



Of what mercies can believers be sure, even in the midst of the hardest circumstances? Pastor leads his family in today's "Hopewell @Home" passage. 2Samuel 15:13–37 prepares us for the first serial reading of morning worship on the coming Lord's Day. In these twenty-five verses of holy Scripture, we learn that even while He was disciplining David, Yahweh was merciful to him through His surprising providence, favorable presence, and hearing of prayer—all which blessings unfaillingly belong to believers in Christ.

Wednesday, June 23, 2021 ▫ Read 2Samuel 15:13–37

Questions from the Scripture text: Who comes to David in v13? What does he tell him? To whom does David speak in v14? What does he tell them to do? What does he need to do with them? Or else what will happen? What would Absalom do to the city? Who speak to whom in v15? What are they ready to do? Where does the king go (v16)? With whom? Without whom? Where does he stop in v17? What do they do there (v18)? Which ethnicities are specifically mentioned? And especially how many from where? Whom does the king specifically mention in v19? What does he tell him to do? Why? What doesn't the king want Ittai to have to do (v20)? What blessing does the king pronounce upon him? By whose lives does Ittai vow in v21? What does he vow? Who are involved in this vow (v22)? What is the procession like, when they begin moving again (v23)? Over what do they cross? Toward what? Who else came (v24)? What did they have? What did the king tell him to do with it (v25)? What did he hope to find instead? How would he know if he found favor? But what might the opposite outcome be (v26)? And to what would the king submit in that case? What two offices does David recognize in Zadok (v27)? Where does he tell him to fulfill those offices? With whom attending him? What would David do (v28)? For whose Word, especially, would David be waiting? What do Zadok and Abiathar do (v29)? No where does David go (v30)? Doing what? How else is his mourning expressed? Who joins him in it? What does someone say now in v31? To Whom does David respond? For what does he ask? What does David do, when he gets to the top of Olivette (v32)? And who overtakes him there? Doing what? What does David say Hushai would be, if he went along (v33)? What does David suggest for him to say (v34, but cp. what he actually says in 16:16, 18–19)? What effect does David hope Hushai can have? What communication chain does he set up for the spy network (v35–36)? What does v37 call Hushai? Right before whom does he arrive?

The scene in the narrative now shifts from Absalom's contingent to David's contingent. The first verse gives us the transition—a messenger comes from one to the other saying, "the hearts of the men of Israel are with Absalom." And yet, there are many indicators in the rest of the passage (and in following passages) that the heart of Yahweh is with David. We see the Lord's mercy to David in several little vignettes.

First, there's the loyalty of his servants—and especially of Ittai—in vv15–22. The Holy Spirit drops into v18 that the six hundred Gittites "had followed him from Gath." We're reminded of the seed promise, going back to Genesis 3:15, and reinforced through Noah and Abraham.

There is One coming in Whom all the earth would be blessed. We're reminded of that little clause in Ex 12:38, "A mixed multitude went up with them also." Now here are six hundred Philistines with God's anointed. He has chosen to bring the Christ through David, and this is just a foretaste of the gathering in of the nations. David tries to send them home, but Ittai the former-Philistine is all-in on Yahweh and His anointed (v21).

This Ruth-Naomi moment between David and Ittai also reminds us that David has been on the run before. Yet, the Lord was with him then (giving him these six hundred faithful Gittites), and the Lord is mercifully with him now (strengthening him through their continued allegiance). When we find ourselves in moments of difficulty—even as consequences of our sin—we are attended by our God, Who for thousands of years has specialized in doing His people good through such moments.

The second vignette comes when David crosses over the Kidron (v23), and the Levites arrive. All the Levites. And the ark. What does it matter if all the nation is against you (v13), if God's presence (here expressed in His priesthood and the mercy seat) is for you (v24, ff; cf. Rom 8:31)?

David remembers that it is not Yahweh's furniture that he needs so much as Yahweh's favor (v25, cf. 1Sam 4), and actually sends the priests and the ark back into Jerusalem. This way, not only will the gospel ministry of the priests continue by way of the sacrifices of the tabernacle service, but Zadok the preacher will also be there to minister the Word (v27). And, if Word comes from God, Zadok can send it by way of his sons (v28).

