

2 Samuel 16

Verses 1 - 4

Now when David had gone on a little beyond the summit, behold, Ziba the servant of Mephibosheth met him with a team of saddled donkeys, and on them were two hundred loaves of bread, a hundred cakes of raisins, a hundred summer fruits, and a jug of wine. ² And the king said to Ziba, “Why do you have these?” And Ziba said, “The donkeys are for the king’s household to ride, the bread and summer fruit are for the young men to eat, and the wine, for whoever is weary in the wilderness to drink.” ³ Then the king said, “And where is your master’s son?” And Ziba said to the king, “Behold, he is staying in Jerusalem, for he said, ‘Today the house of Israel will restore the kingdom of my father to me.’” ⁴ So the king said to Ziba, “Behold, all that belongs to Mephibosheth is yours.” And Ziba said, “I prostrate myself; may I find favor in your sight, my lord, the king!”

Now when David had gone on a little beyond the summit, behold, Ziba the servant of Mephibosheth met him with a team of saddled donkeys, and on them were two hundred loaves of bread, a hundred cakes of raisins, a hundred summer fruits, and a jug of wine.

Back in chapter 9 David had made Ziba the servant of Mephibosheth (the crippled son of Jonathan).

This timely gift from Ziba deceived David and the king made a rash judgement giving all of Mephibosheth's property to Ziba. David was on the run and in great danger and did not have the time to make a calm and impartial judgment.

Later, when David heard Mephibosheth's account, he saw the error he had made and told these two men to split the property equally.

³ Then the king said, “And where is your master’s son?” And Ziba said to the king, “Behold, he is staying in Jerusalem, for he said, ‘Today the house of Israel will restore the kingdom of my father to me.’”

This was a lie and it is surprising that David did not later give all the land back to Mephibosheth. Perhaps David felt that both decisions had been rash, both being made on an emotional bases rather than a practical examination of the facts.

Verses 5 - 8

⁵ When King David came to Bahurim, behold, a man was coming out from there from the family of the house of Saul, and his name was Shimei, the son of Gera; he was coming out, cursing as he came. ⁶ He also threw stones at David and all the servants of King David; and all the people and all the warriors were on his right and on his left. ⁷ This is what Shimei said when he cursed: "Go away, go away, you man of bloodshed and worthless man! ⁸ The Lord has brought back upon you all the bloodshed of the house of Saul, in whose place you have become king; and the Lord has handed the kingdom over to your son Absalom. And behold, you are *caught* in your own evil, for you are a man of bloodshed!"

When King David came to Bahurim

See Map 1605



A man was coming out from there from the family of the house of Saul, and his name was **Shimei**, the son of Gera; he was coming out, **cursing as he came**.⁶ He also **threw stones at David** and all the servants of King David; and all the people and all the warriors were on his right and on his left.

David and his men had not gone far before Shimei attacked them verbally and with stones. This was a foolish thing to do considering the 600 men that surrounded David were very experienced military men and he could have been killed for this insult.

⁷ This is what Shimei said when he cursed: “Go away, go away, you man of bloodshed and worthless man! ⁸ **The Lord has brought back upon you all the bloodshed of the house of Saul**, in whose place you have become king; and the Lord has handed the kingdom over to your son Absalom. And behold, you are **caught in your own evil, for you are a man of bloodshed!**”

The tribe of Benjamin may have blamed David for the death of Saul and his sons as well as Abner and Ishbosheth.

What he said about David being a man of bloodshed was true.

See 1 Chronicles 22:8

⁸ **But the word of the Lord came to me, saying, ‘You have shed much blood and have waged great wars; you shall not build a house to My name, because you have shed so much blood on the earth before Me.**

Verses 9 - 14

⁹ Then Abishai the son of Zeruiah said to the king, “Why should this dead dog curse my lord the king? Now let me go over and cut off his head.”¹⁰ But the king said, “What *business* of mine is yours, you sons of Zeruiah? If he curses, and if the Lord has told him, ‘Curse David,’ then who should say, ‘Why have you done so?’”¹¹ Then David said to Abishai and to all his servants, “Behold, my son who came out of my own body seeks my life; how much more now *this* Benjaminite? Leave him alone and let him curse, for the Lord has told him.¹² Perhaps the Lord will look on my misery and return good to me instead of his cursing this day.”

¹³ So David and his men went on the road; and Shimei kept going on the hillside close beside him, and as he went he cursed and threw stones and dirt at him.

¹⁴ And the king and all the people who were with him arrived exhausted, and he refreshed himself there.

⁹ Then Abishai the son of Zeruah said to the king, “Why should this dead dog curse my lord the king? Now let me go over and cut off his head.”

