

2 Samuel 13:23-ch15 • Chapter Study

INTRO

We left off last week with David's family in a mess.

His firstborn son Amnon **raped** his half-sister Tamar.

She went to her full-brother Absalom who told her he'd take care of it.

When David learned of Tamar's rape, he was **furious**. But: and here's the key: He didn't **DO** anything!

No action was taken to punish Amnon or address Tamar's grievance.

It seems David felt **he lacked the moral authority** because of his own moral failures w/Uriah & Bathsheba.

Though David **had** done wrong, that ought not have hindered his parenting.

Parents have a duty to teach children right from wrong and to apply appropriate discipline when they err.

If moral perfection is required to do that, heaven help us all!

²³ And it came to pass, after 2 full yrs, [**keep that in mind**] that Absalom had sheepshearers in Baal Hazor, which is near Ephraim; so Absalom invited all the king's sons.

2 yrs pass **after** Tamar's rape before Absalom puts his plan for revenge into action.

He lulls Amnon into thinking all's cool & any threat against him is past.

Sheep-shearing was a time of celebration.

Absalom used it to invite the royal court for festivities at a picturesque location a day's journey N of Jrz.

²⁴ Then Absalom came to the king and said, "Kindly note, your servant has sheepshearers; please, let the king and his servants go with your servant." ²⁵ But the king said to Absalom, "No, my son, let us not all go now, lest we be a burden to you." Then he urged him, but he would not go; and he blessed him.

Absalom knew David & his officials **couldn't** attend but invited them anyway so as to cover his plot.

David begged off saying the royal retinue was way too big for Absalom to properly entertain.

Abs does the Middle Eastern hospitality thing and urges David to come, knowing they won't.

²⁶ Then Absalom said, "If not, please let my brother Amnon go with us." And the king said to him, "Why should he go with you?"

Ah-ha; little bit of suspicion on David's part. "Why you want Amnon to go; why single him out?"

²⁷ But Absalom urged him; so he let Amnon and all the king's sons go with him.

David says ALL Abs brothers can go, thinking there's safety for Amnon in numbers.

²⁸ Now Absalom had commanded his servants, saying, "Watch now, when Amnon's heart is merry with wine, and when I say to you, 'Strike Amnon!' then kill him. Do not be afraid. Have I not commanded you? Be courageous and valiant." ²⁹ So the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and each one got on his mule and fled.

They feared, reasonably, we can add, they were next.

After all, that's what such royal conspiracies are all about; securing the throne.

If **all** the sons were killed, even though Absalom was the one who killed them, as the sole surviving son, he'd be in line for the throne.

³⁰ And it came to pass, while they were on the way, that news came to David, saying, "Absalom has killed all the king's sons, and not one of them is left!"

As often happens, falsehood gets back to Jrz 1st and David hears one of his son has assassinated the rest.

In light of Nathan's earlier prophecy, it's easy to believe the report.

There's a saying: A lie makes it's way round the world before truth has tied its shoes.

³¹ So the king arose and tore his garments and lay on the ground, and all his servants stood by with their clothes torn. ³² Then Jonadab the son of Shimeah, David's brother, answered and said, "Let not my lord suppose they have killed all the young men, the king's sons, for only Amnon is dead. For by the command of Absalom this has been determined from the day that he forced his sister Tamar. ³³ Now therefore, let not my lord the king take the thing to his heart, to think that all the king's sons are dead. For only Amnon is dead."

Wait a minute: **Who's** this?

It's Jonadab, the guy who'd told **Amnon** how to satisfy his lust toward his sister Tamar.

He knew **exactly** what Absalom had planned and was ready to smooth things over at court when word

came of Amnon's death.

Because of this, some commentators conclude Jonadab conspired with Absalom from the beginning to get rid of Amnon. That's why he's introduced earlier in v3 as "**very crafty**."

In light of the way this chapter is laid out and Jonadab is inserted into the story at key points, we're on safe ground concluding the entire fiasco with Amnon & Tamar was manipulated by Absalom & his pal Jonadab.

Later events prove Abs will do **ANYTHING** to take the throne.

He and his cousin Jonadab saw how Amnon had developed an unhealthy attraction to Tamar.

They stoked it, till it led to the atrocious crime of her rape.

Absalom was willing to **sacrifice his sister** for his own political ends.