The third vignette comes just a little ways farther, on the way up the Mount of Olives. Only at this point does David learn of the treachery of Ahithophel (v31), which compels a desperate cry of prayer that is already being answered. David crests the hill and pauses for worship (v32a), which is itself an indicator of grace. How many would pause for the worship of God in the midst of a hurried retreat/escape?

But he's still in the middle of it, almost certainly repeating the prayer of v31, when the prayer is answered. One look at his torn robe and dusty head (v32b) puts to rest any worries about whether Hushai has also betrayed him. David suggests that Hushai offer his services to Absalom—as a way of defeating the counsel of Ahithophel (v34, but we'll see how Hushai

sticks to the truth in 16:16–19). David quickly organizes the spy network in vv35–36, and the narrative concludes with the “camera” following Hushai back down Olivette, back over the Kidron, and into Jerusalem, where Absalom shortly arrives (v37). The final note about Hushai, “the friend of David,” reminds us that God is often doing us good through people whom we can’t have with us or can’t see doing their good to us.

All of this is a great encouragement: it matters not how skilled and powerful are those who are against you, if you have the Lord with you. And it is especially an encouragement, because it is a display of great grace. Remember from chapter 12 that this is all occurring as a disciplinary action from the Lord for the incident with Bathsheba and Uriah. What a blessed glimpse of the ways of our God, Who rules and overrules all things for our good—even in the midst of disciplining us for sin.

In what situations have powerful, influential, and/or skilled enemies organized themselves against you? For what might the Lord be disciplining you? Even if that’s the case, what hope do you have in the midst of it?

Suggested songs: ARP46 “God Is Our Refuge and Our Strength” or TPH256 “God Moves in a Mysterious Way”

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Second Samuel.15.

Verses 13 through 37.

Or 15 verses 13 to 37, these are God's words now a messenger came to David saying the hearts of the man of Israel with Absalom. Se David said to all his servants who were with him at Jerusalem arise and let us flee or we shall not escape from Absalom make haste to depart lest he overtake a suddenly and bring disaster upon us and strike the city with the edge of the sword.

And the King servant said to the king we are your servants ready to do whatever my Lord the king commands the king went out with all his household after him, but the king left ten women concubines to keep the house and the king went out. With all the people after him and stopped at the outskirts then all his servants passed before him and all the keratites all the pellets and all the get tights six hundred men who had followed him from gath passed before the king then the king said to it tie the guitared why are you also going with us return and remain with the king for you or a foreigner and those of an exile from your own place in fact you came only yesterday should I make you wander up and down with us today?

Since I go I know not where return take your brethren back mercy and truth be with you. But it's high answered the king and said as y'all who lives and as my Lord the king lives surely in whatever place my lord the king shall be whether in death or life even there also.

Your servant will be. Said David said to a tie go and cross over then it tie the get tight. And all his men and all the little ones who are with him crossed over. And all the country wept with a loud voice and all the people crossed over the king himself also crossed over the hidden and all the people crossed over toward the way the wilderness there was radical so and all the levites with him bearing the ark of the covenant of God and they sat down the ark of God and Abby off our went up until all the people had finished crossing over from the city then the king said to Zadok carry the ark of God back into the city.

If I find favor in the eyes of Yahweh, he will bring me back and show me both it and his dwelling place but if he says thus, I have no delight in you here I am. Let him do to me. As seems good to him the king also said does addict the priest are you not a seer?

Return to the city in peace and you're two sons with you, he mass your son and Jonathan the son of Abby FR. See I will wait in the plains of the wilderness until word comes from you to inform me. Therefore zatic and beth are carried the ark of God back to Jerusalem and they remain there.

So David went up by the ascent of the Mount of Olives and what does he went up and he had his head covered and went barefoot and all the people who were with him covered their heads and went up weeping as they went up. Then someone told David saying.

A hit the bell there's among the conspirators with Absalom. And David said, oh yeah, I pray. Turn the council of a hit the fell into foolishness. No it happened when David had come up to the top of the mountain where he worshiped God there was society the architect coming to meet him with his robe torn dust on his head.

