

1 **CROSSING THE KIDRON**

2 Samuel 15

2 **WARRIORS & POETS**

- A verse-by-verse study through the United Kingdom period of Israel and Judah.
- When David sinned with Bathsheba, there were three specific punishments pronounced:
 - The sword would never depart from David's house (there would always be strife among his family)
 - The child conceived with Bathsheba would die in infancy
 - As David had taken his neighbor's wife in private, so one of David's "neighbors" (one close to him) would be taking his possessions in public.

3 **ABSALOM'S REVOLT**

- Absalom is finally restored to his father's favor five years after he killed Amnon and seven years after the rape of Tamar.
- Absalom promptly begins a concerted effort to undermine his father's reign and eventually overthrow him.
- After four years, Absalom initiates his *coupe de etat*, and marches with an army for Jerusalem.

4 **DAVID FLEES JERUSALEM**

- *And a messenger came to David, saying, "The hearts of the men of Israel have gone after Absalom." Then David said to all his servants who were with him at Jerusalem, "Arise, and let us flee, or else there will be no escape for us from Absalom. Go quickly, lest he overtake us quickly and bring down ruin on us and strike the city with the edge of the sword." (2 Samuel 15:13-14)*

5 **DAVID FLEES JERUSALEM**

- When David makes the decision to flee Jerusalem, it is a decision motivated by fear. He has been told that "all Israel" has followed Absalom, even though most of Judah remains loyal to him.
- His response is to flee in fear, rather than try to wait out a siege in a place of strength. As he begins leaving Jerusalem, it is in a mood of despair.
- But as David is on his way out, in a journey reminiscent of Jesus' own walk out of Jerusalem on the night he was betrayed, David has five encounters that restore David's confidence and set the stage for his eventual victory.

6 **1) LOYALTY: ITTAI THE GITTITE**

- Ittai the Gittite
 - Ittai was the captain of a company of Philistine mercenaries who had recently joined David. David tries to send him home for his own safety, but Ittai will not hear of it. He remains loyal to his new king even in time of great need.
 - This is an encounter of Loyalty
- Jesus is a better king, because Christ's victory came through defeat.
- David was betrayed by his son and his chief councilor, and would have perished were it not for those who remained loyal to him.

7 **2) HUMILITY: ZADOK AND ABIATHAR**

- Zadok and Abiathar mean to follow David out of the city, and bring the Ark with them.
- David sends them back for two reasons:
 - He acknowledges that he is under the judgment of God. The proper worship of God should not cease in Jerusalem just because he is fleeing the city. In this, he properly differentiates between his being on God's side and God's being on his.
 - Zadok and Abiathar each have a son, and David hopes to use these sons as messengers to keep tabs on Absalom's movements.

8 **2) HUMILITY: ZADOK AND ABIATHAR**

- This is an encounter of Humility.
 - He realizes that the most important thing is not that God is identified with him, but rather that the worship of God continues as it should.
 - This represents a humbling on David's part – compare it to his almost careless treatment of the Ark the first time around, or the attitude of ingratitude he had going into his sin with Bathsheba.
- David was humbled because of his sin.
- Jesus is a better king, because He humbled himself because of our sin.

9 **3) AHITHOPHEL AND HUSAHI: PROACTIVITY**

- Ahithophel (David's chief counsellor and one of the wisest men in the kingdom) has gone over to Absalom's side – there may have been bad blood between David and Ahitophel due to Bathsheba. Regardless of the reason for the betrayal, David feels it keenly.
 - David later records his deep sadness over this betrayal in Psalm 41.
- But Hushai, another one of the king's counsellors, wants to follow the king. But Hushai is too old and would only slow them down.

10 **3) AHITHOPHEL AND HUSAHI: PROACTIVITY**

- Although David cannot take Hushai with him, Hushai can be much more useful within Absalom's camp.
- David and Hushai work out a plan: Hushai will go back to Jerusalem and attach himself to Absalom, and then they will use the sons of Zadok and Abiathar as messengers to communicate Absalom's movements back to David.
- This action represents the first proactive thing we have seen David do *since his sin with Bathsheba*.

11 **3) AHITHOPHEL AND HUSAHI: PROACTIVITY**

- This is an encounter of Proactivity.
- David is proactive only after he has nearly lost his kingdom.
- Jesus is a better king, because it was always part of his plan to redeem us.

