

- I) V24-31 INTRO: There was Zadok also and all the Levites with him bearing the ark of the covenant
 - a) David's son Absalom has stolen the hearts of the nation, and this news came to David
 - 1) Knowing Absalom's temperament, David knew it was wiser to abandon the city
 - 2) If he remained, civil war would have broken out and many would have died

- II) BECAUSE OF THIS: David ordered the evacuation of Jerusalem (V14)
 - a) He assembled at the outskirts of the city, and crossed the brook of Kidron
 - 1) With great tears, they all headed with their king into the wilderness (V23)

- III) WITH DAVID: Were Zadok, the Levites (priests), and the high priest Abiathar
 - a) Zadok was a priest and a prophet, and Abiathar was the high priest who cared for the ark
 - 1) Ark of the Covenant: The most holy item, it represented God's presence with Israel
 - 2) Ex 29:43-45 There I will meet with the children of Israel, and *the tabernacle* shall be sanctified by My glory. So I will consecrate the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons to minister to Me as priests. *I will dwell among the children of Israel and will be their God.*

- IV) ZADOK AND ABIATHAR: Brought the ark to comfort David, symbolizing God's presence with him
 - a) David knew that the ark *did not guarantee God's blessing*, and that it could be used *superstitiously*
 - 1) V25 He sends Zadok and the ark back to Jerusalem, to place it in the tent he had built (2 Sa 6:17)
 - 2) V25 David reasoned: if God were pleased with him, He would bring him back to Jerusalem

- V) V26 STILL: If God *was not* pleased with him, He could do whatever He desired (faith in His mercy)
 - a) KEY: David would rather leave his life in the hands of a merciful God, as he would later say
 - 1) 2 Sa 24:14 Let us fall into the hand of the LORD, for His mercies are great; but do not let me fall into the hand of man
 - 2) Ps 63:7 Because You have been my help therefore in the shadow of Your wings I will rejoice

- VI) V27-29 THE KING: Also said to Zadok the priest are you not a seer? Return to the city in peace and
 - a) Zadok, you will be more service to me if you stay in Jerusalem: be comforted, you should go
 - 1) You, Abiathar, and both of your sons should return: send word to me if things change
 - 2) V29 With his encouragement, they all return to the city

- VII) V30 SO DAVID: Went up by the Ascent of the Mount of Olives and wept as he went up
 - a) His head covered, and being barefoot (like a captive) reveals deep sorrow and mourning
 - 1) Those who went along with him also mourned, grieving for their king and exile
 - 2) Ro 12:15 Rejoice with those who rejoice, and weep with those who weep.

- VIII) V31 THEN: Someone told David saying Ahithophel is among the conspirators with Absalom
 - a) Ahithophel's counsel was extremely valuable to any who received it (2 Sa 16:23)
 - 1) POINT: May any advice he gives be ignored, or not fruitful, or not successfully followed
 - 2) 2 Sa 17:14 reveals that this prayer was answered as God defeated his good advice

- IX) V32-37 NOW: It happened when David had come to the top of the mountain where he worshiped
 - a) David took time to worship (pray/praise) the Lord as he stopped on the mount of Olives
 - 1) As he did so, Hushai came bringing bad news to David, who after hearing him sends him back
 - 2) Hushai may have been old, and would have been unfit for travel and become a burden
 - 3) David thinks it would be better to have him there with Absalom, to filter news to him

- I) CH 16:1-4 WHEN DAVID: Was a little past the top of the mountain there was Ziba the servant of

- a) We have seen Ziba before: he is the one who took advantage of Mephibosheth
 - 1) He now accuses Mephibosheth of disloyalty to David, which is a false accusation (19:24)
 - 2) David had an emotional response because he did not have all the available information
 - 3) Pr 18:13 He who answers a matter before he hears *it*, It *is* folly and shame to him.