David said to him if you go on with me, then you will become a burden to me, but if you return to the city and say to have some I will be your servant token as I was your father serving previously, so I will now also be your servant that you may defeat the council of for me.

Excuse me, when do you not have zatic and ambient are the priests with you there? Therefore it will be that whatever

you hear from the king's house, you shall tell us that I cannabis are the priests indeed they have there with them, they're two sons aim as that exon and Jonathan have the earth son.

And by then you shall send me everything you hear. So whose side David's friend went into the city. And Absalom came into Jerusalem. So far the reading of God's inspired and Eric Word.

Who is the real king? That is the big question in Israel at the time and second Samuel 15. I've already seen some knowing smiles because the answer is not absolutely more. David is it? It is Yahweh Lord of hosts. It is our King Jesus who is both the everlasting king from all eternity.

God the son and the Son of David the son of man who is the promised king that would crush the circumstede throughout this time who is the real king is the question and it looks to everyone like Absalom is the game. In fact, he's called Kings several times in this passage, but only by David who is trying to protect his servants from being destroyed and perhaps.

Also employ them and in his impersonal escape that he might survive the kingdom of Absalom. But David is the only one who calls have some king. Everyone else calls David the king or my Lord the king and even the Holy Spirit when the narrative has given in third person several times in the passage refers to David as the king.

He is always anointed. We'll read later in second Samuel that Israel the northern tribes in particular identify themselves as having anointed for ourselves. Absalom. You don't anoint for yourself. That's a bad idea. And so the answer is King David and we can see it very clearly even in the opening verses because the real king is the one who wants to protect the people.

Absalom is pretending that the kingdom is his but one of the reasons that David and his servants have to leave is end of verse 14 that he knows that if they are still in the city when Absalom arrives that absolutely is going to slaughter the entire city of Jerusalem.

For the in order to get David. And so Absalom is a threat to the city, but David wants to protect the city, even if it means giving up the strongest position and all the land of Israel and running for his life in weaker circumstances. It's similar to remember when the two prostitutes had the babies and the one with the dead baby swapped it with a live one and you want to know who is the real mom and Solomon said well bring the baby here to me and divide it in two and he discovered who is.

The real mom by which one wanted to save the baby alive even if that meant her losing the baby. And which one was glad for the baby to die. So long as she could get her way. Well Absalom would be glad for Jerusalem to die so that he could have the quote unquote kingdom.

But David was willing to lose the baby if it means lose Jerusalem, if it means Jerusalem will be saved alive. And so you have even at the beginning of the passage the fact that David is the real king, but we have in the rest of the passage God's favor towards David, The favor of God they've seen here in the Providence of God in the presence of God.

And in God's hearing David's prayer. First of all, the province of God which stretches away back before David was running from Absalom back to when David was running from Saul. And he remember when David was running from Saul one of the places that he hid and it seems crazy or seemed crazy to us when it was happening was he went with Goliath's sword back to Goliath's hometown.

And and he was in Gath for some time. But we find out now at the opportunity. Tells us in chapter 15 and verse 18 that I. Was not the only guitarist but all the guitarists six hundred men who had followed him from gas passed before the king. Isn't it marvelous in the Providence of God that he had given David who was not even yet on the throne of Israel had just been anointed King and was running for his life.

He had given him favor in the eyes of 600 get tights. 600 men of gas who now are with David and it tie the guitar shows us how David is this picture ahead of time we call it a type or the literary term and outside the Bible would be a fort shadowing of the Lord Jesus.

You see verse 21 it tie the guitarist this is a warrior from Gath to whom David has said, you know, you're not really an Israelite, what is it, you know, you're not really with me. What isn't that of you go? Yes, save your own life. I don't even know where I'm, Going to go.

I just know that I can't stand Jerusalem. I wander I know not where and it I has his roof and Naomi moment in which he says no you are my king and your God is my God. He says as Yahweh lives and my as my Lord the King lives.

So this doesn't just a man from gas he thought that maybe he could find a better military career under the under the leadership of this guy from Judah. This was a man from Gath the Philistine who found the, God with God's anointed just as everyone who recognizes King Jesus as the king who has given himself for us as the king in whom we know God because he is God the son become man.

