



What are we to make of Joab and the cunning actress from Tekoa? Pastor leads his family in today's "Hopewell @Home" passage. 2Samuel 14:1–22 prepares us for the first serial reading in the morning worship service on the coming Lord's Day. In these twenty-two verses of sacred Scripture, we learn that it was a grievous judgment on David to be surrounded by manipulators and to be given over to his own weakness to be manipulated by them. May the Lord spare us from the chastening of being under such authorities and especially of being such authorities ourselves!

Wednesday, June 2, 2021 • Read 2Samuel 14:1–22

Questions from the Scripture text: Who perceived what in v1? For whom does he send (v2)? How does he tell her to act? What does he want her to do while acting like that (v3)? To whom does she speak in v4? For what does she ask? What does the king ask (v5)? How does she introduce herself? What does she say happened (v6)? And what does she say the whole family wants done about it (v7)? Why would this be a problem? What does the king say in v8? How does she word a refusal of help in v9? What does the king restate in v10? What detailed request does she now make in v11? And how does the king respond? Now what does she ask in v12? Of what does she accuse the king now in v13? Whom does she claim, in v14, would let Absalom off easier? What does she claim in v15–16 as the reason for trying to entrap him in an apparent inconsistency? What flattery does she offer if he will heed her (v17)? How can we tell that the king is suspicious in v18? Of what (v19)? What was Joab trying to accomplish (v20)? How does the king respond to this (v21)? And how does Joab respond to that (v22)?

Joab gets some inside intel in v1. It's difficult to see in our English version because of the word 'concerned', but the preposition usually means "upon" and can even mean "against." Joab's actions imply either that he is trying to give David cover for doing what he thinks David really wants to do, or that he's trying to get around the shift he's seen in David's attitude (not unlike the reversal of Amnon in 12:15).

The second possibility fits well the words that Joab puts into the cunning actress's mouth. It may well be that he has observed David's heart turning against Absalom (cf. v24, 28, 32), and that he thinks this is a terrible waste of good political talent that harms the people of God (cf. v13). Joab "son of Zeruah" (v1) turns out to be a match for his cousin Jonadab "son of Shimeah" (cf. 13:3, 32).

Cunning politicians is certainly a form of judgment. So are gullible heads of state. Joab's staged situation of the woman's manslaughtering son of v6 isn't nearly like that of murdering Absalom. Besides that significant difference, there's the obvious fact that her son is the only one left (end of v7), but David indeed has plenty of possible heirs (as Absalom's impending death will prove anyway).

Like Isaac wondering why Esau has Jacob's voice (Gen 27:22), David even sniffs through the flattery (v17, 19b) to detect the stink of Joab (v18–19a). But, even with his eyes wide open, David currently has the spine of a dead fish, and just lets Joab have what he wants (v21). Joab lays it on pretty thick in v22, but even as the saccharine syrup of his flattery echoes the cunning woman that he was running earlier, he seems to be saying, "great job being in charge, your highness."

It is a great sin to use authority to manipulate for wickedness as David had done in chapter 11, and it is a great judgment (and sin) to allow your authority to be manipulated, rather than exercising it firmly and courageously for righteousness. How many families, churches, and nations have suffered under one or the other of these!

Praise be to God that His Son, our great King, is neither conniving nor cowardly!

To which error do you tend: conniving or cowardice? How are you (and/or others) suffering for it?

Suggested songs: ARP72A "God, Give Your Judgments to the King" or TPH281 "Rejoice, the Lord is King"

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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)

2 Samuel 14 verses 1 through 22, these are God's words. So Joab the son of zero wire perceived the King's heart was concerned about Absalom. And Job sent to Takola and brought from their wise woman and said to her, please pretend to be a mourner put on morning apparel. Do not annoy yourself an oil, but act like a woman who has been mourning a long time for the bed.

Go to the king and speak to him and this manner well join put the words in her mouth. And when the woman of the color spoke to the king. She fell on her face to the ground and frustrated herself and said help okay. In the king said to her what troubles you and she answered indeed.

I am little my husband is dead now you're made servant had two sons and the two fault with each other in the field when there was no one to part them but the one struck the other and killed him and now the whole family has risen up against your maid servant and they said deliver him who struck his brother that we may execute him for the life of his brother and me killed.

