

11/22/09

2Sam. 17-18

The story of David is a very sad one, as God had chosen him to be king, with all the potential to fulfill his call to the glory of God but he trusted in himself, fulfilling the old proverb, “Whoever has no rule over his own spirit is like a city broken down, without walls. Prov. 25:28

- I. David began his reign in triumph. 2Sam. 1-10
- II. David brought upon himself troubles. 2Sam. 11-20
- III. David will move on to have many trials. 2Sam. 21-24

The troubles of David seems to of begun in his 50’s, as he abused his position and authority, thinking he could get away with sin.

1. David lusted and took Uriah’s wife, Bathsheba, committed adultery and attempted to cover up the pregnancy, so he had Uriah killed in battle and passed himself off as a gracious king by marrying the pregnant widow of Uriah. 2Sam. 11
2. David was confronted with his sins by Nathan the prophet and exposed for his evil, though he was forgiven, consequences of his bad example would plague his house and the child would die. 2Sam. 12

3. Amnon raped his half-sister, Tamar and Absalom took vengeance killing Amnon, then fleeing to his Grand-father, the king of Geshur for three years. 2Sam. 13

4. Joab contrived a woman to present a fictitious case of one brother killing another, before David, to corner David by his judgment, to allow Absalom to return to Jerusalem. 2Sam. 14

5. Absalom undermined the authority of David, implementing the overthrow David from Hebron, with Ahithophel, as David makes his exodus to the wilderness as a broken man and Absalom enters Jerusalem to sit on the throne, as king. 2Sam. 15-16

We now come to the plan of Absalom to defeat his father, David, in battle, and the outcome of that battle. 2Sam. 17-18

17:1-14 The council of Ahithophel is thwarted by Hushai.

17:1-4 The council of Ahithophel to Absalom.

- 1) Ahithophel advised Absalom to send him out with twelve thousand men, to pursue David that very night. vs. 1
 - a) He had already made sure Absalom would not be reconciled with his father by counseling him to defile his concubines. 2Sam. 16:21-23

- b) He knew David was aware of his deflection to Absalom and could never be reconciles himself to David.
- 2) Ahithophel would catch David weak and weary, to overwhelm him with fear, causing the people to flee and he would kill only David. vs. 2
* He had never forgotten David's abuse of power, as he defiled his granddaughter Bathsheba and killed her husband Uriah. 2Sam. 11
- 3) Ahithophel would then return the people, except for David, resulting in peace. vs. 3
* This was his only hope of a future!
- 4) Ahithopel's advise pleased Absalom and all the elders of Israel. vs. 4

17:5-14 The council of Hushai to Absalom.

17:5-10 *The council of Ahithophel is pointed out as unwise.*

- 1) Absalom call Hushai the Archite to hear his council. vs. 5
* He was sent back by David to defeat the counsel of Ahithophel. 2Sam. 15:34
- 2) Absalom asked Hushai to comment on the council of Ahithophel an to speak if he opposed it. vs. 6

- 3) Hushai said to Absalom, the advice that Ahithophel has given is not good at this time. vs. 7
- 4) Hushai give the reasons behind his advice. vs. 8-10
 - a) He said David and his men were seasoned warriors. vs. 8
 - b) He said they would not retreat but fight to the death. vs. 9-10

17:11-14 The council of Hushai is presented to defeat Absalom.

- 1) Absalom was to lead the battle against David, gathering a large army. vs. 11
 - a) From Dan to Beersheba, means from the northern to the southern border of Israel.
 - b) This played into the vanity of Absalom!
- 2) They were crush everyone of them. vs. 12
- 3) They would tear down the city David would use to hide. vs. 13
- 4) The decision of Absalom and the men of Israel chose Hushia's advise, for God had purposed to defeat the good advice of Ahithophel, in order that the LORD might bring disaster on Absalom. vs. 14

17:15-23 **The plan of Absalom is sent to David in the wilderness.**

17:15-22 The messengers and the narrow escape.

