

Behold, there was from out there a man of the family of the house of Saul, whose name was Shimei, the son of Gerah, who came out cursing continually as he came. And he threw stones at David, and all the servants of King David, and all the people, and all the mighty men were at his right hand and left.

Thus Shimei said when he cursed, Get out, get out, you man of bloodshed and worthless fellow. The LORD has returned upon you all the bloodshed of the house of Saul, and whose place you have reigned. The LORD has given the kingdom into the hand of your son Absalom, and behold, you are taking in your own evil, for you are a man of bloodshed.'

Then Abishai, the son of Zeruah, said to the king, Why should this dead dog curse my lord the king? Let me go over now and cut off his head. And the king said, What have I to do with you, O sons of Zeruah? If he curses, and if the Lord has told him, Curse David, then who shall say, Why have you done so? Then David said to Abishai and to all his servants, Behold, my son who came out from me seeks my life.

How much more now, this Benjamite? Let him alone, and let him curse, for the Lord has told him. Perhaps the Lord will look on my affliction If you've read the chapter, you know that Davis interprets this word affliction as being iniquity. And so I'm going to reread it with iniquity stuck in there. It changes significantly, but pay attention. Perhaps the Lord will look on my iniquity and return good to me instead of His cursing this day.

So David and his men went on the way, and Shimei went along the hillside parallel with him. And as he went, he cursed and cast stones and threw dust at him. The king and all the people who were with him arrived weary, and he refreshed himself there. Then Absalom and all the people, the men of Israel, entered Jerusalem, and Ahithophel with him. Now it came about when Hushai the Archite, David's friend, came to Absalom that Hushai said to Absalom, Long live the king. Long live the king. So Absalom said to Hushai, Is this your loyalty to your friend?

Why did you not go with your friend? Then Hushai said to Absalom, No, for whom the Lord, this people, and all the people of Israel have chosen, his I will be, and with him I will remain. Besides, whom shall I serve? Should I not serve in the presence of his son, as you have served in your father's presence? So I will be in your presence. Then Absalom said to Ahithophel, Give your advice, what shall we do?

Ahithophel said to Absalom, Go in to your father's concubines, whom he has left to keep the house. Then all Israel will hear that you have made yourself odious to your father. The hands of all who are with you will be strengthened. So they pitched a tent for Absalom on the roof, and Absalom went in to his father's concubines in the sight of all Israel. the advice of Ahithophel, which he gave in those days, was as one inquired of the word of God, so that all the advice of Ahithophel regarded by both David and Absalom." Thus ends this, the reading of chapter 16 of 2 Samuel. But so what we see here in this chapter is the continuation of David's escape from Jerusalem in a setting of desperate need.

He had no warning. He had no heads up that this was coming. But we know that Absalom is coming, and that Absalom is coming in order to kill the king. And so David says, let's flee. He says that in chapter 15, where it becomes apparent that they're not wanting to stay here. He said, no, let's leave. And so he's leaving with his 600 valiant warriors, his mighty men. He's leaving with his family. He's leaving with the court. Remember that originally

the priest were even leaving with the ark and he sent them back. He sent Hushai back to be a spy for him. But not only that, they're also coming with their families. And so here is estimated about 2,000 people that are with David as he's leaving here. It's more than 600 here. It's about 2,000 that is going on here. And so without warning, Absalom's advance being unprepared, David leads a procession of soldiers and loyal officers together with their families away from the city.

And they're not staying there to fight. He's not prepared to fight right now. If we're going to fight later, we're going to fight in the next chapter. We're going to see that when they do come to fight in the forest, they kill about 20,000 Israelites that come out against them. And so this is going to be a significant civil war. This is going to be a significant event. But the Bible says that the forest killed more than his mighty men did. And so that's interesting to at least pay attention to. It's down the road. Stay tuned for that. But we can easily imagine young Solomon with his mother Bathsheba trudging along with her father on the dusty road.

When we left David, he was on the Mount of Olives. He had worshipped God. He was barefooted. He had been crying. And all of God's people that were leaving in the exile with Him were passing in front of Him. And there's a picture here of the Lord Jesus Christ in His shame and rejection here that is going on here. There is David here standing. Where is he now? He's on the Mount of Olives. Now, think of the significance here.