Comes to Christ and bars to him and says in Jesus alone, can I have the living God and so there's a wonderful providence that stretches all the way back to when he was on the run from Saul. And we see the way that the the passage is talking and we know that God is working for the kingship of David just like in each one of your lives, if you believe in the Lord Jesus Christ that happened by the Spirit whom God gave to you that you might be made

spiritually alive that you might know Jesus is God and God the son and that you might know the Father as your own father, in fact he is to us the spirit of sonship who scripture tells us in Galatians and in Romans is the one who makes us cry out to God as our Father as our Abba as as our daddy and you can know that as an adopted air of the King and adopted child of the king and coheir with Jesus Christ his Providence has always working for you in everything like it was working for David way back when he was in gath and God was raising up the 600 get heights.

Who would go over him over with him now and even it I get height and the second place not just God's providence is with David because David is the object of God's favor but also God's presence now God's presence is everywhere that's a problem for the wicked but when we talk about the presence of God, we mean his favorable private presence and that's what that's what David needs.

That act and Abby alpha are bringing what is supposed to be the presence of God. In the tabernacle tabernacle was at ten that was created for the worship of God. Put the presence of God is not just known in the posts and the curtains and the dolphin skins not badger skins that were the waterproof covering for the top of the tabernacle and all that went into the tent the main thing about the tabernacle is that that's where the sacrifices were made out in the outside of it and that especially is where the arc and the mercy seat were where you would go in the high priest would go in once a year with the blood and holy of holies and, You would know that God in the midst of his people was favorable towards his people the main thing about the tabernacle was not the furniture of God, but the favor of God and they had found that out early in first Samuel remember when they had lost to the flu symptoms in battle and said, oh god's furniture and we'll bring it and we'll win and then that arc had been captured by the flintstones and the arc by itself and twisted territory started wiping out flistons left and right and they sent it back to Israel so that they could survive and so forth.

But you have David making the same point here he says carry the ark of God back he wants the people of God to have the sacrifices and the priesthood and the intercession because he knows that he doesn't need God's furniture, what does he need in verse 25, if I find favor in the eyes of Yahweh, he will bring me back.

And show me it and it's or his dwelling place so what's he saying he's saying nearness to God is by the favor of God and if he has mercy upon me if he has favor upon me if he considers the the sacrifice that is for me, he will bring me back to no his favorable presence in the Tabernacle and at the Tabernacle again.

The Lord gives you his worship and now the tabernacle is in glory and the sacrifice has been shed once for all in the blood of Jesus as consecrated it for us and especially we may have the favor of God in private worship and family worship anytime any day but especially in the public worship we gather together and we go as the covenantly consecrated people into glory itself and we join with the assembly in heaven but we may, Always always know God's favor towards us in Christ now that we have the death and resurrection of Jesus as historical events that we can look back on now that we have Jesus himself sitting in the midst of the throne the Lamb they call him in the midst of the throne who has shed his blood for us we can always cling to him and we can say, No one everyone who calls upon the name of of Jesus will be saved no one who calls upon the name of the Lord will be put to shame he who did not spare his own son, but gave him up for us all how will he not also together with him freely give us all things and so we can always know not only that the providence of God is doing everything good for us like we saw with it either get tight, but we know that we have the favor of God in the Lord Jesus Christ the furniture that David didn't need he didn't need because the favor of God was the main thing and the favor of God is.

The hours in Jesus in a way that can never ever ever be taken away from us and so he says in all these things in Romans 8 and he's talking about even to the point of being slaughtered all day long for the Lord's sake and God had mercy on us and not allow it to go that far in our in our own culture but even if you end up slaughtered for your faith one day or isolated or horribly abused or if you go through something else and God's providence a cancer terrible wreck.

Who knows what God might have for us in his wisdom and in his mercy you can always know that none of these things can separate you from the love of God that is in Christ Jesus, you can lose your mind and start to go mentally ill you may be attacked by 10,000 demons at a time for the last years of your life as your your physical well-being of your mind breaks down but neither angels nor demons can separate you from the love of God in Christ and he will grant to you that your soul.