- 1) Hushai informed Zadok and Abiathar the priests about both advises. vs. 15
* David had sent them back to be his spies. 2Sam. 15
- 2) The message was for David to make his way across the Jordan before night, lest Absalom and his army catch him. vs. 16*
* The decision must not have been made yet, when he warned David about Ahithophel's plans, otherwise it is worthless to inform David.
- 3) The sons of Zadok and Abiathar, Jonathan and Ahimaaz stayed at En Rogel, outside the city, waiting for a female servant to relay the message to David. vs. 17
* En Rogel was near the Kidron and Hinnom valleys, about one miles or so from the city.
- 4) The two men were almost discovered by a lad but they hid in a well in Bahurim. vs. 18
* Bahurim was the village of Shimai, who cursed David. 2Sam. 16:5
- 5) A woman helped them by covering the well. vs. 19
* Kind of like Rahab at Jercho. Josh. ?
- 6) Absalom's men inquired at the woman, to which she said they had fled over the

water brook and returned to Jerusalem. vs. 20

- 7) Jonathan and Ahimaaz then proceeded to David and deliver the message. vs. 21
- 8) David and all the people crossed over the Jordan by morning. vs. 22

17:23 The suicide of Ahithophel.

- 1) Ahithophel seeing his advice rejected went home and committed suicide.
 - a) To arrange all his businesses and will, prior to his suicide.
 - b) Ahithophel is prophetic of Judas. Ps. 41:9, Jn. 13:18
- 2) He was buried in his father's tomb.
 - a. He is one of five people recorded in the Bible, who committed suicide.
 - b. People often ask me about suicide, this is what the Bible says, "Do not go there!"
 - c. All five in scripture are presented as not being right with God, at the time.
 - * Saul, his armor-bearer, Zimri and Judas, are the only other individuals that are recorded as committing suicide, all revealing they were not right with God at the time. 1Sam. 31:4-5, 1Kings 16:18, Matt. 27:5

17:24-29 The encampments of Absalom and David.

17:24-26 The preparations for the battle.

1) David went to Mahanaim, while Absalom crossed over the Jordan, with his army. vs. 24

1) Mahanaim was about 30 miles from the Jordan crossing.

2) This was the headquarters of Ishbosheth by the hand of Abner. 2Sam. 2:8

3) Also where Jacob met Esau, as he returned home and it means “two camps or host, to protect him. Gen. 32:2

2) Absalom made Amasa captain of the army instead of Joab, a cousin to Joab, thorough his sister. vs. 25

* And was David’s nephew. 1Chron. 2:9-17

3) Israel and Absalom encamped in the land of Gilead, east of the Jordan. vs. 26

* Giliad was on the east side of Jordan, in the highland region of the Dead Sea.

17:27-29 The food provision were brought to David at Mahanaim.

1) The tributary vassal Shobi, the son of Nahash from Rabbah of the people of Ammon. vs. 27a-c

* 2Sam. 8:12, 199-0:1-4

2) Machir the son of Ammiel from Lo Debar. vs. 27d

* Machir was the guardian of Mephibosheth, until David restored all that pertained to Saul, now he is generous to David. 2Sam. 9:3-6

3) Barzillai the Gileadite from Rogelim, an old warrior friend of David. vs. 27e

4) The specific supplies are mentioned for David and his men. vs. 28-29

18:1-8 The orders of David for the battle against Absalom.

18:1-5 The appointment of commanders for the battle.

1) David numbered the people and appointed captains for the battle. vs. 1

2) David divided the army between three captains. vs. 2

a) One third under Joab. vs. 2a

b) One third under Abishi, Joab’s brother. vs. 2b

c) One third under Ittai the Gittite. vs. 2c

* From Gath, an old salty soldier and body-guard of David, who refused

to return to Jerusalem but rather fight with David. 2Sam. 15:21

- d) David expressed his desire to go to battle with them. vs. 2d-e

18:3-4 The objection of David going to battle

- 1) The men refused David, he was worth more than they, he was to stay in the city. vs. 3
- 2) David conceded and stood besides the gate, as they went to battle. vs. 4

18:5 The intercession of David for Absalom in the battle.

- 1) David made a request of his three commanders, to be gentle with Absalom, for his sake. vs. 5a-e
- 2) All the people heard David's words to his captains orders concerning Absalom. vs. 5f

18:6-8 The destruction of Absalom's army in the battle.

- 1) The battle took place in the woods of Ephraim. vs. 6
- 2) Absalom's army were destroyed, 20,000 that day. vs. 7
- 3) The battle was dispersed over the countryside but the treacherous woods, killed more than the sword. vs. 8

18:9-18 The adversary Absalom is killed by Joab.