A thousand years later, the Lord Jesus Christ will be on this same Mount of Olives. And so just, there's all kinds of things that are going on here. And today we know what's going on in the sense that we found that out in 2 Samuel 12, when the curse that Nathan had pronounced through God was that from his own family, trouble would arise. And so this is nothing more than fulfillment of that.

But Dr. Davis, at the bottom of page 199 of our book, he says, before we begin with the exposition of this chapter, he said, I want to be explicit about how we're to regard David. David is not just anybody, top of 200. David is Yahweh's chosen king. Yet to rebel against David as king is to rebel against Yahweh.

And that we've got to see there, there's this connection here of the covenant King David that is here, that Absalom is not just rebellion and trying to change the political atmosphere of his father and what's going on there. Absalom is in rebellion against David, but also he's in rebellion against God. And Davis wants us to be sure to understand that as we see what's going on here in this chapter. And he goes on further to say, Hence to rebel against David as king is to rebel against Yahweh and his kingdom. David must not be viewed as an individual, but in terms of his office, in his vocation as Yahweh's covenant king. Absalom's coup then was not the only option available for an advocate of change to society that didn't have a democratic election.

It was rebellion against Yahweh's anointed servant. This is not to deny David's sinfulness or the judgment he now suffers, even via Absalom. David is both under Yahweh's election and under Yahweh's judgment, and yet remains Yahweh's appointed servant. And to despise, oppose, and betray him is to despise, oppose, and betray the God who has appointed him.

For the principle, he refers here to John 5 and to Luke chapter 10. Both of those verses say in John 5 that, "So that all who will honor the Son even as they have honored the Father, he who does not honor the Son does not honor

the Father, but he who sent him." Or in Luke 10, "The one who listens to you listens to me, and the one who rejects you rejects me, and he who rejects me rejects the one who sent me." And so there's the principle that we have here. And so we need to see here before we look at this chapter of what's going on, remember who David is. David's more than an individual. David is Yahweh's covenant man. David is Yahweh's anointed who is here in this office, who is in this case being rejected and now hunted by his son to be killed and by all these other people.

And so that is some of what's going on here. into this desperate scene arrives Ziba. Now we've met Ziba before. Who was Ziba? Ziba, you remember, was the servant of Saul. He was the one who David had made to be the head of all of Mephibosheth's land. He was farming along with his 20 kids or so. He was farming all of the property that Mephibosheth had, all the property of Saul that Mephibosheth had.

But, you know, it's so strange this going on here is that what we're meeting here is the enemies, okay? But Ziba comes bringing gifts, doesn't he? Yes, he does. He says, and he says, while David was passed beyond among the summit, he had come over the top of the Mount of Olives, they were going down into the Valley of Kidron, and a little beyond the summit, behold, Ziba, verse one, the servant of Mephibosheth met him with a couple of saddle donkeys and on them 200 loaves of bread, 100 clusters of raisins, 100 summer fruits, and a jug of wine. David asked him, what are you doing here? Why are you here? And so, Ziba then is the man who manipulates. And so in the light of this, and what goes on here is Ziba, David asks him questions, what are you doing here?

And he gives an explanation. He asks in verse 3, where is your master's son? And Ziba says, behold, he is staying in Jerusalem, for he said, today the house of Israel will restore the kingdom of my father to me. Well, what was that? That was a bald-faced lie. Ziba was a liar. Lee Ziba was a manipulator. It does not make any sense. Do you think that as terrible as Absalom is, that Absalom is gonna come back, run David out of town, and make Mephibosheth king?

No. On no day is that gonna happen, okay? No. And so if David had taken time to think about what's going on there, we're gonna read later Unfortunate, not right now, but in 2 Samuel 19, where we could just flip over there for a second, flip over 2 Samuel 19, 24. where Mephibosheth encounters David, and here they are meeting back. David now is coming back. Absalom is dead in 2 Samuel 19, and he says, in 2 Samuel 19, 24, then Mephibosheth, the son of Saul, came down to meet the king, and he had neither cared for his feet, nor trimmed his mustache, nor washed his clothes from the day the king departed until the day that he came home in peace.

