

# Ron Gannon - David the Man - David the King

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[ 0 : 0 0 ] Well, last week we finished chapter 13. This week we're going to be starting in chapter 14 of 2 Samuel. And we're going to be going pretty fast through these chapters this morning to see what's going on.

Last week it was Absalom and Ammon, both his sons and the problems that he got into. Ammon, the way he treated his stepsister, and then with Absalom, that he actually turned around and murdered his brother Ammon.

So as we left there last week, we saw that David had all pretty much distoned Absalom and sent him away. And so he's been away for several years.

So this morning in chapter 14, Joab or Yoab conspires to bring Absalom home. We're going to see that in verses 13, the end of 13 through 1424.

So we're going to be looking at those verses here this morning. So Absalom's exile is now in the third year. David's nephew in general, Joab, who has known him for a long time, ever since the fugitive days in the Judean desert, has gone to talk to or been talking to David about bringing Absalom home.

[ 1 : 3 0 ] He knows David longs to see Absalom again. You see that in 14.1. In addition, he realizes the importance of a succession plan to be in place. So when David does die, there would be somebody there and it would help to prevent a civil war or whatever you think.

They've already gone through some civil wars between Judea and the ten tribes. Now that David's in control and the king, they've appointed him king over all of them.

So now they're pretty much at peace. But if they don't have somebody in succession, it's a good possibility that that would happen. So when David dies, there won't be a bloody civil war.

Absalom is next in line for the throne and is a logical choice. He is a headstrong, perhaps, but he is handsome. He looks like a king. So Joab devises a way to get David to reconcile with Absalom.

And what he does is he talks to this lady and talks her into going to the king. And she's going to tell a story pretty much like Nathan did to David after the affair with Bathsheba.

[ 2 : 3 9 ] So this is the story that's going to go on. Joab tells the woman to dress as a few old widow who has been mourning for a long time. Then she is to ask for an audience before the king to plead for justice.

She is to explain that her sons got in a fight and one of them killed the other. Her clan or family demands that the murderer be put to death for the crime. The result would be that neither son would be alive to take care of his mother.

And back then, if she didn't have anybody, she lost everything. And that's what exactly would be happening here. And she is mourning for a son, so the murderer may be cut off, but that would leave her fully bereaved.

David fills her hopelessness. He wants to get help. He says, go home and I will ensue an order on your behalf, he says. Moreover, David swears that he will protect the son from any once seeking blood vengeance.

Surely as the Lord lives, he said. So she has the king firmly on her side, and now she sets the trap. And the trap is the fact that she's going to put this back on to David, saying, if you're willing to save this son, and it's the same thing is happening.

[ 3 : 55 ] You have the son, and he's out. You've abandoned him. Why would you not bring him back? And this is the thing that she gets him to change his mind. So she does that.

And David isn't stupid. He begins to see that this is a ruse propagated by Joab. He demands of her, is this the hand of Joab with you in all of this?

And she admits that it was. And she treats David in a wise way to the fact that he was now willing to probably change his mind about Absalom.

So Absalom is restored to David. Verses 25 to 33. We're sure to understand why Absalom was able to win the hearts of the people. He was not only handsome, but also a family man.

The author points to an appealing picture of Absalom, helping us to understand who, why so many people began to like Absalom, and his ability to win the people over.

[ 4 : 57 ] So Absalom had a great deal going for him. He was good looking. Not a single flaw. His hair was a crowning glory. Now, this was a new one to me.

I looked that up, and it was a crowning glory. If you had a big hair, back in those days, it was a strong growth of hair was a sign of great manly power.

And this is the thing with Absalom. Now, you want to keep this in mind because we're going to see it later on, exactly what this hair thing is all about. But he had three sons and a beautiful daughter who added to his standing.

We're about to see, due to Absalom's very careful and delicate scheme, how he will gain full freedom. He was seen as a perfect choice to be David's successor, but he was still out of favor with the king.

So Absalom comes home a free man, essentially pardoned for murdering Ammon, the crown prince. But since the king refused to remit him to the court, it was clear to everyone that the kingdom of Absalom was out of favor with the king.