18:9 The odd event that overtook Absalom.

- 1) Absalom encounter David's men and as he rode his mule, his head caught a tree by his hair. vs. 9a-d
 - a) Kings rode mules, a sign of royalty but not in war, a horse was best!
 - b) His glory was his hair and it hung him!
- 2) Absalom hung between heaven and earth. as his rode off. vs. 9e-f

* Josephus is the first to indicate he hung by his hair. (Antiquities VII. 239)

18:10-13 The location of Absalom reached Joab.

- 1) One of the men told Joab about Absalom hanging by his head. vs. 10
- 2) Joab reproves him for not killing him, he would of given him ten shekels of silver. vs. 11

* Some believe Joab had offered a reward but there is nothing in the text to indicate this.
- 3) The man reproved Joab back, declaring he would not of killed Absalom for 1,000 shekels, he had hear David's words the commanders, "Beware lest anyone touch the young man Absalom!" vs. 12

- 4) The man would of written his death sentence, from David and Joab. vs. 13
 * Joab was a very rugged warrior!

18:14-18 The death of Absalom by the hand of Joab.

- 1) Joab did not want to lose time, so he went taking three spears in his hand and thrust them through Absalom's heart, as he hung by the tree. vs. 14
 * Joab had been responsible for restoring Absalom back to David, this was payback!
- 2) Ten young men of Joab then surrounded Absalom also and killed him. vs. 15
 * This way no one man could be blamed for the death of Absalom!
- 3) The victory trumpet was sounded by Joab for retreat. vs. 16
- 4) The end of Absalom was one of dishonor shame. vs. 17
 * The burial of a cured man. Duet. 21:20-21, Josh. 7:26
- 5) Absalom was a very vain person. vs. 18
 a) He had set up a pillar for himself, in the King's Valley. vs. 18a-b
 * The one present today is not it, it is from the days of the Herods, but it is still called Absalom's pillar.
 b) Reason being, he had no son to keep his name in remembrance." vs. 18c-d

- * His daughter and three son must of died. 2Sam. 14:27
 c) He called the pillar after his own name and to that day it is called Absalom's Monument. vs. 18e-f

18:19-33 The news of Absalom's death, grieved David.

18:19-23 The new of Absalom's death was sent to David.

- 1) Ahimaaz the son of Zadok asked to announce the news but Joab said no, apparently he was the messenger of bad news. vs. 19-20
- 2) Joab order the Cushite to take the message and he took of running. vs. 21
- 3) Ahimaaz kept insisting but Joab said, "Why will you run, my son, since you have no news ready?" vs. 22
- 4) Continuing to insist, Joab said, "Run", taking a shorter rout by the plain, he beat the Cushite. vs. 23

18:24-33 The messengers of the news reached David.

- 1) David was waiting anxiously, as the watchman on the wall announced there was a man, running alone. vs. 24
- 2) The watchman confirm that being alone, he had news. vs. 25

- 3) The watchman saw another man running, and informed, to which King David responded, “He also brings news.” vs. 26
- 4) The watchman identified the first runner, as Ahimaaz the son of Zadok, a good man with good news. vs. 27
- 5) Ahimaz arrived but he had no news. vs. 28-30
 - a) He was courteous. vs. 28
 - b) He was uniformed. vs. 29
 - c) He had run for nothing. vs. 30
- 6) The Cushite then arrived. vs. 31-32
 - a) He had the news of victory. vs. 31
 - b) He informed David of Absalom’s death. vs. 32
- 7) The lamentation of David over the death of Absalom. vs. 33
 - a) Then the king was deeply moved, and went up to the chamber over the gate, and wept. vs. 33a-b
 - 1)) The phrase deeply moved “ragaz” means to tremble and quake.
 - 2)) He wept “bakah” means bitterly, bewailing.
 - b) And as he went, he said thus: “O my son Absalom--my son, my son Absalom--if only I had died in your place! O Absalom my son, my son!” vs. 33c-i

- 1)) The three-fold repetition of Absalom’s name marked the regret of David over his son’s life.
- 2)) The four-fold repetition of “my son”, marks the depth of pain and sorrow with the reality of his death, gone forever.
 - * David had suffered a four-fold lose, according the parable of Nathan, “your shall restore four-fold, the baby, Tamar, Amnon and Absalom.