

## 2 Samuel Chapter 17

Verses 1-3: Ahithophel's counsel called for an immediate following up of the situation before "David" could regroup.

Ahithophel's second piece of advice to Absalom was that he immediately pursue and kill David to remove any possibility of his reclaiming the throne, which would incline David's followers to return and submit to Absalom.

"Hushai" wisely covered his bases: If Absalom followed Ahithophel's advice to attack David immediately, David would need to escape across the Jordan (17:16). Meanwhile, he used Absalom's egotism and paranoia to convince him to go against Ahithophel's advice.

**2 Samuel 17:1 "Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:"**

Ahithophel saw clearly that Absalom's success depended on striking an immediate blow. He felt confident, and perhaps with reason, that David in his distress and weariness was in no condition to resist a sudden onset. That he was wise in his counsel is made plain by the opposition of Hushai and the anxiety to send tidings to David with all speed. "This night" is generally taken to mean the night of the day on which David left Jerusalem; but from (2 Samuel 17:16 and 15:28), it appears that he was already encamped by the fords of the Jordan, a greater distance than he could have accomplished in one day's march.

Ahithophel hated David, because of Bath-sheba. 12,000 men coming against 600 would be an almost certain victory. He wanted to go right then so he could have this finished at the early morning.

**2 Samuel 17:2 "And I will come upon him while he [is] weary and weak handed, and will make him afraid: and all the people that [are] with him shall flee; and I will smite the king only:"**

This translation is hardly strong enough. The thought is that Ahithophel will throw his band into a panic by a sudden night attack, and in the confusion will easily secure the person of the king.

We can easily see that his ill feelings toward David are why he wants to go. He is not interested in killing the others, just David. David would not be able to move with the families and whatever provisions they had taken, as could this army with nothing to carry but their weapons.

**2 Samuel 17:3 "And I will bring back all the people unto thee: the man whom thou seekest [is] as if all returned: [so] all the people shall be in peace."**

Not the people only that were with David; those he would make prisoners and bring them with him. Before he had proposed to let them make their escape; but to reduce all Israel to the obedience of Absalom at once, by executing this scheme which he had formed.

"The man whom thou seekest is as if all returned": Including David whom he speaks of contemptibly and whose life it seems Absalom sought, as well as his crown. And he being dead, it would be all over at once with the people; they would immediately return to their own habitations, and yield obedience to Absalom as the rightful heir and successor. All depended on his death, he intimates: from whence it appears that Abarbinel is wrong in suggesting that Absalom did not design to take away the life of his father, only to secure the kingdom to himself in his father's lifetime, who he understood had disposed of it by his will to Solomon. But here Ahithophel plainly declares the intention of Absalom, nor would he have proposed in plain terms to take away the king's life, had Absalom been averse to it; and it is plain by what follows that the thing was pleasing to him.

"So all the people shall be in peace": Both parties coalesce under the government of Absalom, and live peaceably under it, and so an entire end of the war.

If David was dead, the resistance would cease. Absalom knew the only way he could be king was if David was dead. The other people would submit to the rule of Absalom if David was dead.

#### **2 Samuel 17:4 "And the saying pleased Absalom well, and all the elders of Israel."**

"All the elders of Israel": The same prominent tribal leaders who had accepted David's kingship (in 5:3), had been won over as participants in Absalom's rebellion.

These elders spoken of here, are the ones who followed Absalom.

#### **2 Samuel 17:5 "Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith."**

For it seems he was not at the council board at this time; whether he was as yet admitted to it is not certain: there is something very remarkable in the providence of God, to incline Absalom to have the opinion of Hushai upon this point, when the counsel of Ahithophel was so universally approved of. And Hushai also being well known to have been an intimate friend and confidant of David's, and not so settled and established in the interest of Absalom, and such a sworn friend of his as Ahithophel was. This can only be ascribed to the will of God, to defeat the counsel of Ahithophel, and the wisdom of divine Providence in blinding the mind of Absalom with respect to his counsel, and inclining it to take the opinion of Hushai.

"And let us hear likewise what he saith": Which he might say without any diffidence about the "counsel" given, but knowing that in the multitude of counsellors there is safety. And Hushai being a wise and good counsellor, he might hope and expect that he would give the same advice, and so strengthen and confirm it.