[ 6 : 04 ] So all the people knew that he did get to come home, but David said, okay, now that you're home, you're over here. You're not going to be in the king's court. And, of course, everybody knew that, so they knew what was going on.

So it was Joab who had Absalom returned from the exile, and now after two years of house arrest, it was Absalom who needed Joab to help him restore to his king's favor.

Absalom became more and more frustrated since he couldn't leave the house or the area that he was in. He resented David's treatment of him, so he summoned Joab, but Joab did not.

He ignored him, and he didn't go. He called him again, and he didn't go. So Absalom took things in his own hand, and he burnt all of Joab's fields. This got his attention.

So this certainly got Joab's attention. He was soon at Absalom's home to confront him, but instead it was Absalom who confronted Joab. He likely wondered why he had been confined to his quarters, and he was saying, why would the king do this?

[ 7 : 13 ] If that was the case, why didn't he just leave me where I was to begin with? Instead of sending me home close to my people so that they would know what was going on and have a bad feeling about me.

So he convinced Joab to go see the king again. Joab relayed Absalom's message to David. Absalom apparently told the king that what he wanted to hear was subsequently raised and kissed by his father.

This kiss was a sign of David's restore of favor of his son, Absalom, whom he loved, despite what he had done. He realized it was good to have Absalom home again.

David probably felt like the father in Jesus' parable of the prodigal son. Like the father, David was ready to celebrate his son's return. Sadly for David, he couldn't foresee that Absalom would soon try to usurp the kingdom from his father.

And we're going to see that's exactly how this chapter ends. He's brought Absalom home, and now Absalom is going to set it up to where he's going to take control, try to take control of the kingdom.

[ 8 : 20 ] So just a little bit looking back, we see that David was strong in faith, the ultimate warrior, full of holy boldness.

He moved from Hebron to Jerusalem and builds an empire and extends from Egypt to Mesopotamia. Now we are witnessing a David who was corrupt, softened, because of his wealth, his victories over all his enemies, his absolute power, his sin with Bathsheba, the once righteous king has been compromised.

Through his relationship with God has been restored. David's weaknesses are beginning to take a toll. And we can see now that David has been blessed by God, and all the things that he's done now lately, things are going to start happening with him.

I mean, remember all the things that Nathan told David that would happen to him. Of course, one of them has already happened, and that's that he lost the son that Bathsheba bore.

So instead of being in prayer, David is being played by Joab, by Ammon, and by his other son, Absalom. One of the most serious problems is David's inability or unwillingness to discipline his family and also his leaders, which is Joab was one of those who has, he killed one of the other generals back in the Civil War, before David became the king for all, who had just almost made peace with David.

[ 9 : 54 ] But because of a personal problem, Joab murdered him, and we saw that back in the early chapters, before he became king. So that ends chapter 14, and that is Absalom getting back to the king's court, not to the king's court particularly, but back in favor with the king again.

So at the very end, he becomes back to the king's court. Now we're going to chapter 15, and we see Absalom steals the hearts of the people in Israel.

The kingdom was ripe for overthrow, and Absalom realized it. He began to take steps to endure himself to the people. No doubt he would have been a great politician. Well, come to think, I'd ever read these things, he was a great politician.

And as we read on here today and talk about this, we can see, again, things have not changed much, haven't we? We still have the same ability to sin against God.

We still have that same ability to see ourselves as something special. And we're going to see this as we go on. And it kind of relates to what we see today and our political environment we see today.

[ 11 : 11 ] And so he was an oppressive sight, a striking, handsome man with a head of hair, again. So they're always talking about his head of hair. He probably, he liked to go to the court, and he probably parked his chariot instead of all who passed by.

He didn't use chariots for speed, but to make an oppressive impression. This is the thing that Solomon, or Solomon, Absalom wanted to bring forth.

He wanted to see him as a powerful person. Everybody was going to fall in love with him. And this is how he was going to take over. So he was, he did everything to show that before the people.

When he went anywhere, he didn't walk. He rode in a chariot, hitched by fine horses. He had a 50-man bodyguard jogging ahead of him wherever he went.

His entourage projected the intended message. Absalom is a very great, important man. And that's what he wanted everybody to think. Every visual impression smacked the royalty and class, and he called all to those passing by, asking from where they came.

