

Dr. Robert Chisholm, 1 & 2 Samuel, Session 24, 2 Samuel 15-17

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This is Dr. Bob Chisholm in his teaching on 1 and 2 Samuel. This is session 24, 2 Samuel 15:13-17:29. David Runs for His Life Again, chapter 15. The Lord Thwarts a Curse and a Counselor, chapters 16 and 17.

We're going to begin this next lesson in 2 Samuel 15:13. You'll recall that in the prior section, Absalom presented himself to Israel as a champion of justice. He doesn't perceive his father as just. After all, he didn't do anything to Amnon, forcing Absalom to take justice into his own hands, at least from his perspective, and he has now decided that he is going to replace his father as king.

He goes to Hebron and many, many people in Israel are now supporting Absalom against his father. So, as we begin this new section, 2 Samuel 15:13-37, I've entitled this David runs for his life again. Remember when Saul was chasing David around, David had to run for his life on more than one occasion.

Twice he fled to Philistine territory. And now, even though David is king and his position seems to be solidified in his capital Jerusalem, Absalom is going to drive him from the city. And so, there's going to be a tremendous crisis in David's life here.

We read in 2 Samuel 15:13, that a messenger came and told David, the hearts of the people of Israel are with Absalom. Actually, the Hebrew text there says their hearts are after Absalom, which is kind of an odd expression. The only other time we see it in the former prophets, or this is the second time we see The first time was in Judges chapter 9, where Abimelech, remembers Gideon's sons were ruling as a group and Abimelech decided, his mother was a concubine from Shechem, and he decided it would be better for Israel to have one man as their king.

And so, he is going to kill his brothers. One of them escapes, Yotam, but he kills his brothers. And we're told in Judges 9:3 that the Shechemites, their heart was inclined after Abimelech.

We have that same kind of language used here. So, if we see some intertextual design in all of this, rather than a coincidence, it looks as if through this echo of the language that was used back then, Absalom's misguided rebellious allies are likened to Abimelech's misguided rebellious followers back in the time of Judges. And we know that Abimelech's attempt to become king failed miserably.

He ended up dead. And so that doesn't bode well for what Absalom is doing here. But the hearts of the people of Israel are after Absalom, as it were, going after him

just as the Shechemites went after this very evil man Abimelech back in the time of the Judges.

So, David says to all of his officials, come on, we've got to get out of the city or none of us will escape from Absalom. He has momentum right now. He has support.

He's coming to take the throne and we need to leave. We need to try to live to fight another day. We must leave immediately or he will move quickly to overtake us and bring ruin on us and put the city to the sword.

And David is concerned. He doesn't want the city; he doesn't want others to suffer. And so, he decides we've got to go.

And the king's officials tell him we're ready to do whatever you have chosen to do. And so, the king sets out and his entire household is with him, but he leaves behind the ten concubines to take care of the palace. So, David's idea is, well, we'll leave them behind to take care of the palace.

We'll be back again, hopefully. But this is not a good decision, as we'll see, at least for the concubines. And so, the king sets out.

The people are with him. They halt at the edge of the city. The men march past.

And it's all very, very sad as David is forced to leave the city. In verse 19, the king speaks to a fellow by the name of Ittai the Gittite, maybe a Philistine from Gath, but he's a mercenary who has joined up under David and become a part of David's army, kind of like David did when he moved to Philistine territory and became a servant of Achish, the king of Gath. And David says to Ittai, why should you come along with us? Go back, stay with King Absalom.

You're a foreigner, an exile from your homeland. You came only yesterday. Why should I make you wander around with us? You didn't sign on for this.

And so, it would be better for you just to stay here with Absalom as he comes in. I don't want to jeopardize you and your men. So go back.

May the Lord show you kindness and faithfulness. But Ittai, who I think is clearly a foil for Absalom, Absalom is rebelling against his own father and trying to take his throne. Here we have this foreigner who's just only recently showed up and David is releasing him for his own good.

But notice what he says in verse 21, as surely as the lives and as my Lord, the king lives, wherever my Lord, the king may be, whether it means life or death, there will

your servant be. And so Ittai affirms his allegiance and loyalty to David in contrast to David's own son. And so, David says to Ittai, go ahead, march on.