Absalom is pretending to take advice from the elders and Hushai, but he will do what he wants to.

**2 Samuel 17:6 "And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do [after] his saying? if not; speak thou."**

Into the council chamber, very probably.

"Absalom spake unto him, saying, Ahithophel hath spoken after this manner": And then related the counsel he had given as before.

"Shall we do after his saying?" Is it right to proceed on this scheme, and carry it into execution?

"If not, speak thou": Thy mind freely, without any reserve, or fear of giving any offence.

Hushai, of course, is not going to agree to anything that would destroy David. However Absalom is not aware of that.

Verses 7-14: Hushai's "counsel" reminded "Absalom" of David's abilities as a guerrilla fighter, and of the need for careful planning and for the gathering of sufficient troops so as to make a decisive victory certain. "Hushai" also suggested that Absalom himself lead in the campaign in order that he might gain "all" Israel's respect. The "Lord" sovereignly caused Hushai's counsel to be accepted, thus buying David valuable time.

Providentially, the Lord took control of the situation through the counsel of Hushai (see the note on 15:32), who advised Absalom in such a way as to give David time to prepare for war with Absalom. Hushai's plan seemed best to the elders. It had two features:

- (1) The need for an army larger than 12,000 (verse 1), so that Absalom would not lose; and
- (2) The king leading the army into battle (an appeal to Absalom's arrogance).

**2 Samuel 17:7 "And Hushai said unto Absalom, The counsel that Ahithophel hath given [is] not good at this time."**

Having leave to give his opinion freely.

"The counsel that Ahithophel hath given is not good at this time": He owns that Ahithophel was a good counsellor, and that the counsel he gave was for the most part, if not always, good, but what he gave at this time was not so. The wisest of men may sometimes be mistaken. Abarbanel thinks he respects his former counsel, particularly that that was good, advising him to defile his father's bed (2 Sam. 16:21); but this was not, for which he gives the following reasons.

**2 Samuel 17:8 "For, said Hushai, thou knowest thy father and his men, that they [be] mighty men, and they [be] chafed in their minds, as a bear robbed of her whelps in the field: and thy father [is] a man of war, and will not lodge with the people."**

"Mighty men": Of approved courage and strength, therefore not so soon vanquished as Ahithophel supposed.

"Chafed in their minds": Hebrew: bitter of soul, inflamed with rage; desperate, and therefore resolved to sell their lives at a dear rate.

"A man of war": A wise prince and general; who knowing of what importance it is to secure his own person, and that your great design is against his life, will doubtless use extraordinary care to keep out of your reach, which he may easily do.

Hushai is choosing his words carefully, so Absalom will not catch him in his spying. Absalom knows that the things Hushai has said are certainly true.

**2 Samuel 17:9 "Behold, he is hid now in some pit, or in some [other] place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom."**

Some lurking place, as he was acquainted with many when he fled from Saul, and where he preserved himself from him; so that he could never take him, as he would now from Absalom, as he insinuates. But this is not all; not only by this means he would shelter himself, and be in safety; but lying thus concealed with others, and in ambush, there would be danger of his staring out of his hiding place when opportunity should offer, and falling on some of Absalom's troops unawares.

"And it will come to pass, when some of them be overthrown at the first": That is, some of Absalom's party, on whom David and his men coming out of an ambush should fall, and make a slaughter among them first, before they could do anything of consequence. And so having got the first advantage, it would serve to animate them, and dishearten their enemies.

"That whosoever heareth it": At that time, or the next day.

"Will say, there is a slaughter among the people that follow Absalom": There has been a defeat of them, and that may cause a defection.

He is explaining that even if this large army could overpower David in the end, there would be great loss of life, because these 600 men with David are experienced in this type of battle. Absalom knows that David had fought this type of war with the same men here (basically), as he had when Saul was trying to kill him.