Interesting that Jonadab is in the palace near David when word reaches the King of what's happened.

He's able to smooth things over by laying the blame for the entire thing at Amnon's feet.

He implies that Absalom only did what David had failed to do.

Nonetheless – it's murder so ...

³⁴ Then Absalom fled. And the young man who was keeping watch lifted his eyes and looked, and there, many people were coming from the road on the hillside behind him. ³⁵ And Jonadab said to the king, "Look, the king's sons are coming; as your servant said, so it is." ³⁶ So it was, as soon as he had finished speaking, that the king's sons indeed came, and they lifted up their voice and wept. Also the king and all his servants wept very bitterly.

³⁷ But Absalom fled and went to Talmai the son of Ammihud, king of Geshur. And *David* mourned for his son every day. ³⁸ So Absalom fled and went to Geshur, and was there 3 yrs. ³⁹ And King David longed to go to Absalom. For he had been comforted concerning Amnon, because he was dead.

Amnon's rape of his sister proved him most unfit to rule.

Absalom's murder of Amnon proved **he** wasn't fit either.

But there was some sympathy **for** Absalom

That he'd only done what David **ought** to have, but felt he **couldn't**, in executing Amnon.

Absalom fled to a region of Syria called Geshur to stay with his mother's father, the king there.

After 3 yrs, David regretted all that had befallen and just longed for the exiled Abs to come home.

Ch14

¹ So Joab the son of Zeruiah perceived that the king's heart *was* concerned about Absalom.

Joab regarded the troubles of the royal house as a **serious threat** to the security of the nation.

David's distress over his estrangement with Absalom was a **distraction** creating problems.

So he hatched a plan to remove the distraction by reconciling father & son.

David was a bit of a sucker for people casting his problems as someone else's.

Nathan did when he confronted David about Bathsheba.

Joab does it in his problem with Abs.

² And Joab sent to Tekoa and brought from there a wise woman, and said to her, "Please pretend to be a mourner, and put on mourning apparel; do not anoint yourself with oil, but act like a woman who has been mourning a long time for the dead. ³ Go to the king and speak to him in this manner." So Joab put the words in her mouth.

⁴ And when the woman of Tekoa spoke to the king, she fell on her face to the ground and prostrated herself, and said, "Help, O king!" ⁵ Then the king said to her, "What troubles you?" And she answered, "Indeed I *am* a widow, my husband is dead. ⁶ Now your maidservant had 2 sons; and the 2 fought with each other in the field, and *there was* no 1 to part them, but the 1 struck the other and killed him. ⁷ And now the whole family has risen up against your maidservant, and they said, 'Deliver him who struck his brother, that we may execute him for the life of his brother whom he killed; and we will destroy the heir also.' So they would extinguish my ember that is left, and leave to my husband *neither* name nor remnant on the earth."

This woman came with a sad tale of her 2 sons who fought. 1 killed the other.

The family & neighbors wanted to execute the killer, leaving her a poor widow with that branch of the family wiped out.

The tragedy was, while having 1 son murder the other was **bad**, being childless was **worse**.

⁸ Then the king said to the woman, "Go to your house, and I will give orders concerning you." ⁹ And the woman

of Tekoa said to the king, “My lord, O king, *let* the iniquity *be* on me and on my father’s house, and the king and his throne *be* guiltless.”¹⁰ So the king said, “Whoever says *anything* to you, bring him to me, and he shall not touch you anymore.”¹¹ Then she said, “Please let the king remember the Lord your God, and do not permit the avenger of blood to destroy anymore, lest they destroy my son.” And he said, “As the Lord lives, not one hair of your son shall fall to the ground.”

When David told her to go home & not worry about her lone son’s survival, she asked for a pledge of protection.

David gave it.

But: She’s not finished. In truth,. She’s just getting started ...

¹² Therefore the woman said, “Please, let your maidservant speak *another* word to my lord the king.” And he said, “Say on.”¹³ So the woman said: “Why then have you schemed such a thing against the people of God? For the king speaks this thing as 1 who is guilty, *in that* the king does not bring his banished 1 home again.¹⁴ For we will surely die and *become* like water spilled on the ground, which cannot be gathered up again. Yet God does not take away a life; but He devises means, so that His banished ones are not expelled from Him.¹⁵ Now therefore, I have come to speak of this thing to my lord the king because the people have made me afraid. And your maidservant said, ‘I will now speak to the king; it may be that the king will perform the request of his maidservant.’¹⁶ For the king will hear and deliver his maidservant from the hand of the man *who would* destroy me and my son together from the inheritance of God.’¹⁷ Your maidservant said, ‘The word of my lord the king will now be comforting; for as the angel of God, so *is* my lord the king in discerning good and evil. And may the Lord your God be with you.’ ”

Taking the promise of protection for **her** son, she asked why he wouldn’t apply **the same measure** of mercy & grace to his own sitch with **his** son.