[ 12 : 24 ] And when they'd come, he greeted all in a way they remembered. Absalom was out there at the gate, shaking hands, doing all these things, so the people would really start to like him.

All these activities were intended to attract attention to him, reminding the people that he was a natural heir to David's throne. He began to take full advantage of the perks of being a crown prince to advance himself in people's eyes.

David had won the hearts of the people through sacrifice and service, but Absalom did it in an easy way, in a modern way. By manufacturing an image of himself that people couldn't resist, David was a hero, Absalom was only a celebrity.

Wow, does that sound familiar? Not only did Absalom come out looking good, he calls David to look very bad. And we're going to see this coming in the coming verses.

He wasn't only exalting himself, he was also began to undermine his father's reputation by pointing out his father's weaknesses. And again, they didn't have television back then, so he didn't get the screenshots like we see today.

[ 13 : 41 ] This guy bad-mouthing, this guy saying, hey, this guy is terrible, he does all these wicked things. But Absalom did it. He did it by working, being out at the gate, putting himself before the people.

When Absalom learned that the travelers had come to Jerusalem to seek justice, he'd tell them that he was terribly sorry to inform them that the king, who had made no provisions for judging cases, this, of course, was a lie, for he just read about David hearing a widow's case and ruling her favor.

So David was doing his job, but Absalom was speaking against him. To stir up dissatisfaction with David's government, Absalom would tell all the people, the travelers, that from what he had been told of their cases, that he would be very disappointed, since a judge would have ruled in their favor if only David had appointed someone to hear the cases.

So David was setting this up. But bemoaning the weaknesses of David, judicial system, Absalom promised that if he were appointed judge, he'd bring justice.

Left everybody with the impression that you just couldn't get justice as long as David remained in the throne. So he was going at it. He was a good politician.

[ 15 : 01 ] One day after the other, he was out there bringing himself forward. Just what kind of justice would he have meted out? He simply acted as a politician by getting people to think that he was on their side.

Does that sound familiar? Yeah. Sadly, it worked. He won the hearts of the people of Israel. He schemed consistently for four years. David had no clue that his son was actively seeking to undermine him with the people.

I find that kind of weird, that David would be that far off from knowing what was going on, being the king. But evidently it happened.

The third piece of Absalom's public relations campaign was a kind of a baby-kissing politician rule that we see here in the 20th century.

He was skilled at projecting the man of the people image. In obvious displays, he wouldn't let others bow down to him, but he would lift them up, shake their hand, embrace them, and kiss them.

[ 16 : 05 ] Again, today, he campaigned to be the people's king who loved the common man. Obviously, this was all a shame to build an image and empty promises and flattery.

Absalom was doing a fine job as a politician. You might say that Absalom's great sin was his impatience. He seemed to stand nearest to the throne, so why was he doing this?

I mean, he would have probably been the next deadline. Well, he was the next deadline to be the king, although it didn't work out that way because of Solomon.

The birth after Solomon, God said that this would be a good man and he would probably favor him. And, of course, we're going to see that Solomon actually did take the throne. So he was impatient.

His clever approach made him able to subvert and divide David's kingdom without saying anything specific that could dim him. He was now ready to make his move. And, again, not saying anything important.

[ 17 : 10 ] Today's politicians all over, all over. So Absalom plans his coup with David's kingdom. And Absalom spent four years quietly planning his coup.

If he had staged a palace coup in Jerusalem, David's mercenary army would have immediately crushed him. But Hebron was far enough away to give his claim to the throne.

Enough space to be accepted and enough time to draw followers to his scheme. Hebron also had the honor of being David's royal capital. And why he was in Hebron was the fact that he went to King David and said, I made a vow to God when I was at the other place that you had sent me before.

And I want to go to Hebron to make that vow. So that's what he was doing here. And David allowed him to go to Hebron after four years.

But Absalom sent spies throughout the tribes of Israel, saying, As soon as you hear the sound of the trumpets, then say, Absalom is king in Hebrew.

[ 18 : 17 ] It is clear that he counted on the hope that most of Israel would see this as a succession, not a treason. So Absalom took 200 of his men from Jerusalem to Hebron.