And he goes on and said, David asked him in verse 25, why did you not go with me, Mephibosheth? And he says, so he answered him in 26, oh, my lord, the king, my servant deceived me. For your servant said, I will sell a donkey for myself that I may ride on and go with the king because your servant is lame. Moreover, he has slandered your servant to my lord, the king. but my lord the king is like an angel of God therefore do what is good in your sight and he goes on there and so the point that Mephibosheth made in his own defense is he said he was going to saddle a donkey for me and I was going to go with you but he did not he lied to me my servant deceived me and then David had given all of the land to Ziba and so we see here Ziba that here he lied through his teeth.

And it's hard to really know what David's mental state might have been at the time. You can imagine that they hurriedly have news that Absalom and men are coming, and he doesn't want the families to be involved. He doesn't want them to have a war, a civil war, dead in the middle of the city, and so let's flee, he says. And so it's hard

to imagine, but He's faulted here that he does not think about what's being said, the words of Ziba that are being said. Ziba is the man who manipulates. It'd be crazy for Mephibosheth to suppose that Saul's likeness would be reinstated when the majority was for Absalom.

While Ziba's gift is much needed, Ziba and company are not going into exile with David. Ziba's coming, meeting after they'd come over the summer, gives them the small thing, giving him this food, giving him these donkeys, giving them this wine to refresh. And so it does fulfill a need, but Ziba's not going.

Ziba's going, got y'all some food for the road trip. Here y'all go. Bye. And so I'm going back to the farm. And so is Ziba playing his cards here? Is Ziba trying to play both sides of the fence here? Trying to say, well, Absalom might show up here and say, well, Ziba, what are you doing? I'm farming, taking care of the land like your father told me to do.

Or is he hedging his bet by showing up here and giving his gifts? because he suspects that David will be back, and probably soon, in some good graces. But anyway, the point is he manipulates David as such, and so that's what's going on here. He may have had a hunch that David would come back. It's so interesting, Gordon Keddy in this, Gordon Keddy wrote a commentary on 2 Samuel.

He gives four points of application right here that I just want to touch on just for a few minutes, if I can, that we can learn here. Most obvious is the truth that flattery in all its forms is one of the great and effective instruments of human wickedness. He goes on and say, what do we do when we're flattering somebody? We're trying to use it usually, not all the ways, but usually in a way that is a way to get them to see us in some favorable light, in some favorable way. We're using flattery. And Kenny says, we got to be careful of that. We got to be careful of people when they do that. We've got to be careful when we do that.

What are our motives? Then he goes on and says, second application is when we are reminded of our Lord's principle not to judge by appearance, but to make a right judgment. David was no doubt impressed by Ziba's generosity, especially in view of the risk he was running of reprisals should Absalom find out about his visit to David. But it was impressive by any standard.

But the point he's making here is that we have got to make a right decision about when we hear one side of the story. How many times have there been one side presented to us that we just know that party is the right party? And then we find out later, sometimes much later, that wasn't the truth at all. It was a bald-faced lie. And see, that's the case here with Ziba. Ziba's telling him something here, and he's not using, he doesn't have time to do that. But anyway, it's just an application that we need to be careful of here.

Close related, verse is number three, the biblical requirement for the evidences of two or more witnesses. He gives references here and Keddie's really good about trying to make that. The fourth one is that David allowed himself to jump to conclusions that were wrong. We must always be careful and biblically controlled in our assessment of others. Well, just some brief applications here in this brief encounter with Ziba that is here. And so we just need to see that we need to be careful when we have these things so that we are not manipulated, are we?

Well, the second person we meet, the second enemy that we meet here is Shimei, the man who curses. We meet Shimei, Dr. Davis calls him a human volcano. He is pouring out invective. He is cursing David, you man of bloodshed, you worthless man, you are this. And not only that, he's throwing rocks at him and dirt at him. And so it's very interesting, he said, He was the descendant of Saul. He pelts David in company with abuse, stones, and dirt in verses 5, 6, and 13. He lambasts David as a raunchy killer and a worthless jerk.

What's Abishai say? Abishai, I kind of picture Abishai like Arnold Schwarzenegger, you know, kind of guy, Terminator kind of, I don't know, where he says, you want me to go cut, he says, I'm gonna go cut this dead dog's head off, okay? And I kind of picture him as like that.