She backed up her appeal he show leniency toward Absalom by saying the entire nation **needed** to know succession of the throne was safe & secure.

In v14, she used God’s desire for reconciliation with sinners as a model for how David ought to act.

God doesn’t **punish** the sinner the moment he/she sins.

Time is given to come to their senses & repent so they can be restored.

But once a person *dies*, there’s no 2nd-chance, no going back or undoing the past.

Death seals the choices we make in life.

When this life is done, there are no more opportunity to do what’s right.

God gives us **all the time we need** to do what **ought** to be done.

But if we don’t take advantage of that time, there’s no undoing it in the afterlife.

This woman urged David to model his treatment of his estranged son on how God treats us & use the time he had to be right with Absalom.

We must do the same.

¹⁸ Then the king answered and said to the woman, “Please do not hide from me anything that I ask you.” And the woman said, “Please, let my lord the king speak.”¹⁹ So the king said, “*Is* the hand of Joab with you in all this?” And the woman answered and said, “As you live, my lord the king, no one can turn to the right hand or to the left from anything that my lord the king has spoken. For your servant Joab commanded me, and he put all these words in the mouth of your maidservant.”²⁰ To bring about this change of affairs your servant Joab has done this thing; but my lord *is* wise, according to the wisdom of the angel of God, to know everything that *is* in the earth.” David no doubt heard some of the same reasoning she’d used from Joab when counseling the king.

He suspected Joab was the inspiration behind her & confirmed it.

²¹ And the king said to Joab, “All right, I have granted this thing. Go therefore, bring back the young man Absalom.”²² Then Joab fell to the ground on his face and bowed himself, and thanked the king. And Joab said, “Today your servant knows that I have found favor in your sight, my lord, O king, in that the king has fulfilled the request of his servant.”²³ So Joab arose and went to Geshur, and brought Absalom to Jerusalem. Joab didn’t have any special affinity for Absalom.

He just knew his exile was a distraction that weakened David’s effectiveness as king.

He thought returning Absalom to Jerusalem would lift David out of his funk.

All it did was encourage the ambitious upstart to set his sights even more firmly on the throne. David's impatience in going after Bathsheba is repeated in Absalom's impatience to ascend the throne.

If David won't get out of the way, Absalom will **take** it from him.

²⁴ And the king said, "Let him return to his own house, but do not let him see my face." So Absalom returned to his own house, but did not see the king's face.

This was the **only punishment** David applied to his murderous son.

²⁵ Now in all Israel there was no one who was praised as much as Absalom for his good looks. From the sole of his foot to the crown of his head there was no blemish in him.

That's Bible for, "He was a hottie."

²⁶ And when he cut the hair of his head—at the end of every year he cut *it* because it was heavy on him—when he cut it, he weighed the hair of his head at 200 shekels according to the king's standard.

Absalom was the original Fabio; the model for the cover of all those romance novels.

Absalom was **absolutely** awesome. His fame as a hunk spread far & wide. He was loved by all.

Not because of the excellence of his character, but he was easy on the eyes.

They called him 'Absalom' because he was **so ripped**, his six-pack abs were a mogul field you could ski down = Ab-slalom.

In that day, men kept their hair fairly short, rarely going past their shoulders.

Absalom's hairstyle was unique in that he only cut it once a year, allowing it to grow quite long - a sign as royalty he was **exempt** from manual labor.

His hair grew **fast**, weighing over 5 lbs. when cut.

²⁷ To Absalom were born 3 sons, and 1 daughter whose name *was* Tamar. She was a woman of beautiful appearance.

He was a good looking guy with a good looking family.

It's all adding up to an attraction that's going to work heavily in his favor.

²⁸ And Absalom dwelt 2 full yrs in Jerusalem, but did not see the king's face.

V23 of ch13 = exact same phrase; "2 full yrs."