Will cling to him in a way that even the loss of your mental faculties cannot undo and that you are not to fear nothing nothing nothing can separate one who is God's in Christ Jesus from his love because it is in Christ Jesus, you need his favor not his furniture and Christ is his favorite towards you and cannot be lost so we see God maintaining the one who is his true king in his providence in his presence and even into in his answers.

To the prayers if we're following the different stops along the way the passage starts in Jerusalem and David says let's get up and get going just outside the city gate you have the keratites in the pellet lights and the get tights interesting very few is your lights, but you have and there are at least a few thousand we find out when it comes time for battle men with David but you have all of these that at the city gates with him you go down at the bottom in the hidden valley.

And mom perhaps since he's been there can visualize this better than better than you all this map you and Jerusalem it's on the map but you go down it down into the hidden valley and then up onto the Mount of Olives so at the bottom you had that cannabia are and he sent them back up the hill back into the city with with the ark and then we're following up the mountain and he's halfway up the mountains his halfway up the amount of olives and a new messenger arrives at the terrible news.

It's a foul is with Absalom And the news that the the greatest political genius of the time a hippophile had gone over from David's side to Aslan side makes David stop and cry out. Oh y'all have frustrate the council vehicle. Turn the accounts over hit the fell into foolishness.

He's praying for what would basically be a miracle at the time. But what he can't see because he's on the up slope of the mountain heading out from heading out from Jerusalem East Northeast is that Husseye the architect whom the chapter ends by calling.Him David's friend is coming the upslope of the mountain from the other side and when David who cried out in desperation and he's on one side of the mountain and the other side of the mother gonna meet at the top and here's David going up the mountain from one side praying for help and here is the help that Yahweh has already sent on the other side of the mountain exactly corresponding him.

He just can't see him and then he gets to the top of the mountain when he crests the top on the Mount of Olives, he looks down or maybe looks out because it sounds like,He's arriving Well no he worships God first to them on the Mount of Olives and then he looks up from his worship and there's fish.

I just arriving at the top of a top of the mountain. You see how the Lord moves you to prayer because he's already answering. You don't have to get him to do what's good for you. He's eager to and already doing it and yet he loves to hear the prayers of his people and responds to them so that he can show himself not just powerful and merciful, but covenantal and relational and responsive.

And so we have God with David in in even his prayers. Whenever you are praying you are not praying so that God will do you good. You are to some extent but in just as true a fashion you are praying because God has intended to do you good.And he has moved you to prayer as part of his doing you that good.

And then they hatch the whole yeah run in there. David tells him to lie, you'll find out later that his eyes more righteous when David's advice doesn't actually lie. He says I am here to serve the king whomever Yahweh is anointed the people that chosen and absence like that to me because he has bad grammar, he doesn't say that's I know he's have some things he's talking about absome but of course he's talking about David and Hussain is there not to serve up some.

Deserved David and to serve Yahweh, who is the true and final king but my dear children. Here you see David at the worst crisis moment in his life.And how does the scripture present it to us? Scripture presents it to us as Yahweh the king taking care of David his heir.

King with a little kid just like all of us have and our union of Jesus by means of his providence that means of his presence his favor towards us which we know we always have in Christ and by means of prayer to which he moves us because it is part of his plan that is already enacting to do us good.

The worst moments of your life, you have those things if you are in Christ.What a glorious truth that is for us to cling to and even doesn't have to be the worst moment of your life could just be a medium bad moment and you can still cling to God in Christ in those things, let's pray.

Our. Father in heaven how we thank you for.What me we may be sure of from you in the Lord Jesus that you have set your name upon us and him invested the glory of your name and saving us and in doing us good help us to have confidence in your provenance that is always working for us in your presence that is always favorable towards us because of Jesus and in the prayers to which you move us because you're already answering them and love to glorify yourself as the answer of prayer.

The Lord I pray that whether or not they specifically remember this lesson that you would grow my wife and my children in remembering these truths that thus your spirit might carry them through anything that lies before them in this life until they come at last to have every tier wiped from their eyes and receive the white robe who frail God that you had thus sustain us by faith in Jesus Christ in whose name we ask it amen.