And we will destroy the air also. So they would extinguish my amber that is left and leave to my husband either name nor remnant to me or. The king said to the woman go to your house. I will give orders concerning you the woman of Toccoa said it became my lord, okay, let the iniquity be on me and on my father's house the king and his throne be guiltless.

His other king said whoever says anything to you bring into me he shall not touch you anymore. And she said, please let the king remember y'all are your God, you do not permit the venture of blood to destroy anymore unless they destroy my son. And he said as y'all, hey lives not one here of your son shall fall to the ground.

Therefore the woman said, please let your maid service speak another word to my Lord the king. He said say on so the woman said why then have you skimmed such a thing against the people of God for the king speaks this thing is one who is guilty and that the king does not bring his banished woman again.

For we will surely die and become like water spilled on the ground, it's not be gathered up again yet. God does not take away a life but he

devises means so that his managed ones are not expelled from him. Now therefore, I have come to speak of this thing to my Lord the king because the people have made me afraid and you're made certain said, I don't know speak to the king it may be that the king will perform the request is made serving for the king holds here and deliver his maids are from the end of the man who destroyed me and my son together from the inheritance of God, you're made to him said the word of my Lord became will now be comforting.

For as the angel of God, so is my Lord the king and discerning good and evil and may all lay your Godivian. The king answered and said to the woman please. Do not hide from me anything that I ask you. The woman said, please let my lord again you speak.

So the king said, Is the hand of Joab with you and all this. Woman answered and said as you live my lord the king no one can turn into the right hand, you're gonna laugh from anything that my lord the king has spoken for your servant Joe and commanded me and he put all these words in the mouth of your main servant to bring about this change of affairs your servant.

Joe app has done this thing but my lord is wise according to the wisdom of the angel of God to know everything that is in the earth. And the king said to Joab, all right. I have granted this thing go therefore bring back the young man, absolutely. And Joe had fell to the ground on his face and bowed himself thanks the king and Joab said today your servant knows that I have been favoring your site my lord, okay and that the king has fulfilled the request of his servant.

For the reading of God's inspired and inherent word. Think our translation in verse 1 isn't helping us here and the word that is translated concerned is the all prepositioned and. It usually means upon but can also mean against and probably does mean against hearers use we continue in the chapter even after Absalom comes back.

David wants to have nothing to do with him. So it seems that Joab has observed that David's heart is turned against Absalom and he wants to do something about it because he figures David's gonna end up like the water on the ground that he puts in the mouth of the cunning woman from Toccoa to talk about he said well once Davis wiped out we need to have the best and the brightest political prospects ready to take over the throne and as we'll find out later in the chapter.

Absalom is made. Would win all the debates and so forth. Joe had thinks that. Of the king's mint sit up John. That of the king's many sons from sadly many wives that Absalom is prospect number one, he should end up being the king, of course absolute comes back and eventually absent commits treason rebels tries to take over the kingdom in a coup and ends up getting killed turns out you don't need epsilon because you got Solomon.

But Joe wants absolutely so he comes up with the plan and he sends this woman and he is the one who has put the words in the woman's mouth and she uses really bad theology she says well, you know God figures out a way to forgive can't the king figure out a way to forget it's not the king's job to forgive.

It's the king's job to punish the evildoer like God says to punish the evil do it and in fact later in the chapter absence gonna say if there is any iniquity in me then let him have me executed absol nose what David ought to have done but he sees that David doesn't have the world to do it.

But lots of people will use that oh you should just forget about the stuff that I did to you just like God for well hasn't really forget about it, doesn't he? Pours out his wrath on his son, he punishes it more fully at the cross than it would have been punished for any amount of time in hell, which is one reason why hell has to be unending ages, and of course the, You know, the situation actually isn't that parallel according to the woman it was a fight that sprung up in the field, it wasn't premeditated murder it was manslaughter.

And well. It wasn't as clear cut as what absome did absolutely what have some good was definitely premeditated premeditated murder, so you know, there's a little bit of a parallel but. The worst thing I think that the woman does is pull David into a sinful of by a blasphemy.