Abs waited 2 yrs after Tamar's rape to hatch his plot to kill Amnon.

He waits 2 yrs to hatch his plot to seize the throne.

This makes us go back and read the thing with Amnon differently.

This is one cold-calculating piece of work.

²⁹ Therefore Absalom sent for Joab, to send him to the king, but he would not come to him. And when he sent again the 2nd time, he would not come. ³⁰ So he said to his servants, "See, Joab's field is near mine, and he has barley there; go and set it on fire." And Absalom's servants set the field on fire. ³¹ Then Joab arose and came to Absalom's house, and said to him, "Why have your servants set my field on fire?" ³² And Absalom answered Joab, "Look, I sent to you, saying, 'Come here, so that I may send you to the king, to say, "Why have I come from Geshur? *It would be* better for me *to be* there still.'" ' Now therefore, let me see the king's face; but if there is iniquity in me, let him execute me." ³³ So Joab went to the king and told him. And when he had called for Absalom, he came to the king and bowed himself on his face to the ground before the king. Then the king kissed Absalom.

Make no mistake; Absalom's goal was the throne.

Being frozen out of the palace didn't advance his plans.

Unless something was done to reacquire his father's favor, he'd lose his shot, so he took drastic action.

Knowing it was Joab who'd managed to end his exile, he got his attention by using a little arson.

Absalom asked what the point in bringing him back from exile was if there was no reconciliation with Pops.

Joab took this to David who agreed, & father & son patched things up, **or so it seemed**.

David was sincere in his reconciliation but Absalom was scheming to renew his path to the throne.

Ch15

¹ After this it happened that Absalom provided himself with chariots and horses, and 50 men to run before him. An **entourage** Absalom wanted everyone to know he'd been reconciled to his dad & welcomed into the role of heir-apparent.

This entourage was the beginning of a political machine Abs used to build a support base.

² Now Absalom would rise early and stand beside the way to the gate. *So* it was, whenever anyone who had a lawsuit came to the king for a decision, that Absalom would call to him and say, “What city *are* you from?” And he would say, “Your servant *is* from such and such a tribe of Israel.” ³ Then Absalom would say to him, “Look, your case *is* good and right; but *there is* no deputy of the king to hear you.” ⁴ Moreover Absalom would say, “Oh, that I were made judge in the land, and everyone who has any suit or cause would come to me; then I would give him justice.” ⁵ And *so* it was, whenever anyone came near to bow down to him, that he would put out his hand and take him and kiss him. ⁶ In this manner Absalom acted toward all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel.

Slick! As crown-prince, Abs could be expected to assist in helping his father render justice in the many cases that came to the royal court.

But he did more than **help** David.

He harped on David’s inefficiency & promised when he took the throne things would be so much better.

Absalom treated commoners as equals, implying David was too removed from their condition to deal with the problems they faced.

But Absalom? He’s different.

He understood them & was their advocate in the midst of a system that no longer cared about them.

All of this was just affected to win their support.

He used them just as he’d used his sister Tamar.

⁷ Now it came to pass after 40 yrs that Absalom said to the king, The “40” here is a textual gloss. It should be 4 yrs, as the Septuagint, Syriac, Vulgate texts, as well as the ancient Jewish historian Josephus all say.

So – after 4 yrs of campaigning Abs figures he has enough support to launch the next [phrase of his plan to take the throne.

“Please, let me go to Hebron and pay the vow which I made to the Lord. ⁸ For your servant took a vow while I dwelt at Geshur in Syria, saying, ‘If the Lord indeed brings me back to Jerusalem, then I will serve the Lord.’ ”

⁹ And the king said to him, “Go in peace.” So he arose and went to Hebron.

There was no vow. Absalom is just playing on his father’s faith.

Hebron was the regional capital of the S, where David had reigned before becoming king over all Israel.

It made the perfect place to stage a coup; precisely what Absalom intends.

¹⁰ Then Absalom sent spies throughout all the tribes of Israel, saying, “As soon as you hear the sound of the trumpet, then you shall say, ‘Absalom reigns in Hebron!’ ”

A lot of prep & planning went into this; 4 yrs worth.

Israel had a communication system thru the use of ram’s horns, probably David’s innovation.

People in every settlement, from the smallest hamlet to the largest city, had the assignment to listen for, then blow a series of sounds that would pass along a message.