As if to say, we're happy to have you. So Ittai the Gittite marched on with all his men and the families that were with him. And all the countryside is weeping loudly as all the people pass by.

And the king crosses the Kidron Valley and all the people move on toward the wilderness. And Zadok was there too. And all the Levites who were with him were carrying the Ark of the Covenant of God.

And so Zadok the priest decides we're going to take the Ark with David. They set down the Ark of God and Abiathar, who's been around for quite some time, offered sacrifices until all the people had finished leaving the city. But David says to Zadok, take the Ark of God back into the city.

If I find favor in the Lord's eyes, he will bring me back and let me see it and his dwelling place again. But if he says, I'm not pleased with you, then I am ready. Let him do to me whatever seems good to him.

And so, David decides he's not thinking the way Israel thought when they took the Ark out into battle. If I just have the Ark with me, I'll be safe. David doesn't think that way.

He understands the Ark is just a symbol of the Lord's presence. It's not the Lord. And so, he puts his destiny in the hands of the Lord.

If I find favor in the Lord's eyes, then he'll bring me back. But David, I think, realizes that even though the Lord has not abandoned him, he understands that he is under the Lord's discipline and he is accepting of that. So, I am going to submit myself to the will of the Lord, whatever that is, and you don't need to be bringing the Ark along.

And so, the king said to Zadok, do you understand? Verse 27, go back to the city with my blessing. But then David, who has put his destiny in the hands of the Lord, he also uses some wisdom. He decides, let's set up a spy network.

And he says, take your son Ahimaaz with you and also Abiathar's son Jonathan, and you and Abiathar return with your sons. I'll wait at the fords in the wilderness until word comes from you to inform me. So Zadok and Abiathar return with the understanding that they're going to send word to David about developments that are taking place.

David continues up the Mount of Olives, weeping as he goes. His head is covered and he's barefoot. And all the people are with him, weeping as they go.

David has been told at this point, Aki-Tofil is among the conspirators with Absalom. Remember he was mentioned earlier in the chapter and he is a very wise man and a leading counselor. He's kind of the all-star among counselors at this point in time.

So, this is not good news. Ahithophel, wise Ahithophel, who gives such good advice, he's gone over to the other side as well. And so, David prays, Lord, turn Ahithophel's counsel into foolishness.

So, he appeals to God to overturn Aki-Tofil. He gives good advice, but Lord, you can overturn that and you can make his counsel foolishness. And so, David appeals to the Lord for this.

And it's interesting that sometimes the Lord answers our prayers quickly, sometimes not so quickly. But in this case, David arrives at the summit where people used to worship God, and Hushai, the Archite, is there to meet him, his robe torn and dust on his head. He's clearly mourning what's happening and he's clearly loyal to David at this point in time.

And David said to him, if you go with me, you'll be a burden to me. I think Hushai intends to go with David, but David says, no, you'll just be a burden. But if you return to the city and say to Absalom, Your Majesty, I will be your servant.

I was your father's servant in the past, but now I will be your servant. Then you can help me by frustrating Aki-Tofil's advice. So, see what's happening? David has just prayed, Lord, overturn Aki-Tofil's advice.

And lo and behold, there's Hushai who's standing there on the hill and David is saying, you know, rather than come with me, you can do me a lot of good by going back to the royal court and swearing allegiance to Absalom. And you can be part of the spy network. Won't the priests, Zadok and Abiathar, be there with you? Tell them anything you hear in the palace.

Their two sons, Ahimaaz, son of Zadok, and Jonathan, son of Abiathar, are there with them. Send them to me with anything you hear. So Zadok and Abiathar are back there.

You be back there and you guys can let me know what's going on because their sons will serve as messengers. And so, David has prayed to the Lord, but notice how he takes practical steps. He sees God's providence working and he realizes that sometimes God answers prayers through people.

And I have an opportunity here to have people in the royal court who can tell me what Absalom is thinking and can send me word. So Hushai, David's confidant, arrived at Jerusalem as Absalom was entering the city. So, Absalom is not very far away.

