love, receiving no invitation to rule and to reign, takes the initiative and offers to them an opportunity to invite him to take control of their lives. Wisely, they did.

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Even today, in our generation, so many of the multitudes mill about, totally unaware that the king is coming. Tenderly, quietly, even this moment, He calls out, "Wouldst thou have me to reign over you? Here I am." He will not force His way into your life. He will simply issue an invitation, saying, "Would you let me be your king." If you are one of the multitudes who have overlooked the greatest headline in history, I will read it for you from the pages of eternity; it is simply this, "The King is Coming! Are you ready?"

Beloved, invite Him to be seated on the throne of your heart where He belongs. You may be one of the silent multitude, but He sees you by name and He calls you by name, and He loves you by name. Maybe your name is Shimei. Maybe your whole life, as far you can see, is behind you. You, like the Apostle Paul may have even spent your life throwing rocks at the King; cursing the King; cursing the King's people, ignoring the King's work; rejecting the King's purpose. Now you realize suddenly He's coming! And the only thought that captivates you is, "Is it too late for me?" No Beloved, the Living Legend of Shimei calls out to you...the thief on the cross calls out to you. Even at this stage of your life, you can put down your rocks of rebellion and cry out to the King, "Let not my Lord impute iniquity unto me." The Abishais in the crowd may not understand, but the King will understand. He will say to you, "Thou shalt not die; it's not too late."

Or you may be a Mephibosheth (maybe you can't pronounce your own name), but maybe you are one of them. Maybe you're one of God's people who's been misled and missed the heat of the battle. Maybe you gave Him your allegiance many years ago, but now you realize that when the King comes, you will have nothing to offer Him. You've missed the battle, you've missed your rewards, and now, grieved and brokenhearted, you've begged the King to restore you to that place of fellowship that you really don't deserve. You cannot live those years behind you again, but you can live the years before, you, so you beg the King for mercy and He says, "fear not." And He restores to you the joy of your salvation.

But wouldn't you rather be a Barzillai? Wouldn't you rather greet the King's Coming with eager anticipation? Wouldn't you rather than just receive a merciful pardon, move on to the place in your life where a crown of righteousness awaits you, even as it awaits all those who love His appearing? God is scanning this world today looking for Barzillais. And He is looking at you, and looking at me.

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He is saying to us, any day now, “The Homecoming” will be a reality. The Heavens will open like a golden net of curtains, and a trumpet will sound, and in a moment, in the twinkling of an eye, we will stand in His presence. Some will stand as Shimeis, last-minute additions to the kingdom, who wasted their lives, living in lost confusion, only coming to Christ in their latter years. Some may stand as Mephibosheths—well-meaning, honorable, but unproductive. But He’ll still love us. And He’ll still receive us.

But the message of this lesson today is Beloved, it is possible to stand in His presence as Barzillai. It is possible to strip away that veneer of twentieth century Pharisaism that tries to fit Christ into our lives at no cost to us, and rewrites Scripture until God is at work *for* us rather than *through* us. It is possible to understand that the Christian life is not membership into a country club with a new list of privileges; the Christian life is enlistment into an army with a new kind of warfare, a new kind of weapon; and praise God, a new kind of victory. Oh, it cost a lot. But the cost is nothing compared to the price that has *already* been paid.

Mephibosheth realized that in the light of the king’s coming, all that he’d worked for was worthless. Shimei realized that unless he received forgiveness from the king, nothing else in life would matter. Barzillai understood more. You see, to him the king was everything. Barzillai was ready to go home. The king’s coming was the fulfillment of all he had lived for.

One man greeted the king with fear. One man greeted the king with regrets. But one greeted the king with open arms. He was ready for the homecoming. Are you?

This story tells us a lot about David. It tells us a lot about God. It ought to tell us a little bit about ourselves.

In Revelation 22:12 the Spirit of God writes to us about “The Homecoming.” He says this:

“And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work.

I am the Alpha and the Omega, the Beginning and the End, the First and the Last.” (Revelation 22:12,13 NKJV)

He who testifies to these things says, “Surely I am coming quickly.” Amen. Even so, come, Lord Jesus!

(Revelation 22:20 NKJV)

Shimei cried, “Lord Jesus, save me.” He did. Mephibosheth

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cried, "Lord Jesus, forgive me." He did. Barzillai cried, "I have fought the good fight, finished the course, kept the faith, even so, Lord Jesus, Come quickly." He will.

It is to us, even this moment, that the Spirit asks the question...

ARE YOU READY FOR THE HOMECOMING?

Are you ready for the homecoming?
If the hour were today,
Would you shout with glad excitement,
"Oh, come quickly, Lord, I pray."

Or like Shimei in terror
Would you first in panic call,
"Oh, Lord Jesus, come and save me
For I am not yours at all!"

Would you like Mephibosheth cry
"Oh, Lord, I'm glad it's you
But, Lord, I missed the battle
I had other things to do.

Or would you like Barzillai
A different story tell
As humbly you hear Jesus say,
"My child, you've served me well."

"You have not shrunk from duty
Nor compromised my Word.
Enter now into my courts,
Enter the joy of the Lord."

You can choose which one you'll be.
Tis not some secret story
God wants more Barzillais
To give Him yet more glory.

But child, one thing is certain,
A truth it's time we faced,
The Homecoming's upon us...
There is no time to waste!

dtm DISCIPLESHIP TAPE MINISTRIES, INC.

10602 Mossbank, San Antonio, TX 78230
210-226-0000 or 1-800-375-7778
www.dtm.org • dtm@dtm.org • © Russell Kelfer

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