We’re being attacked, the king has died, a new king has been seated, etc.

Absalom corrupted the system and turned it into 1 more part of his coup.

¹¹ And with Absalom went 200 men invited from Jerusalem, and they went along innocently and did not know anything.

These were court officials & leaders who thought they were merely being honored by the crown prince in this invitation to attend his trip to Hebron.

They had no idea what Absalom planned.

Absalom wanted to gut David’s court of as many supporters as possible so when the coup started, he’d despair and surrender, thinking all these guys sided with Absalom.

Among the 200, those who **refused** to go along with the coup would find themselves badly outnumbered & easily killed.

That convinced the rest the smart play was to back Absalom.

¹² Then Absalom sent for Ahithophel the Gilonite, David’s counselor, from his city — from Giloh — while he offered sacrifices. And the conspiracy grew strong, for the people with Absalom continually increased in number.

¹³ Now a messenger came to David, saying, “The hearts of the men of Israel are with Absalom.” We’ll consider David’s one-time friend and confidant *Ahithophel* Sunday.

¹⁴ So David said to all his servants who *were* with him at Jerusalem, “Arise, and let us flee, or we shall not escape from Absalom. Make haste to depart, lest he overtake us suddenly and bring disaster upon us, and strike the city with the edge of the sword.” ¹⁵ And the king’s servants said to the king, “We *are* your servants, *ready to do* whatever my lord the king commands.” ¹⁶ Then the king went out with all his household after him. But the king left 10 women, concubines, to keep the house. ¹⁷ And the king went out with all the people after him, and stopped at the outskirts. ¹⁸ Then all his servants passed before him; and all the Cherethites, all the Pelethites, and all the Gittites, 600 men who had followed him from Gath, passed before the king. As they came to Jrz’s wall, David stopped & let all those sticking with him go first.

He wanted to be the last to leave & stand as rear-guard.

The people who stuck with him were the people who’d been with him from the beginning, his mighty men & even those Philistines who’d defected to his side long before he became king.

Those who remain loyal when the chips are down are those who were loyal before you become a success, and so it was for David.

Be careful of “friends” fame, glory, riches make.

¹⁹ Then the king said to Ittai the Gittite, “Why are you also going with us? Return and remain with the king. For you *are* a foreigner and also an exile from your own place. ²⁰ In fact, you came *only* yesterday. Should I make you wander up and down with us today, since I go I know not where? Return, and take your brethren back. Mercy and truth *be* with you.” ²¹ But Ittai answered the king and said, “As the Lord lives, and *as* my lord the king lives, surely in whatever place my lord the king shall be, whether in death or life, even there also your servant will be.”

²² So David said to Ittai, “Go, and cross over.” Then Ittai the Gittite and all his men and all the little ones who *were* with him crossed over.

Ittai’s story is an interesting one. And one we don’t have time for tonight.

Note where he’s from; He’s a Gittite = His home town was *Gath*; the Philistine capital.

He’d only recently arrived; an exile from the Philistines, v19 says.

That he went to David and pledge such unswerving loyalty suggested he’d come to faith in Yahweh and been banished for it from his own people.

David will later make Ittai a general in charge of one-third of his forces.

This hints strongly at Ittai having been one of the Philistine generals bested by David yrs before.

Ittai knew the far better trained and equipped Philistines ought to have trounced Israel.

That it turned out the other way around, with Philistia now a vassal state to Israel could only be attributed to Yahweh’s blessing of Israel and Kings David’s favor with Him.

So Ittai, his family and many of the men he led and their fams packed up and left Philistia.

They arrived in Jrz just as Abs coup was hatched.

While it was bummer-bad-timing for them; it was a massive encouragement to the fleeing David.

In the face of his attempt to dissuade Ittai from joining him in exile, he pledges his loyalty in strains reminiscent of Ruth’s loyalty to Naomi.

