

## Day 313 - THURSDAY: December 14th

### 2 Samuel 17

#### 2 Samuel 17:1-29 NKJV

Moreover Ahithophel said to Absalom, "Now let me choose twelve thousand men, and I will arise and pursue David tonight. I will come upon him while he is weary and weak, and make him afraid. And all the people who are with him will flee, and I will strike only the king. Then I will bring back all the people to you. When all return except the man whom you seek, all the people will be at peace." And the saying pleased Absalom and all the elders of Israel. Then Absalom said, "Now call Hushai the Archite also, and let us hear what he says too." And when Hushai came to Absalom, Absalom spoke to him, saying, "Ahithophel has spoken in this manner. Shall we do as he says? If not, speak up." So Hushai said to Absalom: "The advice that Ahithophel has given is not good at this time. For," said Hushai, "you know your father and his men, that they are mighty men, and they are enraged in their minds, like a bear robbed of her cubs in the field; and your father is a man of war, and will not camp with the people. Surely by now he is hidden in some pit, or in some other place. And it will be, when some of them are overthrown at the first, that whoever hears it will say, 'There is a slaughter among the people who follow Absalom.' And even he who is valiant, whose heart is like the heart of a lion, will melt completely. For all Israel knows that your father is a mighty man, and those who are with him are valiant men. Therefore I advise that all Israel be fully gathered to you, from Dan to Beersheba, like the sand that is by the sea for multitude, and that you go to battle in person. So we will come upon him in some place where he may be found, and we will fall on him as the dew falls on the ground. And of him and all the men who are with him there shall not be left so much as one. Moreover, if he has withdrawn into a city, then all Israel shall bring ropes to that city; and we will pull it into the river, until there is not one small stone found there." So Absalom and all the men of Israel said, "The advice of Hushai the

Archite is better than the advice of Ahithophel." For the LORD had purposed to defeat the good advice of Ahithophel, to the intent that the LORD might bring disaster on Absalom. Then Hushai said to Zadok and Abiathar the priests, "Thus and so Ahithophel advised Absalom and the elders of Israel, and thus and so I have advised. Now therefore, send quickly and tell David, saying, 'Do not spend this night in the plains of the wilderness, but speedily cross over, lest the king and all the people who are with him be swallowed up.' " Now Jonathan and Ahimaaz stayed at En Rogel, for they dared not be seen coming into the city; so a female servant would come and tell them, and they would go and tell King David. Nevertheless a lad saw them, and told Absalom. But both of them went away quickly and came to a man's house in Bahurim, who had a well in his court; and they went down into it. Then the woman took and spread a covering over the well's mouth, and spread ground grain on it; and the thing was not known. And when Absalom's servants came to the woman at the house, they said, "Where are Ahimaaz and Jonathan?" So the woman said to them, "They have gone over the water brook." And when they had searched and could not find them, they returned to Jerusalem. Now it came to pass, after they had departed, that they came up out of the well and went and told King David, and said to David, "Arise and cross over the water quickly. For thus has Ahithophel advised against you." So David and all the people who were with him arose and crossed over the Jordan. By morning light not one of them was left who had not gone over the Jordan. Now when Ahithophel saw that his advice was not followed, he saddled a donkey, and arose and went home to his house, to his city. Then he put his household in order, and hanged himself, and died; and he was buried in his father's tomb. Then David went to Mahanaim. And Absalom crossed over the Jordan, he and all the men of Israel with him. And Absalom made Amasa captain of the army instead of Joab. This Amasa was the son of a man whose name was Jithra, an Israelite, who had gone in to Abigail the daughter of Nahash, sister of Zeruah, Joab's mother. So Israel and Absalom encamped in the land of Gilead. Now it happened, when David had come to Mahanaim, that Shobi the son of Nahash from Rabbah of the people of Ammon, Machir the son of Ammiel from Lo Debar, and

Barzillai the Gileadite from Rogelim, brought beds and basins, earthen vessels and wheat, barley and flour, parched grain and beans, lentils and parched seeds, honey and curds, sheep and cheese of the herd, for David and the people who were with him to eat. For they said, "The people are hungry and weary and thirsty in the wilderness."

### **Daily Deep Dive:**

The UCG reading program states in regard to the end events of chapter 16: "Yet why would Ahithophel be the one to advise such a thing? Indeed, why has Ahithophel joined Absalom's rebellion? And why does he now hate David so much to the point of wanting to be the one to lead the attack to actually kill him (2 Samuel 17:1-2)? It all makes sense when we remember that Ahithophel is the grandfather of Bathsheba (compare 2 Samuel 11:3; 2 Samuel 23:34). And his son, her father Eliam or Ammiel, was a close companion of Uriah (compare verses 34, 39; 1 Chronicles 3:5). Author Grant Jeffrey explains, "As David's counselor in the palace, Ahithophel must have burned with rage to know his king had betrayed his granddaughter's honor and killed Uriah, her husband, who was a fellow soldier with his son Eliam, Bathsheba's father. However, there was nothing he could do at the time to exact his revenge. If he had risen in anger against the king he would have lost his life. So he remained silent, keeping his thoughts of revenge secretly to himself all of the years that followed until he saw an opportunity to destroy King David. The Arabs have an expression, 'That a man who seeks his revenge before forty years has past has moved in haste'" (*The Signature of God*, 1996, pp. 244-245). With this in mind, we can see why Ahithophel would join Absalom's rebellion and offer to kill David personally. And we can understand why it was Ahithophel who instructed Absalom to lie with his father's wives "in the sight of all Israel." He was, no doubt, "attempting to get his revenge by encouraging

Absalom to do the same thing to David's wives as the king had done to his granddaughter" (p. 245).

Though Absalom follows Ahithophel's advice concerning David's concubines, he and his lieutenants are persuaded by Hushai to reject Ahithophel's plan of attack. The shrewdness of Hushai's counsel is demonstrated in his carefully worded evaluation that Ahithophel's advice is not good "at this time" (2 Samuel 17:7). In other words, Hushai did not reject Ahithophel's counsel outright. Instead, his criticism of merely the timing of the plan showed respect for Ahithophel's wisdom, which may have served to deter suspicion from himself. Of course, verse 14 explains that Hushai's success is really *God's* doing. Remarkably, while God has been using circumstances to actually bring about Absalom's rebellion as punishment on David—in that sense "helping" Absalom—we now see that God is determined to bring Absalom down and ultimately save David.

With his counsel rejected, Ahithophel hangs himself (verse 23). "He apparently realized that Absalom's cause was doomed, and that when David returned he would be put to death as a disloyal subject" (*Nelson*, note on verse 23).” [END]

Verse 19 – John Gill states regarding “ground corn” (NKJV): “just taken out of the mill, before it was sifted, while in the bran; or corn unhusked, or just threshed out, in order to be dried in the sun, and then parched; or wheat bruised for that purpose:”

Verse 27 – John Gill states: “who was either the son, or rather the brother of Hanun king of the Ammonites, that used David's ambassadors in so shameful a manner, whom David overcame and deposed, and set up this brother in his room; who had showed his dislike of his brother's conduct, and now makes a grateful return to David for his favours;” [END]