And that brings us to chapter 16. Chapters 16 and 17 go together and I've entitled them, The Lord Thwarts a Curse and a Counselor. And we're going to see that the Lord is going to vindicate his repentant servant David because David is humbly submitting to his discipline.

He's already said in chapter 15, who knows, if the Lord is pleased with me then I'll be back. If not, if this is all part of his discipline, then I accept that from the hand of God. But what we're going to see in these chapters is there are still many people who are loyal to David and the Lord is going to use them to give him support during this very difficult time when Absalom is really hot on his trail.

So, beginning in chapter 16 verse 1, when David had gone a short distance beyond the summit, there was Ziba, the steward of Mephibosheth, waiting to meet him. Remember Mephibosheth, Jonathan's son, David had agreed to take care of him. He wanted to show kindness to Jonathan and he had called Ziba to him and said, I want you because he was Saul's servant in the past, I want you to make sure you take care of Mephibosheth, work his fields and you are going to serve him now on my behalf.

And he had a string of donkeys saddled, loaded with bread and raisins and figs and wine. And the list of gifts that Ziba brings to David here is very reminiscent of what Abigail gave to David back in 1 Samuel 25. And so, the king asks Ziba, why have you brought these? And Ziba says, the donkeys are for the king's household to ride on, the bread and fruit are for the men to eat, the wine is to refresh you when you're exhausted in the wilderness.

And so, Ziba seems to be a loyal follower of David at this point. And the king asked, where's your master's grandson? Where's Mephibosheth in all of this? And Ziba said, well, he's staying in Jerusalem because he thinks today the Israelites will restore to me my grandfather's kingdom. And David accepts this explanation.

And the king says to Ziba, all that belonged to Mephibosheth is now yours. He basically gives Ziba everything that belongs to Mephibosheth, thinking that Mephibosheth has betrayed him. I humbly bow, Ziba said.

May I find favor in your eyes, my lord, the king. What we're going to discover later is that Ziba is probably lying because the narrator tells us that Mephibosheth, because he's lame, he needs help, and he wasn't allowed to go to David. And he has been mourning.

When David comes back, we discover that Mephibosheth has been mourning what has happened to David. So, he's loyal to David. And Ziba is taking advantage of the situation to enhance his own wealth.

And we're going to discover this later when Mephibosheth does come to David. And at that point, David, I think, is just confused. He doesn't know what to do, so he just divides the inheritance between Mephibosheth and Ziba.

So Ziba, even though he seems to be loyal to David, I think his main concern is to take advantage of the situation and enhance his wealth and basically steal what belongs to Mephibosheth. But what we do see is even when an individual has ulterior motives, the Lord in his providence is still providing for David. And David is going to try to sort all this out later.

Well, King David approaches Bahurim, and a man from the same clan as Saul's family comes out from there. So here we have a Benjaminite, and there are still many of them upset with David. And his name was Shime, son of Gerah.

And he cursed as he came out. And remember that in this culture, cursing isn't just shouting obscenities in four-letter words or whatever. A curse is where you're calling judgment down upon an individual because you feel he's guilty and you're calling upon the gods to bring judgment.

And he definitely doesn't like David. He pelted David and all the king's officials with stones, though all the troops in the special guard were on David's right and left. So he doesn't seem to be concerned that David has a bodyguard and he's got some soldiers.

He's just so angry at David that he's firing stones at him and dirt. And as he cursed, Shime said, get out, get out, you murderer, you scoundrel. The Lord has repaid you for all the blood you shed in the household of Saul in whose place you have reigned.

This is fake news. He's buying into the Benjaminite argument that David is responsible for the death of Saul and so many other Benjaminites. David is a murderer.

He's a forgiven murderer. He murdered Uriah. But he is innocent of these charges, as we know.

And this is all part of the apology, the defense. You know, along the way, the narrator has been making it clear David did not kill Saul and his sons. He was not responsible for that, despite what the Benjaminites may be arguing.

You have come to ruin because you are a murderer. Well, Abishai, we've seen him before, we know him. Remember, Abishai was the one who wanted to kill Saul when David snuck into Saul's camp back in 1 Samuel 26.

Saul's spear was right beside him, and Abishai said, let me drive that spear through him. And David said, no, no, no, we're not going to raise our hand against the Lord's anointed. Abishai here is ready to kill Shime.