²³ And all the country wept with a loud voice, and all the people crossed over. The king himself also crossed over the Brook Kidron, and all the people crossed over toward the way of the wilderness. ²⁴ There was Zadok also, and all the Levites with him, bearing the ark of the covenant of God. And they set down the ark of God, and Abiathar went up until all the people had finished crossing over from the city. ²⁵ Then the king said to Zadok, “Carry the ark of God back into the city. If I find favor in the eyes of the Lord, He will bring me back and show me *both* it and His dwelling place. ²⁶ But if He says thus: ‘I have no delight in you,’ here I am, let Him do to me as seems good to Him.” ²⁷ The king also said to Zadok the priest, “*Are you not* a seer? Return to the city in peace, and your 2 sons with you, Ahimaaz your son, and Jonathan the son of Abiathar. ²⁸ See, I will wait in the plains of the wilderness until word comes from you to inform me.” ²⁹ Therefore Zadok and Abiathar carried the ark of God back to Jerusalem. And they remained there.

Both Zadok & Abiathar were serving as lead priests at this time.

They knew David was God's anointed & supported him.

When he fled Jrz, they made to go with him & took the ark.

David was touched by their devotion, but wouldn't allow it.

He knew what he was going thru was the result of his earlier sins & would make no claim on special protection from God.

He knew the best way to deal with things was to humbly submit to the Lord's discipline.

So he sent the ark back, saying if it was God's will, he'd be back. If not, he wouldn't.

Knowing Zadok was a prophet as well as a priest, he encouraged him to take his direction from the Lord & not to *assume* anything.

If they believed God's call & anointing was still on him & Absalom's rebellion was wrong, they could show their support by keeping David informed of what was going on in the capital.

³⁰ So David went up by the Ascent of the *Mount of Olives*, and wept as he went up; and he had his head covered and went barefoot. And all the people who *were* with him covered their heads and went up, weeping as they went up.

David's weeping on the Mt. of Olives as he fled foreshadows the **Son** of David weeping in the same place as He looked out over The City.

David fled & wept because the people rejected him.

The Son of David wept for the same reason; but He didn't flee.

He went **TO** Jrz were in their rejection, they crucified Him.

Absalom's supporters said of David – "We will not have this man rule over us."

The Jewish leaders of Jesus day said of David's later Son the same thing.

³¹ Then *someone* told David, saying, "Ahithophel *is* among the conspirators with Absalom." And David said, "O Lord, I pray, turn the counsel of Ahithophel into foolishness!"

David knew Ahithophel's skill as an advisor & was troubled to hear he'd sided with Absalom.

There was little chance in David's survival with guys like Ahithophel backing the rebellion.

So David asked God to **disarm** his counsel.

I'm sure this 1-time close friend's betrayal moved David to think back to his betrayal of Uriah, another close & loyal friend he'd betrayed.

It foreshadows Judas' betrayal of the son of David, who came to Him in the Garden of Gethsemane, right there on the side of the Mt. of Olives to betray Him with a kiss.

^{32a} Now it happened when David had come to the top of *the mountain*, where he worshiped God [**Pause**]

Though David is in extreme distress & the middle of a major trial, he worships God.

There's an important lesson & great example in that for us.

No matter how dark things are around us, around **THOSE things** is our All-Loving, All-Powerfull, All-Knowing God Who's worthy of our praise, worthy of our most intense adoration.

And **when we do** worship Him, it changes the way we see things.

As David hits the summit of the Mt. of Olives and gets ready to head down the other side, where he will no longer be able to see the City he loves so much

^{32b} —there was Hushai the Archite coming to meet him with his robe torn and dust on his head. ³³ David said to him, "If you go on with me, then you will become a burden to me.

Hushai was another of David's advisors.

With the huge crowd David's already got, 1 more guy isn't going to make a difference in terms of their supply.

David says Hushai would be a burden, to stall him and hand him an assignment

³⁴ But if you return to the city, and say to Absalom, 'I will be your servant, O king; *as I was* your father's servant previously, so I *will* now also *be* your servant,' then you may defeat the counsel of Ahithophel for me. ³⁵ And *do* you not *have* Zadok and Abiathar the priests with you there? Therefore it will be *that* whatever you hear from the

king's house, you shall tell to Zadok and Abiathar the priests. ³⁶ Indeed *they have* there with them their two sons,

Ahimaaz, Zadok's *son*, and Jonathan, Abiathar's *son*; and by them you shall send me everything you hear." ³⁷ So Hushai, David's friend, went into the city. And Absalom came into Jerusalem.

David's setting up a nice little conspiracy involving Hushai & the priests.

Hey; Abs had carried out his conspiracy. Turn about's fair play.

David told Hushai to stay & counter whatever advice Ahithophel gave.

Any info Hushai could dig up to help David would be sent out thru the priests' covert message system.