You know, once she sees that David has taken the bait that Joab has instructed her how to how to reason with David she goes one step further and says then she said verse 11, please let the king remember you always your god. And do not permit the Avenger of blood to destroy anymore etc and he said as y'all lay lives.

Not a hair of your son. Should fall to the ground and so she says remember y'all way your God has basically swear to me by Yahweh. And he swears to her by Yahweh and then she turns it around and says, haha, I was talking about Absalom the whole time.

Now having people around you who are politically conniving and don't mind blaspheming and even our willing to pull you into sinful owes all those things can be.

All those things can be judgments from God. But as a greater judgment when God allows you to be given over to your own sin. David shouldn't have made the rash oath it's info oath and once he figured out what was going on he should have had the strength to stop himself from being manipulated and to do what was right.

But there is a. Poeticism for the right word and appropriate justice in God giving David over to this sin because he had used Joab to kill Uriah. He is the king had engaged in manipulation and so there's an appropriateness that part of how God gives him over to judgment for that is by giving him.

David over to allowing himself to be manipulative manipulated. He's pathetic he's like Isaac saying the voice is the voice of Jacob and then going and doing what he wanted anyway. You can hear him say is the hand of Joab with you in this enjoy having apparently is sitting there in the corner because you know when she answers he turns to Joe Evans as alright.

You can bring Absalom back. And. It is a wicked thing. To be an authority and know what you ought to do, but take the path of least

resistance. And allow yourself to be manipulated into what those around you want you to do especially those who are wicked and scheming and conniving and yet David does that.

And he does it perhaps in part. Because he enjoys hearing flattery. Boy did that cutting woman from Toccoa lay it on thick so thick that many of you couldn't help but smirk and laugh at how ridiculous her level of flattery was it was like the lawyer that the Jews hired against Paul towards the end of acts.

You know the way you know, they flattered up and down left right and center whoever was hearing the arguments at the time. And oh what word the king is like the angel of God knowing everything and all the land. So much, you know flattery to the point of blasphemy, it's only God.

He's at and then the worst part or maybe the climax of the flattery is joab the end in verse 22 telling David all my lord the king you've done such a good job being king today. I know I found favor of my side that you granted this request you've done so well being in charge David.

And we can all see can't we that this whole time it was really Joe at who is in charge. And so being given over to loving flattery. There's also a great judgment. So watch watch against failing to do your duty allowing yourself to be manipulated rushing into a sinful oath allowing yourself to be flattered all of these things that David did were according to his own sin that the Lord was giving him over to.

Was an act of judgment for the sin with that sheba and especially in the murdering of Uriah. One of the main things that this does is it makes us say well if David. Is not. A great king if he cannot only fall into a sin like he committed with that shiva and Uriah but also allows himself to be manipulated and flattered doesn't do his duty and blasphemes and allows others to control cunningly well whom can we have to be a good king?

The answer of course is great. David's greatest son our Lord Jesus Christ. Who always rules perfectly when you go through something difficult and it seems like justice is not been served. Justice has not yet finished serving. When the Lord Jesus will set all things right he is not manipulated by liars and deceit he doesn't fail to do this duty.

In fact in order to forgive us he didn't pretend that the sin hadn't happened he took the penalty on himself. So that at the end he could lead. The army and we haven't been bought with his blood could be in his ranks. Rather than destroyed in the ranks of his enemies.

There's God that we have Jesus's king. Who may God bless you boys. To grow strong and wise and godly like your King Jesus. And spare you not give you over to the judgment. Of being given over to these same sins as David was. And that he grant us such leaders in our homes.

When the church in the state.

Father we thank you that you have given us this portion of your word, we see how bad our sin is and what a dreadful judgment it is to be given over to it we know that we have within us like David and worse and that if you give us according to what we deserve we will be lovers of flattery and flatterers.

Those who are coming and those who are easily manipulated by those who are coming all of these things could come upon us and we would make shipwreck of our life our family our church. Our nation so we pray oh God that you would be merciful to us for the sake of Christ that you would not give us over as we deserved but that you had not only have given him to be our king and to be our righteousness but then in reward of his righteousness on our behalf that you would make us to be like him as well.

Glorify yourself by hearing our prayer and applying your word to us by your spirit, which we ask in Jesus name amen.