Davis says there, where am I? He said, wouldn't it be better if I, where, boy. That's right. In the middle of page 203, Abishai proposes this because he has observed that people without heads do not curse. So I look at him as being an Arnold Schwarzenegger type guy. He says, I'm gonna stop this mess. And I got a solution here. I'm gonna cut his head off. So Abishai, I just see in my mind of this Arnold Schwarzenegger guy that gets his knife and says, I've had it with that guy.

And he says, so there is then this encounter that goes on further. In the middle part here, Dr. Davis is gonna spend a good deal of time, spends two and a half pages talking about verse 12. And I want us just to park there just for a minute because Dr. Davis does. And so, but in the middle of page 203, he goes all of 203 and all of 204, 205, and he's talking about what the right word is there that I mentioned to you when we read through in verse 12.

My New American Standard says that perhaps the Lord will look on my affliction and return good to me instead of his cursing this day. Davis goes on and spends a good deal of time saying that the right word that should be there is not affliction, but is iniquity. So that David is in the midst of not refuting or talking about the words of Shimei, whether they're accurate, because they're not. We know that David did not lift up his hand against Saul at any point.

He had opportunity to kill him. He had opportunity multiple times. He had opportunity to do those kind of things. But did he? No, he didn't. So, but he takes this as a point and David's taking it in the point that here, he said, he is looking back and thinking about 2 Samuel 12 and the curse that he is under here.

And he said, this man is an instrument. You see David submitting himself in shame to being cursed. for what he calls here is iniquity. And he goes on and says, in verse, the middle of page 203, he says, there's a text problem in verse 12. What is it that David wants Yahweh to look and see? He goes on and says there, there he's talking about the difference.

Is it affliction or is it iniquity is there. The bottom of page 204, it says, he says, I have argued that iniquity is the original reading here because it does not fit so well, okay? That's true for chapter 16, but also think iniquity is correct because it does fit into the larger context. If one reads the whole narrative theologically, okay, and comes to

chapter 16 realizing that 12, 10 to 12, controls all of 2 Samuel 13 through 20, then David's use of iniquity in 16, 12 fits perfectly.

And I want you to see that just for a second, okay? Because it has great application. David then, top of 205. David then recognizes that the cursing is what he deserves, not as Shammai holds, but for bleeding Saul's house, but for his sins in chapters 11 and 12. And that's what David is saying, that David is saying that David is realizing, and the right use of the word here is iniquity.

Because why is this happening? You can imagine being in the midst of an exile. You can imagine being in the midst of a severe trial, even. Why is this happening to me? What's going on here? What is happening in my life? How come this stuff is happening to me?

And there is this man who is cursing them. And he says, this is happening because of my iniquity. And so you see, he says, if Shimei knew the depth of my sin, he would have a whole lot more ammunition. He'd be able to hit a whole lot closer. Right now he is, violent. Right now, he's mean-spirited. Right now, he's cursing. Right now, he's throwing rocks. If he just knew, if he just knew the darkness of my own heart, the iniquity that's in my own heart, he'd be really then be able to curse me effectively.

And so the point that David is making here is that this has real application to us. Because what David is doing is perhaps it is that the Lord, perhaps the Lord will look on my iniquity and return good to me instead of cursings this day, okay? David goes on here and says, David has a deep-seated confidence in a God of unguessable grace. who has a tendency to replace cursing with goodness. He assumes that Yahweh has this strangely wonderful way of looking upon guilt and yet returning blessings instead of curses.

He senses that though the mouth of God has declared his punishment, the eye of God may be long in spare of him. I wanna go down just for a little bit, skip, because of time. Last paragraph in 205, it may be that Yahweh will look upon my iniquity and return good to me. What an instinct for God. Because God, David knows that God is long served. God had forgiven him. And it may be that God would look upon my iniquity and do me good.

I don't deserve it. I don't deserve any of it. But he may. I deserve punishment. I'm due death because of my sin, because of that iniquity that I have in my heart. And it may be that God would look upon me and give me grace and forgive me. Listen, David goes on.

What an instinct for God. What a holy hunch. Should this word not come up as special hope to Christians who believe they have been made a royal curse job of their lives? Christians who at some point, sometimes with open eyes, have smashed God's commandments?