**2 Samuel 17:10 "And he also [that is] valiant, whose heart [is] as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father [is] a mighty man, and [they] which [be] with him [are] valiant men."**

That is, whoever should hear of Absalom's forces, or a part of them, being routed, would be intimidated, though ever so courageous, or of such a lion-like temper and disposition. And even Ahithophel himself, notwithstanding all his boasted courage, his heart would fail, he would melt

like water (Joshua 7:5); should he meet with such a rebuff at first setting out. A lion is well known for its courage as well as strength, and has not only a fierce countenance, hence we read of lion-like men in their faces (2 Sam. 23:20); but has a courageous heart. But for the most part lions are very bold and daring, as well as strong, to which the allusion is here. Some apply this to David himself, who was a valiant man, and whose heart was like that of a lion, and so read the last clause with an interrogation: "shall he utterly melt?" No, he will not; he is not to be made afraid as easily as Ahithophel has intimated.

"For all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men": This is so universally known that it cannot be denied.

David and these 600 men are not just ordinary men. They are very brave and skilled at war. When the men that Absalom sends come against David, who is well-known to be brave, they will melt with fear.

**2 Samuel 17:11 "Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that [is] by the sea for multitude; and that thou go to battle in thine own person."**

Hushai had before him a difficult task. He had not only to "make the worse appear the better reason," but to do this in face of the counsel of a man very famous for his wisdom and devoted to the interests of Absalom, while his own fidelity had but just now been called in question. He accomplishes his task successfully by emphasizing all the possible hazards and contingencies of the plan recommended by Ahithophel. And by proposing, on the other hand, a plan attended with no risk, on the supposition that the great mass of Israel already were, and would continue to be, on Absalom's side, a supposition which; with delicate flattery, he assumes as true.

"Dan even to Beer-sheba" (see note on 3:10).

If Absalom is to be accepted as king, he must prove to all the people that he can lead. The council is that all Israel needs to be involved in this, so they will accept the outcome. Of course, we know that Hushai is stalling for time, to get word to David.

**2 Samuel 17:12 "So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that [are] with him there shall not be left so much as one."**

For such a numerous army, which would be spread abroad, could not well fail of finding him out, let him be in what lurking place he would; whereas he might lie concealed, and escape so small a number as twelve thousand men.

"And we will light upon him as the dew falleth upon the ground": Whose drops are innumerable, and cover all the ground where they fall; and the phrase not only expresses their numbers, but the irresistible force they should come with, and the manner, secretly, unawares, and opportunely. The Romans had a sort of soldiers, called from the dew "rorarii", who carried light armor, and fought first in the battle, from whence they had their name, because dew falls before it rains.

"And of him, and of all the men that are with him, there shall not be left so much as one": So that for the future Absalom would sit easy upon the throne, there being none left to molest him.

Hushai is painting such a beautiful picture of how it would be, if Absalom would do it the way he says. In this type of situation, he is telling Absalom that not one of the followers of David would be left to resist Absalom's reign.

**2 Samuel 17:13 "Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there."**

"Ropes": In besieging the town, hooks attached to ropes were cast over the protective wall and, with a large number of men pulling, the walls were pulled down.

He is speaking of a big ravine, which they could be thrown into, after being drug there with the ropes from the city.

**2 Samuel 17:14 "And Absalom and all the men of Israel said, The counsel of Hushai the Archite [is] better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom."**

"The Lord had appointed" The text notes that Ahithophel's advice was rejected by Absalom because the Lord had determined to defeat the rebellion of Absalom, as prayed for by David (15:31). God's providence was controlling all the intrigues among the usurper's counselors.

The men with Absalom liked it better to have more men with them. Even with David having just 600 men, they knew he would still be hard to beat. Absalom likes the entire army of Israel with him, while he leads them to victory and becomes king. We know that the prayer of David to the Lord is what really swayed this. The Lord has moved to ruin the counsel of Ahithophel. The LORD is with David, His anointed. Absalom will fall.

**2 Samuel 17:15 "Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled."**

After he was returned from the council board, he immediately went to these priests, who he knew were in the interest of David, and to whom he was to communicate, and by them transmit, what passed at Jerusalem (2 Sam. 15:35).

"Thus and thus did Ahithophel counsel Absalom and the elders of Israel": Relating to them in express words what he advised to.

"And thus and thus have I counselled": Telling them in what manner he had given his counsel.

