

Ahithophel  
The 'judas' of the OT

1. In Acts 1:20 The H.S. quotes Himself through Peter, quoting from Psalm 69:25 and Psalm 109:8. As...
  - a. Ps. 69:25 "Let them be blotted out of the book of the living, and not be written with the righteous." (AV).
  - b. Ps. 109:8 "Let his days be few; and let another take his office." (AV)
  - c. Acts 1:20 "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take." (AV)
  - d. Acts 1:20 "For it is written in the book of Psalms, Let his habitation be made desolate, And let no man dwell therein: and, His office let another take." (ASV – 1901)
2. And, OF COURSE, we all, when reading those Psalm's immediately thought those phrases were speaking of judas. Ha! Seriously, these two Psalms speak against those who hate The Lord and we know that would include judas as The Lord's betrayer, we can see that.
3. Both Ps. 69 and Ps. 109 are Psalm's of The Messiah in His distress.
  - a. For your own study – Ps. 69 is requoted several times in the NT.
    - i. 69:4 "They that hate me without a cause are more than the hairs on my head" we find in John 15:25 "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause."
    - ii. 69:9 "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." We find in John 2:17 "And his disciples remembered that it was written, The zeal of thine house hath eaten me up." AND the last phrase of vs. 9 we find in Romans 15:3 "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."
    - iii. 69:21 in Matt. 27:34 and 48; Mark 15:36, Luke 23:36; John 19:28-29.
    - iv. 69:22-23 in Romans 11:9-10
    - v. 69:25 here in Acts 1:20
  - b. The same goes for Ps. 109:
  - c. Both Psalms we find clearly referring to The Lord Jesus Christ while on earth in His first advent.
4. There is another layer of teaching for us in that both Psalms are thought to be penned when David, the type of Christ as King(in his New Creation), was in distress from Absalom's revolt.
  - a. This includes ahithophel as David's counselor who betrayed David for Absalom.
  - b. Ahithophel is a type of judas and it is ahithophel who is thought to be the near term reference in these two Psalms that are later quoted by The H.S. through Peter in Acts as actual references to judas.
5. Name meaning(ahithophel):
  - a. Wickipedia = My Brother is Folly
  - b. Jones = "Brother of Folly"
    - i. Occurrences.—2 Sa. 15. 12, 31, 31, 34; 16. 15, 20,21,23,23; 17.1,6,7,14,14,15,21,23; 23.34; I Ch. 27. 33,34.
  - c. Abarim = "Brother of Folly" or "My Brother is Folly"
  - d. Easton = "Brother of insipidy or impiety"
  - e. Smith = "Brother of Foolishness"
  - f. Hitchcock = "Brother of Folly" or "Brother of ruin"
  - g. McClintock & Strong = "Brother of insipidity"
6. Giloh = "exodus of a multitude"
7. I Chron. 27:32-34 "Also Jonathan David's uncle was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni was with the king's sons: **And Ahithophel was the king's**

- counsellor:** and Hushai the Archite was the king's companion: And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army was Joab."
- a. I Chron 27 lists the governmental structure under David just before Absalom's revolt. All of the stuff we find in II Samuel 15-18 is between Ch. 27 and Ch. 28 of I Chron.
  - b. Note that ahithophel was specifically David's counsellor.
8. Why did David pick ahithophel to be his counselor?
- a. II Samuel 16:23 "And the counsel of Ahithophel, which he counselled in those days, was **as if a man had enquired at the oracle of God**: so was all the counsel of Ahithophel both with David and with Absalom."
  - b. Here is a Spiritual lesson for us. Ahithophel was close to David, as Judas was close to Jesus Christ. If Ahithophel had wisdom from God, why would he ever turn against God's Man?
  - c. As in Satan turning to rise up and be like the most high, there is a theory that ahithophel's counsel to Absalom was oh so clever. By taking David's concubines there would be no reconciliation with David and eventually it would cause Absalom's downfall, leaving the door open for ahithophel to be king.
  - d. I don't know about that. It is possible, although a direct path to Ahithophel as king is difficult to make. We'll look at another possible motive to turn against David as revenge in a moment.
9. Whatever Ahithophel said it was golden, it was solid thinking and it will have bad consequences if not followed.
10. So, Absalom wanted ahithophel to join in rebellion with his team.
- a. II Sam. 15:12 "And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom."
11. Aside, of interest to us in our Acts study, II Sam. 15:30...
- a. "And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up."
  - b. We just had The Lord ascend from the Mt. of Olives, The King of Kings who will eventually have David as His servant as king over Israel.
  - c. David's return will be with rejoicing, as will The Lord's return.
12. Back to the II Samuel text...
- a. II Sam. 15:31-34 "And one told David, saying, Ahithophel is among the conspirators with Absalom. **And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.**
  - b. 32 And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:
  - c. 33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:
  - d. 34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel."
  - e. David asked of The Lord that the counsel of the "Brother of Foolishness" be turned to "foolishness".
  - f. In the I Chronicles 27 text remember it said "and Hushai the Archite was the king's companion", in the section that spoke about David's counselors. Hushai may not have been as wise as ahithophel, but The H.S. lists him next.
  - g. Hushai means "Hasting of The Lord"
13. What do we find is the first counsel ahithophel gives Absalom?