I've done that. Sometimes open-eyed. Didn't sneak up on me. I knew I was breaking God's commandment. I did it anyway. Did it anyway, open eyes smashed God's commandments. Goes on, and defiled his standards and then suffered miserably for repentance and forgiveness have come, yet they are sure God's only regarded them with

grudging toleration. And sometimes they tout the toleration. Well, that is how we think sometimes about God, isn't it? God just tolerates me. He just puts up with me, I don't know why. He shouldn't. But sometimes we think that.

They are, they think, doomed to the junkyard of Christian existence. Top of 206. But what if they get a glimpse of David's God? What if they can say it may be of him? What if they have a God who can look at guilt and return good. Shimei is the man who curses, but David has told us that Yahweh is the God who may reverse the curse. In fact, he has.

He goes on and talks about, we have Galatians 3.13.

Do you know what Galatians 3.13 says? It says, redeemed us from the curse of the law, having become a curse for us, for it is written, cursed is everyone then who hangs on a tree. The Lord Jesus Christ was cursed. Unnecessary, he was guiltless. Yet he was cursed. He was shamed. He was ridiculed. He didn't deserve it. He was innocent. But he withstood the shame and withstood the curse for us. For us. What marvelous grace is ours.

Well, we meet the third person here at Hitherfell, the man who betrayed Ahithophel is the Judas Iscariot of the Old Testament. What do I mean by that? Ahithophel is Bathsheba's grandfather. Ahithophel is the one that is here. Judas Iscariot was the one who was with the Lord Jesus.

He had eaten with him. He had traveled with him. He would be the treasurer of the group. And he betrayed the Lord Jesus, sold him, betrayed him to those who would hurt him and kill him and crucify him. Ahithophel is the Old Testament Judas. He's like that.

He was David's friend. He was David's counselor. He was the one who David looked to. He was the one that the verse, what did the verse say there toward the end? He said, in verse 23, the advice of Ahithophel, which he gave in those days, was if one inquired of the word of God, so was the advice of Ahithophel regarded by both David and Absalom. But he was a Judas Iscariot. He left David, left being his servant, and went to become the servant of Absalom. He said he is the Judas Iscariot of the Old Testament. And so we see here those verses there in 20, in verse 20 of 2 Samuel 16, Absalom said to Hithophel, give me advice, what shall we do? They get there, they look around, okay. Tell us what to do. We don't know what to do. I've not been king before. What are we going to do? He said, well, here's what you're going to do.

You're going to pitch a tent on top of the castle, on top of the house here. You're going to take the 10 concubines of your father, David, and you're going to sleep with all of them in the view of everybody in Israel. Davis makes the point, and if it was modern day times where we have all the vans out front, you know, from CNN and Fox News, and they were zooming up on the tower, and they were saying, oh, there goes Absalom into the tent here. Now, back to you, Steve. We don't really know, we don't see what's going on there, but we're out here watching. Everybody sees what's happening here.

And that's the advice that Hithophel gives to Absalom to make himself odious in the sight of David, isn't it? Dangerous, dangerous advice. It's also part of the curse. You remember back 2 Samuel 12. Everything that is here is an outplaying. 2 Samuel 12 and verse 11, thus says the Lord, behold, I raise up evil against you from your own household. I will even take your wives before your eyes and give them to your companion. And he will lie with your wives in broad daylight. Indeed, you did it in secret, but I will do this before all Israel and under the sun.

And so the advice of Ahithophel is doing nothing more than fulfilling the prophecy of God that was made back here. The evil advice of the trusted counselor of the man who is the Old Testament Judas Iscariot is doing nothing more than fulfilling God's word. And that's what Davis wants us to understand here about Ahithophel as we look at some of the stuff that's going on here with him. And in middle of page 207, By actually having sexual relations with David's concubines, Absalom told all Israel he was burning his bridges behind him.

There was no turning back. He meant business. that he had no intent or hope of reconciliation with David. Such decisiveness would galvanize Absalom's supporters. Last paragraph. No doubt then about Hitlerfeld's intent, the counsel and the deed of verses 20 to 22 was meant as an initial blow to topple David's kingship. And yet, the careful reader senses something more.