Why should this dead dog curse my Lord the king? Let me go over and cut off his head. And I'll bet that Abishai could have done that with one swift stroke. But David says, what does this have to do with you, you sons of Zeruah? You know, his nephews.

If he's cursing because the Lord said to him, curse David, who can ask, why do you do this? So, David is open to the possibility here that this is from the Lord. This is part of the Lord's discipline. He really is humble in all of this.

He could have said, yeah, why should this guy be cursing me? I'm not going to let him do it. It's a false accusation. But David understands he's under divine discipline.

He's been forgiven, but he's under divine discipline. And so, he's thinking maybe the Lord is putting me through this as part of his punishment for what I did to others. David then said to Abishai and all his officials, my son, my own flesh and blood is trying to kill me.

How much more than this Benjaminite? You know, if my own son is trying to kill me, you shouldn't be surprised that a Benjaminite is still hostile to me. So, leave him alone. Let him curse.

And David seems to even be more certain of it here now. For the Lord has told him to. He's, I'm accepting this as part of the providence of God.

The Lord has moved him to curse me. And I don't think the implication is that I've done wrong. I'm guilty.

He's not guilty. But he sees Shime as an instrument of the Lord's discipline. And that doesn't endorse anything that Shime is doing.

And it doesn't imply that Shime is in the right. But then in verse 12, he says, it may be that the Lord will look upon my misery and restore to me his covenant blessing instead of his curse today. I think the reasoning here is this is a false accusation.

This curse will not come to pass because I'm not guilty of what he's charging me with. The Lord may be disciplining me, but maybe in response to this false accusation, the

Lord will bring a blessing to me. He'll counteract what this evil man is saying and doing.

And so, David is happy to just hand it over to the Lord. So, David and his men continued along the road while Shimei was going along the hillside opposite him, cursing as he went, throwing stones at him, and showering him with dirt. He must have had a good arm, firing these stones and all this dirt.

And the king and all the people with him arrived at their destination exhausted. And there he refreshed himself. So, David has made his way down.

He's ready to go across into Transjordan. Meanwhile, Absalom and all the men of Israel came to Jerusalem. You probably have been wondering what's going on back there.

So, we're going to leave David for a moment and we're going to go back to the city and to Absalom. And Ahithophel was with him, this all-star counselor. Then Hushai, the Archite, David's confidant, went to Absalom and said to him, now Hushai is pretty brave here.

I mean, he's risking his life. He says, Long live the king, long live the king. Interesting way to approach it because David had basically told Hushai, you go and swear allegiance to him and just trick him.

But it's almost as if Hushai can't do that entirely. Now, clearly Absalom is going to think he's talking about me. I'm the king.

But it's really ambiguous language. Long live the king, long live the king. In Hushai's mind, he may be talking about David.

But it is deceptive because he's making Absalom think that he is the referent of the king, when in reality, in Hushai's mind, he's still being loyal to David. He's a very wise man and he knows how to use words, as we'll see. And Absalom says to Hushai, so this is the love you show your friend? If he's your friend, why didn't you go with him? And so Absalom questions Hushai's loyalty.

So, you're betraying. You're betraying David, really. And Hushai said to Absalom, no, the one chosen by the Lord, by these people and by all the men of Israel, his I will be and I will remain with him.

Even those words, one chosen by the Lord, in his mind could refer to David, who was chosen by the people of Israel at an earlier time to be their king. They may have shifted their allegiance now, but in Hushai's mind, David was the one that was

chosen and acclaimed by the people originally. Furthermore, whom should I serve? Should I not serve the son? Just as I served your father, so I will serve you.

Very, very deceptive at that point. Well, Absalom says to Ahithophel, give us your advice. What should we do? And Ahithophel answers, well, first thing, you need to sleep with your father's concubines, whom he left to take care of the palace.

Remember, we were told a little bit earlier that David left the ten concubines there to care for the palace. Then all Israel will hear that you have made yourself obnoxious to your father and the hands of everyone with you will be more resolute. You need to do something to really affirm to the people, I mean business.