**2 Samuel 17:16 "Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that [are] with him."**

“Pass over”: Crossing over from the west side to the east side of the Jordan River was the means of protecting David and his people from the immediate onslaught if Ahithophel’s plan was followed.

Hushai has done his part. He has tried to delay them long enough to get word to David. Even though Absalom had taken the advice of Hushai over Ahithophel, Hushai thought it would be best if David and the people went to a less vulnerable place during the cover of night. Hushai was not sure that Absalom would not change his mind and go after David. Zadok would remain at the tabernacle and send the priests to warn David.

**2 Samuel 17:17 "Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David."**

“Jonathan and Ahimaaz”: Jonathan was the son of the priest Abiathar and Ahimaaz the son of the priest Zadok (15:27). They were designated to take information from Hushai in Jerusalem to David by the Jordan River.

“En-rogel”: A spring in the Kidron Valley on the border between Benjamin and Judah (Joshua 15:1, 7; 18:11, 16), less than a mile southeast of Jerusalem.

Zadok had sent word to David by Jonathan and Ahimaaz. They did not go directly into the city, but stopped at a well where a handmaiden was carrying water. They did not want to go directly into the city, because they were afraid of being found out.

**2 Samuel 17:18 "Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down."**

Saw them conversing with the girl, and departing for David's army; according to Josephus, they were some horsemen that saw them about two furlongs or a quarter mile from Jerusalem, and acquainted Absalom with it.

"But they went both of them away quickly": Made all the haste they could with their message to David.

"And came to a man's house in Bahurim": Where very probably they had been informed David had been, whither he came weary, and had refreshment (2 Sam. 16:14); or rather, perceiving they were discovered and pursued, they turned in hither, the first place they came to, for safety.

"Which had a well in his court": Which they had observed and was the reason of their turning in.

"Whither they went down": To hide themselves from their pursuers, it being dry, as sometimes wells were in the summertime: Josephus says, a woman let them down by a rope.

"Bahurim" (see note on 3:16).

Even though they were very careful, a lad saw them and reported back to Absalom. They ran quickly, while the lad went to tell Absalom. The best place they could find to hide was in a well. No one would look for them there.

**2 Samuel 17:19 "And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known."**

"Well's mouth": Using an empty cistern as a place for a covering of dry grain was a common practice.

We see a brave woman at this house, who covered the well with a cloth, and pretended to be laying corn out on the top. She had saved the lives of these priests. Absalom would surely have killed them both, if he had known they were there. He would have killed the woman too, if he had realized she had hidden them. This brave woman saved all of their lives.

**2 Samuel 17:20 "And when Absalom's servants came to the woman to the house, they said, Where [is] Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find [them], they returned to Jerusalem."**

Who were sent after them, had intelligence which way they took, and into what house they turned.

"They said, where are Ahimaaz and Jonathan?" Calling them by their names, being persons well known, and as to them, so to the woman of the house, as they supposed.

"And the woman said unto them, they be gone over the brook of water": The river Jordan; so the Targum, "they have already passed over Jordan". This was a lie she told them, which is not to be justified; the Vulgate Latin version, "they passed over hastily, having drank a little water"; and so Josephus in some copies.

"And when they had sought and could not find them": Not only searched that house, but very probably others in Bahurim.

"They returned to Jerusalem": To give an account what success they had.

This is very much like Rahab, who saved the lives of the spies of the LORD's host. She protected them, because she felt that David was the true king. Several times in our lessons, we have seen a woman who will be as brave as a soldier, and save someone's life at risk of her own. The best thing she did was send them away from David.

**2 Samuel 17:21 "And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you."**

The servants of Absalom.

"That they came up out of the well": The sons of the priests, being informed by the woman that they were gone; Josephus says they were drawn up by the woman with a rope.

"And went and told King David": Who was now in the plain of the wilderness, perhaps near Jericho, and not a great way from Jordan, to whom they related the whole of their message.

"And said unto David": As they were directed.

"Arise, and pass quickly over the water": The River Jordan.

"For thus hath Ahithophel counselled against you": To come with twelve thousand men, and fall upon him that very night; and it was not certain his counsel would be rejected; and therefore it was advisable for David to prepare against the worst.