They were needed to lend credibility and acceptance to the new kingdom since they'd be named as supporters. But most of these people did not really know the real purpose why Absalom wanted to do this.

Absalom sent word by secret messengers throughout the tribes of Israel that when the trumpet was blown, that there would be a signal for them to proclaim their allegiance to him rather than to David.

He and his plan was successful. In verses, chapter 15, verses through 16, we're going to see here that this is the time that David hears about all this.

And he knows that Absalom will probably do this. As the news of Absalom's accession to the throne spread, it gained momentum. More and more people backed him.

[ 19 : 22 ] In addition, he managed to recruit Ahithophel. Why do they come up with these names? I don't understand.

Why would somebody want to be named that? That would be so hard to go around and try to say this all the time. But this was David's counselor.

His counselor had all kinds of great information for David. And he took in with Absalom. And he went with Absalom.

So this was a big defeat for David. So verses 13 through 16, The messenger came to David to report that he was not eager to hear.

The hearts of the people of Israel are with Absalom. David didn't doubt or dispute the report. In fact, he even admitted that if they didn't flee immediately, Absalom would not only attack the city of Jerusalem, but would kill the king and his followers.

[ 20 : 23 ] So this is a time we're going to see that David is going to get up and run. But he's not only just going to run, he's also got a plan in mind.

So David is still a wise man. It was time for David to act. He reluctantly accepted the report and acted on it. His servants told him that they were ready to do whatever he commanded.

David was a military strategist of the first order. And we've seen that clear out through the last chapters. From his fugitive days, he knew the value of strategic retreat, which was important and called for here.

David didn't indicate his intention to give up the throne. That's why he left ten concubines, as we read, to take care of the palace, verses 16. He was leaving town but wasn't leaving the throne.

The concubines were a symbol of David's intent of continuing to reign over Israel. He expected to be back eventually. So David, although he was running, he had a plan.

[ 21 : 30 ] And we'll see how that plan will come out. So through tears in his mourning, his repentance, we see a faithful, filled, obedient David. But soon we'll see David being a consummate strategist.

We'll see the priest, we'll use the priest to set up an intelligent network inside occupied Jerusalem. God also sends an old friend named Hushib, who would help David.

And that is the end of chapter 15. So we see that Absalom has been a good politician. He's out there and he won the hearts of the people. And now he is ready to take control.

And he's gotten the people of Israel. And this is mostly, he's setting up with the ten tribe nation of Israel. Judah is pretty much still David's people.

And they're going to support him. That's who all of his great warriors are with. They're from Judea. And they're the ones that's going to flee with him as he runs. So if we turn to chapter 16.

[ 22 : 35 ] Hushai wanted to leave with David and support him. We see in the last verses of chapter 15. However, David thought it better to send him back to Absalom, to spy on him and to feed him bad advice.

Hushai's bad advice was thought necessary because Ahithophel had become aligned with Absalom. And Ahithophel was famous for his wise counsel. So David wanted someone on the inside of Absalom's leadership to help to frustrate and compromise the information that was given by Ahithophel.

Clearly when Hushai said in verse 19, Furthermore, whom should I serve? Should I not serve the son? Just as I served your father, so I will serve you.

He lied to Absalom, concealing his motives in the same way that a good spy today hides his true intentions. However, Absalom wasn't completely sure about this guy.

And he had some thoughts there. Maybe he did come over for other purposes. So he allowed him in, but he wasn't included in his war council.

[ 23 : 45 ] So Hushai left the king's chambers. And now we see that Absalom follows Ahithophel's advice. Now that Absalom was in the city, he turned to Ahithophel for advice, suggesting that he do something so offensive that it would eliminate any possible reconciliation with David.

In the ancient world, taking the king's concubine wasn't an act of immorality. It was an act of treason. According to the Torah, if a man slept with his father's wife, he has dishonored his father.

Both the man and the woman must be put to death. Their blood will be on their own heads. We see that back in Leviticus chapter 20. The section act was designed to enable Absalom to not only replace his father, King David, but to completely repudiate him.

And this is something that is just so far-fetched, but you have to go back to what Nathan told David back there after the affair with Bathsheba.