And so, sleep with your father's concubines because that will in essence communicate, I'm the new sheriff in town. I'm the king. And my father's concubines belong to me now because I'm the new king.

They are now my property. They are the king's property. They belong to me.

So, they pitched a tent for Absalom on the roof. Remember now, this is a horrible thing that's happening, but it was prophesied by Nathan. David's sin was sexual in nature.

David did it in secret, but remember the prophet said, when the judgment comes, it will be done before all of Israel. So, this is part of God's discipline against David. And that's the struggle we have as we read through this section.

God is really with David and he's preserving him and he's going to bring him back, but at the same time, David is experiencing discipline. Both are at work in the same context. So, they pitched a tent for Absalom on the roof and he slept with his father's concubines in the sight of all Israel.

Now in those days, the advice Ahithophel gave was like that of one who inquires of God. So once again, we are being told about how successful and respected he is. When you ask Ahithophel a question, the answer, it's as if you get an answer from God himself.

That was how both David and Absalom regarded all of Ahithophel's advice. And so that brings us to chapter 17. Ahithophel said to Absalom, so we kind of have this preface when Ahithophel speaks, everyone just assumes this is wise and this is the direction you should go.

And so, he says to Absalom, I would choose 12,000 men and set out tonight in pursuit of David. So, his advice is don't give him any time to regroup. Get after him.

Take some men and pursue him now. I would attack him while he's weary and weak. He's in no position to defend himself at this point in time.

I would strike him with terror and then all the people with him will flee. So go after him, strike him down. I would strike down only the king, target him, find him, kill him, and then bring all the people back to you.

The death of the man you seek will mean the return of all. All the people will be unharmed. This plan seemed good to Absalom and to all the elders of Israel.

So Ahithophel is saying target David, get after him while he's weak, kill him, and then bring the people back. You don't want a civil war to develop. You don't want David's army to continue to fight.

So, strike him down and then reach out to those people. They'll come to you. They'll be loyal.

I wonder if he's doing some projection. He easily went over to the other side and he's just assuming that others will be like him. People do this sometimes.

And so, this is his advice and it makes a lot of sense, it seemed good to Absalom, and the narrator, the storyteller later, is even going to call it the good advice of Ahithophel. So, it doesn't look good for David. But Absalom said, well summon Hushai, the Archite.

You know, he's here too. So, we can hear what he has to say. We'll see if he agrees with what you just suggested.

When Hushai came to him, Absalom said, Ahithophel has given this advice. He has suggested that we do this. Should we do what he says? If not, give us your opinion.

So Hushai replies to Absalom, the advice Ahithophel has given is not good this time. So he challenges Ahithophel. He says, you know your father and his men.

They are fighters and as fierce as a wild bear robbed of her cubs. Besides, your father is an experienced fighter. So, he appeals to David's prowess as a warrior, that of his men, and his experience.

He will not spend the night with the troops. If you think you're going to be able to isolate him and find him, he's not going to be there. He's not going to stay around.

Do you think he's crazy? I'm paraphrasing now. Even now, he is hidden in a cave or some other place. If he should attack your troops first, whoever hears about it will say there has been a slaughter among the troops who follow Absalom.

What you don't want to have happen is David doing an ambush on your troops and then everybody begins to think, well, maybe the Lord isn't with Absalom. I think that's implied here. You don't want that to happen.

You don't want some kind of a disaster to occur. Then even the bravest soldier, whose heart is like the heart of a lion, will melt with fear. For all Israel knows that your father is a fighter and that those with him are brave.

So, he appeals to David's reputation. He says, don't think that you're going to be able to get David so easily. He's going to hide out and he's going to attack with his men at just the opportune time and you're going to lose some soldiers and you're going to lose some support.

A lot of people are going to say, we don't want to go up against David. He's been around a long time and there's a reason for that. We don't want to do that.

So, I advise you, let all Israel, from Dan to Beersheba, from the north to the south, as numerous as the sand on the seashore, be gathered to you, with you yourself leading them into battle. So, you need to not rush this. Take some time.

Get a huge army and just overwhelm him with strength and numbers. And the reference to the army, this theoretical army, as being as numerous as the sand on the seashore, sounds kind of invincible, doesn't it? But literarily, there are some echoes that are going on here. Three times before the former prophets, and remember the former prophets in the Hebrew Bible would be Joshua, Judges, Samuel, and Kings.