This time they were not spotted and they safely went to tell David of the plot, that Ahithophel had planned to kill David. They must cross over the Jordan quickly.

**2 Samuel 17:22 "Then David arose, and all the people that [were] with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan."**

He instantly obeyed the friendly counsel given him, with such diligence and dispatch that before the next morning he and all his people were safe on the other side of the Jordan, which they passed over either at the fords or in boats; and in such a manner, it appears, that none of them perished in the passage. Doubtless David took as much care to retard the passage of his enemies, in case they pursued him, as he had before done to hasten his own.

David did exactly as the priests had suggested. On the other side of Jordan there was safety.

**2 Samuel 17:23 "And when Ahithophel saw that his counsel was not followed, he saddled [his] ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulcher of his father."**

"Ahithophel" realized that Absalom would be defeated, so he "hanged himself."

When Ahithophel saw that his counsel to Absalom had not been followed, he took his own life. He probably foresaw Absalom's defeat and knew that he would then be accountable to David for his disloyalty.

This is almost like a spoiled child. If Absalom does not take his advice, he will go home. The fact that he had an ass to ride shows that he had been in an important post in the government. He hanged himself because he thought he had been rejected by David and Absalom.

**2 Samuel 17:24 "Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him."**

A city on the other side of the Jordan River in the tribe of Gad (Joshua 13:26), famous for its being the place where the angels of God met Jacob (Gen. 32:1); and was for some time the seat of Ish-bosheth the son of Saul (2 Sam. 2:8).

"And Absalom passed over Jordan, he, and all the men of Israel with him": Not directly after David, but sometime after, when, according to the counsel of Hushai, he had gathered all the warlike men of Israel to him that he could, and with this army pursued his father. Not content to drive him to the other side Jordan, sought to seize his person, and take away his life, and so secure the crown and kingdom to him, of which he made no doubt, having such a numerous army, on which he relied.

“Mahanaim” (see note on 2:8).

This Mahanaim was a fortified city with walls. David felt he would be safe here. Absalom has taken the advice of Hushai. He is now chasing David with a massive force, and has even crossed the Jordan in pursuit.

Verses 25-26: “Absalom” followed Hushai’s counsel and, gathering a considerable force, led them out to battle against his father.

**2 Samuel 17:25 "And Absalom made Amasa captain of the host instead of Joab: which Amasa [was] a man's son, whose name [was] Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruah Joab's mother."**

“Amasa”: Absalom appointed Amasa as commander of the army of Israel, replacing Joab who had accompanied David on his flight from Jerusalem. Amasa was the son of Abigail, either David’s sister or his half-sister (1 Chron. 2:17), making him David’s nephew. His mother was also the sister of Zeruah, the mother of Joab. Therefore, Amasa was a cousin of Absalom, Joab, and Abishai. Under his lead, the armies crossed the Jordan (verse 24), into Gilead, the high-eastern area. Sufficient time had passed for building the large army Hushai suggested, and so David had readied himself for the war (see note on 17:7-13).

Joab had been the captain of the army of the Israelites, but he is with David. Absalom has replaced him with Amasa. This Amasa was the nephew of David, by David's sister Abigail. He was an Israelite, but more, probably an Ishmaelite. He is spoken of in the following Scripture as Jether.

1 Chronicles 2:17 "And Abigail bare Amasa: and the father of Amasa [was] Jether the Ishmeelite."

Zeruiah was thought of more as an Israelite than Abigail's children were.

## **2 Samuel 17:26 "So Israel and Absalom pitched in the land of Gilead."**

Gilead is the tract of country on the east of the Jordan, extending from the land of Moab on the south to Bashan on the north, the valley of the Hieromax forming probably its northern boundary. The site of Mahanaim has not been identified, but it was almost certainly within the territory of Gilead. Absalom, however, did not actually reach Mahanaim before he met and was defeated by the forces of David.

They are pitched on the eastern side of the Jordan River. They are waiting there to attack David and his 600 men.

## **2 Samuel 17:27 "And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim,"**

“Shobi”: A son of Nahash and brother of Hanun, kings of the Ammonites (10:1-2).