So they pinched the tape for Absalom on the roof, and he stepped with his father's concubines in the sight of all of Israel. The tent was pitched publicly, possibly on the same rooftop from which David had ogled Bathsheba, and the word was spread regarding the significance of Adam's acts of domination.

[ 25 : 10 ] By taking David's ten concubines, Absalom showed his supporters that he had never been reconciled to David, so strengthened their commitment to him. Such disgraceful acts says a lot about Absalom, who actually followed, if Anthropos eradicated advice, Absalom agrees to sin grievously in the kingdom of Israel, suffered greatly, simply because of a revenge.

And that's exactly what was going on there. This disgraceful incident also shows that God kept his promise to David. It was a direct fulfillment of Nathan's prophecy of judgment upon David.

If you go back to that chapter 11, this is what the Lord says, out of your own household, I'm going to bring calamity on you and on your very eyes, I will take your wives and give them to one who is close to you, and he will sleep with your wives in broad daylight.

You did it in secret, but I will do this in broad daylight. Again, our sins follow us wherever we go. Ahithophel had a well-delivered reputation for giving counsel almost as good as God, but in this case, his counsel was foolish and destructive because it was motivated by bitterness, which has a power to sorrow best qualities.

Strangely, Absalom thought he could establish the kingdom directly through immorality. He was a clever and skilled politician, but obviously ignorant about God's ways.

[ 26 : 53 ] So we've turned to chapter 17, and now we're going to see that Ahithophel is going to come up with a plan for Absalom to go after King David, who has now fled the city of Jerusalem and is out towards the Jordan River somewhere along that line.

And so we're going to see two plans. We're going to see Ahithophel's plan and also Hushai's plan. Comparing Ahithophel's plan A with Hushai's plan B, Absalom's next order of business was to pursue David.

Ahithophel advised the immediate pursuit with an army of 12,000 men of Israel who had already gathered to support Absalom. He proposed to attack him while he was weary and weak.

I would strike him with every terror and then all the people with him will flee. With good advice, he advised a quick selective attack against David and David only, advising urgently while David was still west of the Jordan River.

So his idea was to attack him with as many men as he could get and go to David first. Get rid of David and everything will be put to rest.

[ 28 : 15 ] And that was his proposal. Absalom and his counselors accepted it. After all, David and his band had traveled 20 miles and were exhausted and exposed with outshut or shelter and defense.

If they waited to attack, David would likely find a fortified city in which to protect himself. If he was to defend himself with a fortress, there would be significant bloodshed among Absalom's warriors.

But he went ahead and accepted the plan. This offered an appealing course of action to Absalom who not unlike his father could have stayed at home from the battle while Ahithophel and his army made war with David.

As you see, David always went out with his men except the time that he stayed to be with Bathsheba. And the same thing is going to happen here. Absalom was not going to go out to war. He wanted his other people to do it.

However, now we see God's hand at work in this matter. For the Lord had determined to frustrate the good advice of Ahithophel in order to bring disaster upon Absalom.

[ 29 : 22 ] We're not told why Absalom sought Hushai for a second opinion. It's a remarkable evidence of the hand of God as the answer to David's prayer that Absalom even asked for another opinion after receiving such wise and well-received counsel.

And this is just another attempt that how God was in control and even though he was punishing David and things were going on in his life that he would already explain to him, he was still with David.

And he was going to be with him and he always would be. So, he replied, the advice of Ahithophel has given is not, or he asked, now he asked Hushai to give him advice.

And note that Hushai didn't even have time to reflect on what he would say he was brought into the Absalom's presence, told what Ahithophel had advised and he was asked to respond.

And this kind of put him on the spot, but hey, God was with him and he gave him the right answer at the right time. The advice that Ahithophel has given is not good at this time, we see in verse 7, and proceeded to critique it for Absalom.

[ 30 : 40 ] David's men are fierce fighters and would defend their king because they were as fierce as a wild bear robbed of his cubs. David won't likely be found with his troops but will be hidden elsewhere and if David were to attack from your troops, Absalom, on his terms, it would result in a slaughter.