Not Ruth. Ruth is in the writings in the Hebrew Bible. So, the books are arranged differently in the Hebrew Bible than they are in our English Bibles.

But three times before in history, in the former prophets, a military force has been described this way. Back in Joshua 11.4, one of the armies that came out against Joshua was as numerous as the sand on the sea. What happened to them? They were defeated.

In Judges chapter 7, the Midianites were as numerous as the sand on the sea. What happened to them? Gideon defeated them. In 1 Samuel chapter 13, a Philistine army was described this way, and it was defeated by Saul and the Israelite forces.

So just because an army is as numerous as the sand on the sea, that doesn't signify when the Lord is on the side of the one who is being attacked. But Hushai continues, then we will attack him wherever he may be found, and we will fall on him as dew settles on the ground. He won't be able to get away from us.

You know, when the dew settles on the ground, it settles on the ground. And we'll just overwhelm him with numbers. Neither he nor any of his men will be left alive.

If he withdraws into a city, then all Israel will bring ropes to that city. We'll drag it down into the valley until so much as a pebble is not much as a pebble is left. And so, he has countered Ahithophel's advice.

Ahithophel has said, move now, hit hard, just target David, and you can win that whole army back. Hushai is saying, not a good idea. David isn't going to wait around for you to get him.

He's going to be hiding out. He's going to be ambushing your troops, and it could cause discouragement among your troops. So, let's be real safe.

Let's just gather a huge army from all Israel, and then we'll go over and we'll overwhelm him, and he won't be able to stand up to our strength. So Absalom and all the men of Israel said, in verse 14 of chapter 17, the advice of Hushai the Archite is better than that of Ahithophel. And then we're told why they said this.

For the Lord had determined to frustrate the good advice of Ahithophel in order to bring disaster to Absalom. So, we discover here that the Lord is in this. He's answering David's prayer.

David had prayed, but he was doing it through brave Hushai and his strategy in all of this. And so, at this point at least, they decide they're going to follow Hushai. What we discover is actually, shortly after this, they begin to go in accordance with Ahithophel's advice.

But this is going to buy David some time. So the Lord had determined to frustrate the good advice of Ahithophel in order to bring disaster to Absalom. So, it's quite clear the Lord is on David's side in all of this.

David may feel that he's being disciplined by the Lord, and he is. The incident with the concubines, for sure. And David thinks of the cursing of Shimei.

But nevertheless, the Lord is on David's side. So Hushai tells Zadok and Abiathar, the priests, to remember he's part of the spy network. He's heard the decision that's been made.

Ahithophel has advised Absalom and the elders of Israel to do it this way. I've said to go this way. So, you need to send a message to David.

Let him know what's happening here. And tell him, don't spend the night at the fords in the wilderness. Cross over without fail, or the king and all the people with him will be swallowed up.

Even though we read that Absalom kind of went with Hushai, it's almost as if Hushai is just not sure. He might change his mind. So, you need to be safe and go across.

And then remember the two messengers, the sons of the priests, Jonathan and Ahimaaz, were staying at Ein Rogel. And a female servant was to go and inform them. And then they would go and tell the king.

So, they don't go waltzing into the priestly area. There's going to even be another person in the spy network, a female servant, who wouldn't draw much attention to herself. And she's going to take the message from the priests.

So, it comes from Hushai to the priest, from the priest to the female servant, and then she's going to take it to the two sons of the priests. And then they're going to go and tell David, for they could not risk being seen entering the city. But a young man saw them, ah, the best laid plans, and tells Absalom.

So, the two of them left at once and went to the house of a man in Bachurim. So apparently there's enough suspicion here. Absalom's kind of figuring out what's going on, so we need to go after the sons of the priests.

This doesn't look good, and doesn't smell right. And he had a well in his courtyard, and they climbed down into the well. And his wife takes a covering and spreads it out over the opening of the well and scatters grain over it as if she's working there with grain.

No one knew anything about it. So, Absalom's men arrive on the scene, and they come to the woman at the house, and they ask, where are Ahimaaz and Jonathan? And the woman answered them, they crossed over the brook. The men searched but found no one.