True, the writer does not use ancient equivalent of underlining these verses. He does not use an intone. What thus fulfilled the word, Jehovah had spoken through David the prophet. No, he does not make this point blatantly. He doesn't need to be blatant since the reader who comes from, in verses 16 to 16, chapter 16, 20 to 20, automatically resurrects 12, 10 to 11, which I read. Who can forget the passage and what it said? go down under the italics. A reader then can see that Ahithophel's advice that is meant to overthrow David's kingdom nevertheless carries out Yahweh's judgment upon David's sin. Unwittingly, evil men, couple things, evil men are wise. Evil men can be good counselors. Evil men can be good strategists. Evil men can give advice that's ungodly, but they're evil. Listen, what is going on here is the fulfillment of God's word through the counsel of Ahithophel.

We need to understand and see some of that, don't we? goes down to the bottom part of 208. We're running out of time, but it says this dynamic was at work in the scheme of Ahithopheles. He's gonna relate this now back to Judas, okay? The dynamic was at work in the scheme of Hitlerfeld's New Testament counterpart.

The tradition of the Lord's Supper probably refers to Judas' work of its opening words. The Lord Jesus in the night in which he was handed over, the word to hand over usually translated as betrayed, and yet Paul uses the same word elsewhere with God as the subject. He who did not hold back his own very son, but handed him over for us all. On the one hand, Judah's wicked hands over the Son of God, but actually God's hands over the Son. And mysteriously, Judah's scheme only carries out God's design, just like Ahithophel, just like what's going on here.

Going further, this is perhaps the ultimate humiliation for all who oppose God and His kingdom. This truth is clear. Whether or not you can fit all the pieces together, it is the word of 2 Samuel 16. The betrayer only carries out Yahweh's word and can do no more, we could add. That can prove solid solace to the people of God when we are in the presence of our enemies. What did Jesus say to Pontius Pilate and them? He said, you can do nothing more than is granted to you.

Do you have? Because what we've seen, what we've seen beginning last chapter is David had troughed out at the bottom of the terribleness, and we see David's coming back. We see David's spirituality coming back because Psalm 3 is written here in the context of this very event that goes on here. Psalm 3, it says, what is, let's flip over there just for a second. Psalm 3, not but eight verses. Psalm says, Psalm of David, when he fled from Absalom, his son, oh Lord, how my adversaries have increased, many rising against me.

Many are saying of my soul, there is no deliverance for him in God. But verse three, but you, oh Lord, are a shield about me, my glory and the one who lifts my head. I was crying to the Lord with my voice, and He answered me from His holy mountain, Selah." I lay down and slept, I awoke, for the Lord sustains me. I will not be afraid of 10,000s of people who have set themselves against around me. Arise, O Lord, save me, O my God, for you have smitten all my enemies on the cheek, and you have scattered the teeth of the wicked. Salvation belongs to the Lord. Your blessings be upon your people, Selah."

Now think about David saying these words here. And what we're going to see, we'll take this pause here for a while, but what we're going to see is that the advice of Ahithophel in the next chapter is to take 12,000 men and immediately go and attack David, who has about 2,000. But for God's intervention of the advice of Hushai the Archite, who says, no, you'll need a lot more.

Your daddy is a very fierce person. Your daddy is with some very fierce people. And you need to have much more than that. And what you'll see is that they, but what it does, it buys time for them to do that. And so God, but the point was that David was in the hand of a God that watched over and protected him. And even in the midst of that, He says, there were all of these people who were risen up against me, but you, O Lord, are a shield about me, my glory and the one who lifts up my head. You see, and that's what you've got to look at. That's what David was looking at. David was looking at the covenant God that has set his love on him. Yes, he had sinned. Yes, he was suffering for those sins. But where were his eyes? His eyes were at God.

And that's where your eyes need to be today, in the midst of your problems, in the midst of the issues that are going on in your life that we don't know about. Your eyes need to not be looking at the multitude that might be out there. Not to be looking at those circumstances that look pretty nasty. Your eyes need to be fixed on the God who is your shield.

To that, let's pray. Our Father, we pray that you would have mercy upon us, that you would help us, O Lord, in the midst of all of our life to fix our eyes upon you, to love you with all of our heart, that we, O Lord, would not be overwhelmed by those who would line themselves up against us, but that our eyes would be fixed upon the God who is our shield and our defender and the one who loves us. God, be pleased to help us. Lord, I pray for Mac as he comes to lead us and to preach your word this day. God, that you'd be pleased to help us now as we come to worship in Jesus' name. Amen. Thank you all for your