- II) V5-8 NOW: When King David came to Bahurim there was a man from the family of the house of Saul
 - a) Bahurim was a city just east of Jerusalem
 - 1) A distant relative of Saul, from the house of Benjamin, comes out and curses David
 - 2) V7 He told David that he was not fit to live in Israel and was a worthless killer

- III) V8 THE LORD: Has brought upon you *all the blood of the house of Saul* in whose place you have
 - a) KEY: He might be blaming David for the deaths of Abner, Ishbosheth, and Uriah
 - 1) He is saying that David stole the kingdom, and that he is only getting what he deserves

- IV) V9 THEN: Abishai the son of Zeruiah said to the king Why should this dead dog curse my lord
 - a) David's nephew and one of his generals is absolutely outraged at this
 - 1) For him, the solution was simple: let me remove his head and he can't talk anymore
 - 2) Undoubtedly he is speaking for all of the people: to see David treated like this was just wrong

- V) V10-12 BUT: The king said What I to do with you you son of Zeruiah? So *let him curse*
 - a) Instead of immediately responding in anger, David simply accepts it as what he deserves
 - 1) APPLICATION: This is a response of *humility*, and reveals the depth of his *brokenness*
 - 2) My own son wants my crown and my life, so what does it matter if Shimei curses me?
 - 3) Anyway, it may be that the Lord is behind this so *I will just keep my trust in Him*

- VI) V12 *IT MAY BE*: That the LORD will look on my affliction and that the LORD will repay me with good
 - a) David knew that God was compassionate and merciful: it is better to trust Him
 - 1) Ro 8:28 We know that all things work together for good to those who love God, to those who are the called according to *His* purpose.
 - 2) 2 Co 4:17 Our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory

- VII) V13-14 AND: As David and his men went along the road, Shimei went along the hillside opposite him
 - a) FACT: Like an irritating Chihuahua, Simeon kept following David and cursing him
 - 1) They kept moving, and came to a rest stop called Weary, or A Place for the Weary

- VIII) V15-19 MEANWHILE: Absalom and all the people the men of Israel came to Jerusalem and Ahithophel
 - a) Absalom comes to set up his royal court, and is taken by surprise by Hushai's greeting
 - 1) Obviously, he is suspicious as to why he did not go with David, his friend
 - 2) He says that Absalom had been chosen to be king, so it is best to serve him
 - 3) This appealed to Absalom's *arrogant belief* that he was king, and convinces him to trust him

- IX) V20-23 THEN ABSALOM: Said to Ahithophel Give advice as to what we should do
 - a) David had left 10 concubines when he went in to exile (15:16)
 - 1) Ahithophel says for Absalom to be intimate with these women, revealing openly that he is king
 - 2) Absalom follows his advice, and the entire nation hears of what he has done

- I) AS WE CONSIDER THIS: We need to remember two basic things
 - a) FIRST: We need to remember that Ahithophel was Bathsheba's grandfather

- 1) David had taken Bathsheba, impregnated her, and had her husband killed
 - 2) This was what would have motivated Ahithophel's advice: openly shame David
- II) SECOND: When Nathan the prophet came to David, he brought a message from the Lord
- a) 2 Sa 12:10-12 The sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife. Thus says the LORD Behold I will raise up adversity against you from your own house; and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. For you did it secretly, but I will do this thing before all Israel, before the sun
 - 1) This was the fulfillment of God's word to David
- III) DAVID: Saw Bathsheba while she was bathing on her rooftop, but took her into his chambers
- a) Absalom took David's concubines, not in secret but in the open, for all to see
- IV) V23 NOW: The advice of Ahithophel which he gave in those days was as if one had inquired at the
- a) FINALLY: Ahithophel's counsel was extremely practical and produced the desired results
 - 1) The wisdom that he once showed that could have been so good was now bitter and twisted
 - 2) His anger at David and desire for vengeance made him a tool to be used for David's hurt
- V) HOW DIFFERENT: It is when we have a heart of compassion and mercy towards others
- a) Instead of giving advice to the harm of others, in Christ we can give advice to the help of others
 - 1) Ahithophel's advice did not do the nation any good, but it certainly produced great pain for all