David addressed Abishai as you sons of Zeruah. Asahel, Joab and Abishai were sons of David's sister. It seems that they wanted to solve every problem by violence.

For the time being, David refused to show any vengeance and left it up to the Lord.

See Deuteronomy 32:35

**³⁵ Vengeance is Mine, and retribution;
In *due* time their foot will slip.
For the day of their disaster is near,
And the impending things are hurrying to them.’**

Leave him alone and let him curse, for the Lord has told him. ¹² Perhaps the Lord will look on my misery and return good to me instead of his cursing this day.”

David regarded the cursing by Shimei as a chastisement from heaven.

During hard times we should accept it as discipline from the Lord and patiently wait for a time of blessing to follow.

¹⁴ And the king and all the people who were with him arrived exhausted, and he refreshed himself there.

David refreshed himself there and waited for word from Jonathan and Ahimaaz.

Verses 15 - 19

¹⁵ Then Absalom and all the people, the men of Israel, entered Jerusalem, and Ahithophel with him. ¹⁶ 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!” ¹⁷ But Absalom said to Hushai, “Is this your loyalty to your friend? Why did you not go with your friend?” ¹⁸ So Hushai said to Absalom, “No! For whomever the Lord, this people, and all the men of Israel have chosen, his I shall be, and with him I shall remain. ¹⁹ Besides, whom should I serve? *Should I* not serve in the presence of his son? Just as I have served in your father’s presence, so I shall be in your presence.”

¹⁶ 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!"

Hushai came to Absalom on David's orders with the sole purpose of defeating the counsel of Ahithophel.

David prayed that the council of Ahithophel would be defeated but he provided the means for that to happen. Faith without works is dead.

¹⁷ But Absalom said to Hushai, "Is this your loyalty to your friend? Why did you not go with your friend?"

Absalom suspects Hushai could just be giving some lip service so he digs a little deeper into Hushai's motives.

¹⁸ So Hushai said to Absalom, "No! For whomever the Lord, this people, and all the men of Israel have chosen, his I shall be, and with him I shall remain.

Hushai needed to gain Absalom's confidence so he suggests to Absalom that he was chosen by God and the people. This was half-truth. The people were swayed by Absalom's good looks and smooth talk but he was not anointed by a prophet of God.

Hushai used the same tactic, flattery and half-truths, to fool Absalom that Absalom had used to fool the people of Israel. People reap what they sow.

Hushai promised to serve Absalom as he had served his father but we know this was a lie just like the flattery.

Verses 20 - 23

²⁰ Then Absalom said to Ahithophel, "Give your advice. What should we do?"

²¹ Ahithophel said to Absalom, "Have relations with your father's concubines, whom he has left behind to take care of the house; then all Israel will hear that you have made yourself repulsive to your father. The hands of all who are with you will also be strengthened." ²² So they pitched a tent for Absalom on the roof, and Absalom had relations with his father's concubines in the sight of all Israel.

²³ Now the advice of Ahithophel, which he gave in those days, *was taken* as though one inquired of the word of God; so *was* all the advice of Ahithophel *regarded* by both David and Absalom.

²¹ Ahithophel said to Absalom, “Have relations with your father’s concubines, whom he has left behind to take care of the house; then all Israel will hear that you have made yourself repulsive to your father. The hands of all who are with you will also be strengthened.”

According to pagan custom, a king was entitled to the harem of his predecessor but Israel was chosen by God and was expected to live by a higher standard.

²² So they pitched a tent for Absalom on the roof, and Absalom had relations with his father’s concubines in the sight of all Israel.

Absalom went beyond the counsel of Ahithophel. Ahithophel wanted all Israel to hear of it but Absalom did this on top of the palace so that all Israel would see it.

The man who murdered his half-brother for the rape of his sister was now guilty on ten counts of a capital offense.

See Leviticus 20:11

¹¹ If *there is* a man who sleeps with his father’s wife, he has uncovered his father’s nakedness. Both of them must be put to death, *they have brought their* ^[a]*own deaths upon themselves.*

This public violation of David's wives had been prophesied by Nathan.

2 Samuel 12:11

¹¹ This is what the Lord says: ‘Behold, I am going to 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 sleep with your wives in broad daylight.

David and others may have considered these women to be concubines but God said they were his wives.

²³ Now the advice of Ahithophel, which he gave in those days, *was taken as though one inquired of the word of God*; so *was* all the advice of Ahithophel *regarded by both David and Absalom.*

Isn't it interesting that David, a man after God's own heart and Absalom, a follower of the dark side, both saw Ahithophel as wise? Obviously, this was worldly wisdom not the wisdom from above.