- a. II Sam. 16:20-21 "Then said Absalom to Ahithophel, Give counsel among you what we shall do. And Ahithophel said unto Absalom, **Go in unto thy father's concubines**, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong."
  - b. I see this as The Lord answering David's prayer and making ahithophel's "wisdom" foolishness.
  - c. As I said there are those that think this is ahithophel's deep cleverness to eventually turn Israel against Absalom and open the way for him to be king. I think instead it is The Lord turning this wise man's wisdom to mush, in this case.
14. What was the next thing ahithophel counselled Absalom to do?
- a. II Sam. 17:1-3 "Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: 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: 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."
  - b. The "moreover" makes me believe ahithophel did this at the same time, or close to the same time as his first recommendation.
  - c. This was very good advice to Absalom. Why was it not followed? Because The Lord answered David's prayer. In the first case what ahithophel advised I believe was turned to foolishness in ahithophel. In this second case it was Absalom who disregards ahithophel in favor of Hushai's advice, but we see The Lord causing Absalom to ask Hushai's advice.
  - d. Note that ahithophel only wanted to kill David, no one else. Might that point us to another reason for ahithophel's treachery?
15. In II Samuel 23:34 we read...
- a. "Eliphelet the son of Ahasbai, the son of the Maachathite, **Eliam the son of Ahithophel** the Gilonite,"
  - b. This verse is one of a list of David's mighty men.
  - c. The very last name in the list of 37 mighty men is Uriah the Hittite:
  - d. So Eliam appears to be ahithophel's son and a friend of Uriah, or at least one of the exclusive group of David's mighty men.
  - e. Both ahithophel and Eliam would have known and respected Uriah.
  - f. But there is more to the puzzle.
16. In II Sam. 11:3 we read...
- a. "And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"
  - b. Is this the same Eliam that we found in II Samuel 23?
  - c. Eliam is only mentioned twice, once as part of the mighty men and son of ahithophel, and in II Sam. 11 where it speaks of his daughter(if this is the same Eliam) Bathsheba.
17. If we make human assumptions around these verses...
- a. Might it not be that Bathsheba was ahithophel's granddaughter?
  - b. And might Eliam and ahithophel have been friends of Uriah?
  - c. Might not ahithophel been pleased his granddaughter married the honorable man Uriah?
  - d. As David's counsellor might ahithophel have become aware of David's treachery in murdering Uriah?
  - e. So that Ahithophel saw an opportunity to avenge the wrong that was done and convinced himself it was his place to replace God as judge.
18. Spiritual thoughts if ahithophel was acting out of hatred.
- a. Oh the depths of sin!
  - b. It seems to always have a ripple effect that goes beyond one act.

- c. David was wrong, as God Himself told David.
  - d. Ahithophel was correct in that regard.
  - e. But David was also God's chosen King.
  - f. He wasn't just a man, but he was also God's King.
  - g. As David knew, if it was God who was driving David out, he was worthy of that outcome.
  - h. But whereas David was waiting on The Lord, ahithophel did not seek The Lord, and looked upon the rebellion that harmed ALL God's people, as his own personal opportunity to take revenge.
19. As it turned out, ahithophel was simply a betrayer of God.
- a. The "judas" of the OT, showing The Lord doubling the truth of betraying God.
  - b. II Sam. 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."
  - c. The LORD had already intended to bring evil upon Absalom for his betrayal of not only his human father, but his King.
  - d. It was God Himself who tells us ahithophel's counsel was "good" for Absalom, but all the wisdom of Absalom's other counselors agreed with Hushai, whom The Lord had sent back to Jerusalem for this very purpose.
  - e. Hushai himself wasn't sure how well he did in opposing Ahithophel. He sent word to David to flee further away(II Sam. 17:16).
  - f. But The Lord had another outcome I don't think anyone would foresee.
  - g. II Sam. 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 sepulchre of his father."
  - h. The Lord had given ahithophel wisdom to see by letting David go, by not following his advice, Absalom was lost, his rebellion was through.