12 **PROACTIVITY**

- "Christianity is the story of how the rightful King has landed, you might say in disguise, and is calling us all to take part in His great campaign of sabotage... the Son of God became a man so that men could become sons of God..." – C.S. Lewis

13 **4) ZIBA AND MEPHIBOSHETH**

- *When David had passed a little beyond the summit, Ziba the servant of Mephibosheth met him, with a couple of donkeys saddled, bearing two hundred loaves of bread, a hundred bunches of raisins, a hundred of summer fruits, and a skin of wine. And the king said to Ziba, "Why have you brought these?" Ziba answered, "The donkeys are for the king's household to ride on, the bread and summer fruit for the young men to eat, and the wine for those who faint in the wilderness to drink." (2 Samuel 16:1-2)*

14 **4) ZIBA AND MEPHIBOSHETH**

- *And the king said, "And where is your master's son?" Ziba said to the king, "Behold, he remains in Jerusalem, for he said, 'Today the house of Israel will give me back the kingdom of my father.'" Then the king said to Ziba, "Behold, all that belonged to Mephibosheth is now yours." And Ziba said, "I pay homage; let me ever find favor in your sight, my lord the king." (2 Samuel 16:3-4)*

15 **4) ZIBA AND MEPHIBOSHETH**

- Ziba was the chief of Saul's household servants. He had eleven sons and was in charge of the daily affairs of the household of Saul.
- After David consolidated his reign, he sought to do good to the last surviving member of the house of Saul – Mephibosheth.
- Ziba was put in charge of looking after Mephibosheth and seems to have resented this at least somewhat.

16 **4) ZIBA AND MEPHIBOSHETH**

- Ziba goes to David and accuses Mephibosheth (who is nowhere to be seen, although this could be because he is lame?) of conspiring with Absalom.
- In return, David promises that Ziba will be given all of Mephibosheth's property.
- There will be some question later on as to whether or not Ziba's story is true, and eventually David will split the inheritance of Saul between Ziba and Mephibosheth.

17 **SOVEREIGNTY**

- David's act of arbitration is one of sovereignty. It may or may not be a correct one, but it shows him exercising the office and authority of a king even at a time when it seems his kingdom is crumbling around him.
- Jesus is a better king, because even in the moment when it looked as though his kingdom was at an end, even then he was in the act of establishing it.

18 **JESUS IS A BETTER KING**

- *One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong." And he said, "Jesus, remember me when you come into your kingdom." And he said to him, "Truly, I say to you, today you will be with me in Paradise." (Luke 23:39-43)*

19 **5) SHIMEI**

- *When King David came to Bahurim, there came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera, and as he came he cursed continually. And he threw stones at David and at all the servants of King David, and all the people and all the*

mighty men were on his right hand and on his left. And Shimei said as he cursed, "Get out, get out, you man of blood, you worthless man!" (2 Samuel 16:5-7)

20 **5) SHIMEI**

- *The LORD has avenged on you all the blood of the house of Saul, in whose place you have reigned, and the LORD has given the kingdom into the hand of your son Absalom. See, your evil is on you, for you are a man of blood." Then Abishai the son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Let me go over and take off his head." But the king said, "What have I to do with you, you sons of Zeruiah? If he is cursing because the LORD has said to him, 'Curse David,' who then shall say, 'Why have you done so?'" (2 Samuel 16:8-10)*

21 **5) SHIMEI**

- *And David said to Abishai and to all his servants, "Behold, my own son seeks my life; how much more now may this Benjaminite! Leave him alone, and let him curse, for the LORD has told him to. It may be that the LORD will look on the wrong done to me, and that the LORD will repay me with good for his cursing today." (2 Samuel 16:11-12)*

22 **5) SHIMEI**

- *So David and his men went on the road, while Shimei went along on the hillside opposite him and cursed as he went and threw stones at him and flung dust. And the king, and all the people who were with him, arrived weary at the Jordan. And there he refreshed himself. (2 Samuel 16:13-14)*

23 **5) SHIMEI**

- Shimei, a Benjamite of the house of Saul, begins to curse David, throwing rocks and dung with him while he and his men are marching.
- Abishai, always ready to stab someone, offers to go and kill Shimei.
- But David spares him:
 - If he is cursing, it is because God has sent him
 - David has not earned the respect of his own son – why should he expect it from this Benjamite?
 - If the cursing is unjust, God will eventually see that justice is done.

24 **PENITENCY**

- Here, David demonstrates that he has come by suffering to have a proper view of himself and those God is bringing into his life.
- Even when he is being criticized and shamed, David recognizes that this is something that God intends for his good – compare this with the way David handled Nabal's scorn.
- Repentance is very often a process, and it is only now that David has come to a place of full repentance over his sins.

25 **JESUS IS A BETTER KING**

- Jesus submitted himself to the will of the father. He took the mocking and scorn of sinful men upon himself, even though he had done nothing wrong.
- In doing so, Christ was not demonstrating penitence for his own sin – he had none – but rather, he was bearing the guilt for the sins of mankind.

26 **JESUS IS A BETTER KING**

- Jesus is a better king, because Christ's victory came through defeat.
- David was humbled because of his sin. Jesus is a better king, because He humbled himself for our sin.
- Both David and Jesus suffered for sin, but Jesus suffered for *our* sins, while David suffered for his own.
- Jesus is a better king, because it was always part of his plan to redeem us.
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27 **JESUS IS A BETTER KING**

- Jesus is a better king, because even in the moment when it looked as though his kingdom was at an end, even then he was in the act of establishing it.
- Jesus submitted himself to the will of the father. He took the mocking and scorn of sinful men upon himself, even though he had done nothing wrong.
- Christ's sufferings were greater than David's sufferings – but Christ suffered not for the sake of his own sins, but for the sins of others.