“Machir” (see note on 9:4).

“Barzillai”: An aged, wealthy benefactor of David from Gilead, on the east side of the Jordan (see 19:31-39; 1 Kings 2:7).

The most powerful men of Gilead had come to the side of David. They brought men and provisions of all kinds to help David. Suddenly David does not have 600 men, but about 20,000. Shobi had been a longtime friend of David. Machir had befriended Mephibosheth. Barzillai claimed to be a descendent of Aaron.

## **2 Samuel 17:28 "Brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched [corn], and beans, and lentiles, and parched [pulse],"**

For David and his men, who, fleeing from Jerusalem in haste, could bring none with them, and therefore were ill provided while in the plains of the wilderness. The Septuagint version says there were ten of them, and that they were of tapestry, wrought on both sides, and such the ancients used (see Prov. 7:16); and so ten basins in the next clause.

"And basins, and earthen vessels": To put their food and liquors in, and eat and drink out of, and for other services.

"And wheat, and barley, and flour, and parched corn": Or "kali", which was made of the above corn ground into meal, and mixed with water or milk, and eaten with honey or oil, as there was another sort made of pulse, later mentioned.

"And beans, and lentiles, and parched pulse": Or "kali", made of these in the above manner. Some think coffee is meant, but without reason.

**2 Samuel 17:29 "And honey, and butter, and sheep, and cheese of kine, for David, and for the people that [were] with him, to eat: for they said, The people [is] hungry, and weary, and thirsty, in the wilderness."**

Honey was much in use with the ancients; Homer speaks of it as a part of the provisions at a feast, and as food with which persons were nourished and brought up. And the ancient Scythians lived on milk and honey; and this and butter were pretty much the food of the people in Judea (see Isa. 7:15).

"And sheep": With which sheep and goats in the land of Gilead abounded (see Song of Solomon 4:1).

"And cheese of kine": Made of the milk of cows, as it commonly is.

"For David, and for the people that were with him, to eat": And no doubt they brought wine with them for them to drink. The men that brought these, some brought one sort, and some another, or however different parcels of the same, and did not join in one present; for they came from different parts.

"For they said, the people is hungry, and weary, and thirsty, in the wilderness": Where they had been some time, and out of which they had just come, and so weary with travelling, and therefore brought beds to lie down and rest upon. And being hungry and thirsty, through want of bread and water in the wilderness, they brought them both eatables and drinkables. For though the latter is not expressed, it is to be understood, as the word "thirsty" supposes.

This much provision was necessary to feed this massive army. It is nice that they brought them comfortable bedding as well. David has found friends again, on the eastern side of the Jordan. It will not be easy for Absalom to defeat this army now.

## **2 Samuel Chapter 17 Questions**

1. How many men did Ahithophel want to choose out to go after David?
2. Ahithophel hated David, because of \_\_\_\_\_.
3. What did he say would happen to David's army in verse 2?
4. He says if David is dead, it will bring \_\_\_\_\_.
5. Who did the saying of Ahithophel please?
6. What did Absalom do, before following through on the advice of Ahithophel?

7. What does Absalom ask him?
8. Why did he say, the counsel he had been given was not good for this time?
9. Where does he tell Absalom, that David is now?
10. Even if Absalom's army could win, there would be \_\_\_\_\_ of life.
11. In verse 10, he says that David is what?
12. What must Absalom do, if he is to be accepted as king?
13. Who decided that Hushai's advice was better?
14. Who is the LORD's anointed?
15. Who did Hushai take the plan to, so they could get the message to David?
16. Who took the message?
17. Who saw them and reported to Absalom?
18. How did a woman hide the two of them from Absalom's men?
19. Where did the woman tell them, that the two had gone?
20. What did they tell David to quickly do?
21. Where did David go for safety?
22. When Ahithophel sees that his advice had not been taken, what does he do?
23. Mahanaim was a \_\_\_\_\_ city.
24. Who did Absalom make captain of his army?
25. Who was his mother?
26. Where did Israel and Absalom pitch their tents?
27. Who came to help David?
28. What did they bring with them to help?
29. How many men did David have, now, to fight Absalom?
30. Where had David found these friends?