So, they returned to Jerusalem. After they're gone, the two men climb out of the well, and they go and inform King David and tell him to cross over the river. Does this story remind you of anything in the history of Israel? Well, it does me.

I think it's similar to an incident that occurred at Jericho when the Israelites were invading the land under Joshua. Two Israelite spies had entered the city. And when the king received the news, he sent his men to capture them.

But remember, Rahab the prostitute, a woman, hid them, and she lied to the king's men and sent them off on a wild goose chase. They searched all along the road but

returned without finding them, according to Joshua 2, chapter 2, verses 22. Well, similarly, when Absalom hears about David's two spies, he sends his men after them.

But a woman at Bachurim hid them and misdirected the king's men with a lie, and they searched for the spies but found no one. So, I think in 2 Samuel 17, there are echoes, maybe faint, of that earlier account. David's men are not called spies.

They are, but they're not called that. But they're stationed initially at Ein Rogel, which means spring of the treader or spring of the fuller. But Rogel sounds like the Hebrew word for spies.

There's an R, a G, and an L in the word. So that may be overly subtle, but there are more connections. Verse 19 says literally the woman took a covering.

Well, Joshua 2:4 says the woman, Rahab, took the two men and hid them. You might think, well, the woman took would be a common expression in the former prophets, but these are the only two passages where it's used. In both Joshua 2.22 and 2 Samuel 17:20, we read of the men sent to arrest the spies.

Literally, they sought but did not find it. You might think that kind of language has been used a lot. Not really.

To this point in the former prophets, these are the only two passages where somebody seeks and doesn't find. So, if indeed there is a connection between the stories about the futile effort of deceived royal police, what about the intertextual linking? What are the correspondences? Well, the spies correspond to each other. Rahab corresponds to the anonymous woman at Bachurim.

Since the spies eventually reported to David, just like the Israelite spies did to Joshua, David and Joshua correspond. And that leaves us with Absalom, who sent the spies. Well, he's got to be linked to the king of Jericho.

That doesn't bode well for him in the story. David is on the Lord's side in this matter, as Joshua was in the earlier story. Absalom is cast in the role of the enemy, just like the king of Jericho was.

So, the Lord is looking out for David through some brave individuals who are risking their lives for him. And so, the two young men climb out of the well, they go to David and they say, set out and cross the river at once, verse 21. Ahithophel has advised such and such against you.

So, David and all the people with him set out, they crossed the Jordan. By daybreak, no one was left who had not crossed the Jordan. Ahithophel, initially his advice has not been followed.

Hushai seems to be assuming that they will eventually do what Ahithophel said, or that it's definitely a possibility. But Ahithophel saw that his advice had not been followed, at least initially. And he saddles his donkey and sets out for his house in his hometown.

Honor and shame are huge in this culture. He's been shamed in his thinking. I mean, he's the all-star.

Everyone does what he says. And he's been shamed. And so he goes home, he puts his house in order, and then he hanged himself.

He strangulated himself, basically, which probably means he hung himself. He died and was buried in his father's tomb. So Ahithophel is out of the picture.

David goes over to Mahanaim. Absalom crossed the Jordan with all the men of Israel. Ironically, it looks as if he has not waited to get a big army.

He has just decided in the end to, maybe we ought to go after him now. And Hushai's skepticism about Absalom and his decision was merited. Absalom had appointed Amasa over the army in place of Joab.

And Amasa is a family member as well. And so, the Israelites and Absalom camp in the land of Gilead. And David comes there as he's making his way out into the wilderness.

And there are more individuals who meet him. Shobi, son of Nahash from the Ammonites, Machir, and a fellow by the name of Barzillai. And they bring bedding and bowls and pottery and food.

And so, the Lord is providing for David in the midst of all of this. And that brings us to chapter 18, which we'll cover in our next lesson.

This is Dr. Bob Chisholm in his teaching on 1 and 2 Samuel. This is session 24, 2 Samuel 15:13-17:29. David Runs for His Life Again, chapter 15. The Lord Thwarts a Curse and a Counselor, chapters 16 and 17.