So Hushai warned that if only a small group of Absalom's men pursued David and defeated them, just a small group of his men, the people would see that he had won and the people would then side with David.

Then Hushai proposed this ultimate flattery, naming that if Absalom, after this defeat, himself should boldly bring up a large number of his troops into battle which is what kings usually did.

When he suggested this with yourself leading them into battle, Hushai was favored Absalom's vanity and encouraged him to prove that he was a mighty soldier like his father.

You can see the scheming going on here and he took advantage of Absalom with all his political intake and all the things that he was doing. He still wasn't wise enough to see that he was being set up and that's exactly what's going on here.

[ 31 : 59 ] this plan B gave him time to he needed to get his kind of battle guerrilla warfare in place in which he'd be able to fight on his turf.

Hushai's plan made Hushai's counsel seem foolish which is exactly David's prayer request. He was short his short prayer brought about his divert and his enemy's defeat.

Hushai's course seemed safer to the new unsure king but the real reason that his plan B worked was because the Lord had determined to frustrate the good advice of Ahithophel.

Because the Lord was with him and because he was an instrument of God's hand Hushai presented the presentation was flawless. So the plan was accepted Hushai's advised the two priests to not spend the night at the fords of the wilderness.

Now he said that the plan was in place he sent these priests to go out to David to tell him the plan that was in place. Hushai being a very good spy.

[ 33 : 14 ] So he set all this up. So David promptly crossed the Jordan river giving him room and time to regroup before Absalom's attack. In verse 17 David will be warned but as a result of the successful intelligent operation David will escape the deadly danger from Absalom.

And we see that Ahithophel remained in Jerusalem when all this was going on because he knew that now he was going to be in bad favor with the king one way or the other whether it was with King David or with Absalom.



and we see here that he put himself to death and that's how we close chapter 17. The plan has been made and everything is in place and we're going to see that the battle will take place and the good thing about this battle is that it's going to be in David's reign or his atmosphere.

He was used to guerrilla warfare. He had men that could hide and take charge and where he went to was a desert area with a lot of trees and a lot of woods and this gave him the advantage and we're going to see this as he goes on because the troops that came with Absalom was so many that in that type of environment they were getting lost and they were being attacked because people were hiding and coming out and that they were destroying and that's what happens in chapter 18.

We can't finish all of this so if there's any questions before we get started or get started on here we'll answer the questions on these first three chapters. If not we'll get started.

[ 35 : 13 ] chapter 18. No? Okay. The opening verses prepares us to see what's coming up with the battle.

David mustered the men who were with him and appointed over them commanders of the thousands and commanders of the hundreds. He divided them into three divisions. He got his men spread out and this is going to be a major help for David.

David assures his men that he would go with him in verse three but the people insisted that he stay behind. If they had to flee that wouldn't have mattered to Absalom however.

If David had been among them Absalom's soldiers wouldn't have stopped them until they captured and killed him. Overall it was better for David his people and his soldiers that he be somewhere else during a battle.

So he agreed to stay behind because the men knew that if he was there that would be Absalom's main thing was to get David and they didn't want him to be there for the reason.

[ 36 : 22 ] As David troops were about to go to war on behalf of their king David had a few final words to speak to them. It wasn't a usual pep talk that would focus on victory.

And this is kind of strange too that David would give this speech that this is what he gave to his soldiers at this point. And we're getting ready to face a major battle with somebody that's trying to take over the kingship.

David's command to his military commanders was quite unique. Be groups heard the king giving orders considering Absalom to each of his commanders.

So we see here that David has come up with a strategy that is not the best one if you're going to go out for complete victory. But that's exactly what he did.

Everyone heard this command. How different it was from the earlier advice of who had intended to kill David alone while allowing the rest of the people to live.

[ 37 : 25 ] Here in David's command he allowed his men to kill any other Israelite but not his son. The revolts leader he commanded those who had risked their lives for him to fight but not to fight as hard as to completely win.

It must have been a pathetic situation for the king. He failed to see Asphalim as a traitor and a rebel also whose actions had caused great harm to the stability of the welfare of the kingdom to say nothing of the great loss of life and civil war yet every parent will feel a good deal of sympathy for David's viewpoint.

