

The Fool on the Hill

2 Sam. 15:7-31

Intro

- v 7 The time of mutiny has arrived
For 4 years he has created a faction
His cover will be that of religious devotion
He will lie, using the name of God
- He asks permission of David as on obedient to his father.
 - A vow . . . as if in devotion to God.
 - In Hebron where David began his monarchy - in keeping with tradition.
- v 8
- He uses the words of Jacob in his sojourn. He wants to be seen like the father of the tribes.
 - He is where he is because of God's favor.
 - He is in God's service.
- v 9
- David places his blessing. He manipulates normal parental emotion.
- v 10 "spies": "His words are smooth as oil but they are like drawn swords."
- "all Israel" His people are (v2) strategically placed.
 - "Absalom is King": as though the decision is made. He creates the illusion of propriety.
- v 11
- leaders: He creates the illusion of national agreement.
- v 12
- Ahithopel: David's counselor. As though this is God's will.
- v 13 David is informed
- v 14 David willingly leaves Jerusalem. Why? A concern for Jerusalem as Absalom will destroy the city.
- v 15 He retreats to the east protecting the nation.
- v 16 But says, "I'll be back."
- v 17 -18 David leaves last . . . he waits until the last sheep is safe. . .

- . . . and he observed who the faithful are . . .
- in the worst of times
 - when lives are in danger
 - when the faithful are seen as "old fashioned"
 - when the beautiful and popular and modern are seen as progressive and good.

The loyal have Philistines among them just as today.

- v 19 Ittai! But David offers him a way out.
David's yoke is easy. His burden is light. He hurts for his faithful.
"Go home with my permission and blessing."
David wants all his people to be willing.
- v 21 But Ittai makes a vow of faithfulness until the end.
- v 22 And lays his "little ones" in David's arms.
- v 23 All the faithful cross the Kidron . . . out the Eastern Gate . . . up the Mount of Olives . . .
. . . weeping with their king . . . heading to the wilderness . . . among the gentiles. . .
- v 24 But David is where God is!
The priests are with him
The ark is with him
The wilderness is before him ----- God has taken David back to his early days. This is a purifying time.
- v 25 David is a New Testament man in an Old Testament day. He knows there is a reality higher than the ark.

"God can bring me back . . ."
- v 26 ". . . or God can chasten me."
- v 27 – 29 And then David waits on God.
"Shall I leave or shall I stay?"

Conclusion