Again, David, his son, he didn't want something to happen to him. He's already lost several sons and he didn't want something to happen here even though he knew he was trying to take his kingdom.

David and Absalom's armies engaged in battle. Verses 6-8 Despite David's appeal for mercy on Absalom's behalf, the army fought courageously for David causing Absalom's forces to suffer a significant defeat not only at the hand of David's men but through the force in which they battled.

Again, the force was a great opportunity for David because of his men's ability to fight in that type of an atmosphere. Absalom's men were cut out, weren't cut out for that kind of welfare.

[ 38 : 54 ] A total of 20,000 men died in this slaughter which had spread over the whole countryside. Absalom's men began to turn and run for their lives. It was a powerful victory for David and a devastating defeat for Absalom.

How the force devoured more of Absalom's men than David's soldiers did isn't clear from the text except for the strategy. However, a large army would have had an advantage in the open, not in the heavily wooded terrain which would have been advantageous to a smaller force.

David's experienced water, skill, and warfare. The guerrilla warfare took full advantage in the thick woods. Absalom's soldiers likely lost all sense of direction and wandered aimlessly and got helplessly lost, separated from the main force, and eventually killed.

So the battle was going to David's victory. Absalom's execution. Chief among those who claim by the force is Absalom himself.

You see in verse 9 reveals that Absalom rode on his mule during this engagement. By losing his mule, he lost his kingdom. According to the verses text, Absalom's head of hair became caught between overhanging oak branches.

[ 40 : 17 ] It's ironic that Absalom's pride and glory, namely his hair, brought about his humiliation and death. So this is where the hair comes in.

This big head of hair, as he's riding along in a donkey or a horse, he goes under the trees and he gets caught and he's hanging there. And his horse leads him and he's hanging.

Can you imagine? What a way to go. None of Absalom's men seemed to have been close enough to him to have attempted to rescue him. They might have been fleeing from their lives.

And that's probably what was happening. However, one of Joab's men came upon Absalom and then mentioned that to his commander who was incensed that this young soldier hadn't killed Absalom on the spot.

Would he not have been rewarded for doing so? The young man was taken aback by Jacob's rebuke. He reminded Joab that David, their commander-in-chief, had specifically forbidden anyone to harm his son, Absalom.

[ 41 : 22 ] No matter what Joab may have promised to do for him, this soldier knew that when David learned that he had killed his son, there would be no protection for him. So he did not do that.

So Joab took care of the matter personally. He went and found Absalom just where and how the young man had counted. He took three spears in his hand and thrust them through Absalom's chest.

His armor barrier followed suit, finishing off Absalom in verses 14 and 15. The king, David's enemy was dead.

This is not the first time that he went against king's orders. This is not the first time that Joab had gone against king's orders. Plus he did not have a good relation with Absalom since he had burned his fields.

So again, it looks like Joab took his personal dislikes and went against the king's advice and he murdered Absalom. So this is the third son that David had lost the result of his sins against Bathsheba and Uriah.

[ 42 : 27 ] Instead of having a line of kings succeed him, all Asimah left behind was a stone monument that he had erected for himself back in Jerusalem.

By this, they thought he preserved his name. He would now be remembered as the traitor who died hanging from a tree, the most worst kind of death that you could possibly have.

So it is now time, I guess, to go. So has anybody else got any questions before we finish up here this morning? Okay, next week we'll go into the rest of chapter, finish up with the rest of chapter 15 on how David is going to mourn about Absalom being killed.

And then we'll get into what's going to go on after this battle. And I think we'll probably even be able to get to the end of the second Samuel next week because of the fact there's a lot of things going on when David comes back and a lot of it that's to do with this a possible civil war and all the names of the kings and the people.

I have enough trouble with the names of some of these people and I don't see it really necessary to know about all the names and all the people that's going to be involved here but just a kind of an outline of what's going to happen up until the fact that David becomes old to the point where he's going to die and we're going to see something of how his kingship is going to be turned over.

[ 44 : 00 ] So we'll be doing that next week and I think this will probably end on the 18th so it'll be two more Sundays and then we'll be starting something new I think.

So any questions before we dismiss this morning? Okay? We'll see you next week. Bye.