

## David's First Stop

### *David's Prophetic Picture*

After David crossed the Kidron Brook, he approached the Mount of Olives. The prophet Samuel definitely wanted us to understand the importance of this. Note how carefully he documented David's steps with respect to the Mount of Olives.

<sup>30</sup> So ***David went up by the Ascent of the Mount of Olives***, and wept as 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 (II Samuel 15:30).

<sup>32</sup> Now it happened ***when David had come to the top of the mountain***, where he worshiped God—there was Hushai the Archite coming to meet him with his robe torn and dust on his head (II Samuel 15:32).

<sup>1</sup> ***When David was a little past the top of the mountain***, there was Ziba the servant of Mephibosheth, who met him with a couple of saddled donkeys, and on them two hundred *loaves* of bread, one hundred clusters of raisins, one hundred summer fruits, and a skin of wine (II Samuel 16:1).

Clearly, the Mount of Olives was Samuel's focal point as he used its location to gauge David's earliest steps as he fled from Absalom. Let's focus on II Samuel 15:32. The Scripture reference to II Samuel 15:32 noted above is from the New King James Version (NKJV). I'd like to give you the translation from the Stone Edition of the Artscroll Tanakh, a Jewish translation.

David was approaching the summit ***where he would prostrate himself to God . . .*** (II Samuel 15:32)<sup>9</sup>

When I read from my Artscroll Tanakh, I make it a point to read the commentary because quite often it is very informative. The commentary on this verse states the following:

The summit of the Mount of Olives overlooked the Tent of the Ark in Jerusalem. ***Whenever he approached Jerusalem, David would prostrate himself*** as soon as the Tent came into view (Rashi).

This was a very important note because it gave more meaning to II Samuel 15:32. Without the note, it's hard to understand what was meant by, "he would prostrate himself to God." There are two important themes in the passages above. First, the fact that David traveled to the Mount of Olives is important. Secondly, associated with his trip, the Scripture notes that David engaged in an activity that was a habit. He habitually prostrated himself to God when he reached the summit of the Mount of Olives.

### *Yeshua's Prophetic Fulfillment*

Do you know where Yeshua was going after He crossed the Kidron Brook? Well, by now you should probably be able to guess. Yes, He was on his way to the Mount of Olives where the Garden of Gethsemane was located. This is confirmed for us in Matthew 26:36-46, Mark 14:32-42, Luke 22:39-46 and John 18:1.

<sup>39</sup>Coming out, ***He went to the Mount of Olives, as He was accustomed***, and His disciples also followed Him (Luke 22:39).

Furthermore, did you notice how Luke noted that Yeshua was accustomed to going to the Mount of Olives? In other words, just as David was accustomed to prostrating himself as he approached the summit of the Mount of Olives (a habit), so likewise, Yeshua was accustomed to going to the Garden of Gethsemane on the Mount of Olives (a habit).

### **David's Distress**

#### *David's Prophetic Picture*

The writer of II Samuel recorded David's emotional state of being as he approached the Mount of Olives in II Samuel 15:30.

<sup>30</sup>So David went up by the Ascent of the Mount of Olives, and ***wept as 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.

The people were weeping because they were so upset concerning Absalom's rebellion and their need to escape for their lives. Notice how the Scripture describes David and the people with him. Their heads were covered and David went barefoot. What do these signs (covering the head and walking barefoot) mean? One of the easiest ways to study thematically is to simply see how a particular word, phrase or theme is used throughout the Scriptures. The phrase "covered their heads" is used in Jeremiah 14:1-4.

<sup>1</sup> The word of the LORD that came to Jeremiah concerning the droughts. <sup>2</sup>"Judah mourns, and her gates languish; they mourn for the land, and the cry of Jerusalem has gone up. <sup>3</sup>Their nobles have sent their lads for water; they went to the cisterns and found no water. They returned with their vessels empty; ***they were ashamed and confounded and covered their heads***. <sup>4</sup>Because the ground is parched, for there was no rain in the land, ***the plowmen were ashamed; they covered their heads***.

Notice the phrase "covered their heads," has been thematically connected to the concept of *shame* two times in these verses! In other words, it seems that *covering the head* was a sign of shame. In fact, we can make another case for this interpretation based on what we read concerning Tamar's rape. Please note II Samuel 13:12-19.

<sup>12</sup>But she answered him, "No, my brother, do not force me, for no such thing should be done in Israel. Do not do this disgraceful thing! <sup>13</sup>And I, ***where could I take my shame?*** And as for you, you would be like one of the fools in Israel. Now therefore, please speak to the king; for he will not withhold me from you."

<sup>14</sup>However, he would not heed her voice; and being stronger than she, he forced her and lay with her. <sup>15</sup>Then Amnon hated her exceedingly, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, "Arise, be gone!" <sup>16</sup>So she said to him, "No, indeed! This evil of sending me away is worse than the other that you did to me." But he would not listen to her. <sup>17</sup>Then he called his servant who attended him, and said, "Here! Put this woman out, away from me, and bolt the door behind her." <sup>18</sup>Now she had on a robe of many colors, for the king's virgin daughters wore such apparel. And his servant put her out and bolted the door behind her. <sup>19</sup>Then Tamar put ashes on her head, and tore her robe of many colors that was on her, and ***laid her hand on her head*** and went away ***crying bitterly***.

In II Samuel 13:13, before Amnon raped Tamar, she asked, "And where could I take my shame?" She knew that if he did such a despicable thing it would bring shame upon her. Later, after Amnon raped her, she "Laid her hand on her head." Did she not *cover her head* by laying her hand on her head? Yes, she did. Furthermore, she left weeping. Therefore, I'm suggesting that David and the people wept and covered their heads because of the *shame* of the situation they found themselves in, fleeing from the King's rebellious son. Let us now see how the word *barefoot* is used elsewhere in Scripture.

<sup>1</sup> In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it, <sup>2</sup>at the same time the LORD spoke by Isaiah the son of Amoz, saying, "Go, and remove the sackcloth from your body, and ***take your sandals off your feet***." And he did so, ***walking naked and barefoot***. <sup>3</sup>Then the LORD said, "Just as My servant Isaiah has walked ***naked and barefoot*** three years for a sign and a wonder against Egypt and Ethiopia, <sup>4</sup>so shall the king of Assyria lead away the Egyptians as prisoners and the Ethiopians as captives, young and old, ***naked and barefoot, with their buttocks uncovered, to the shame of Egypt*** (Isaiah 20:1-4).

Now, we see that the concept of walking barefooted is *also* associated with *shame* as Isaiah walked naked and barefoot to symbolize how Egypt would soon be taken captive by the king of Assyria, walking naked and barefoot with their buttocks uncovered. This short thematic excursion has taught us why David and his servants were weeping. They were weeping specifically over the shame of their situation.

#### *Yeshua's Prophetic Fulfillment*

After Yeshua reached the Garden of Gethsemane, He began to agonize in prayer. In fact, the Scripture records that during His prayer time in the Garden, He sweated as it were,

drops of blood! Yeshua's agony is recorded for us in Matthew 26:36-46, Mark 14:32-42 and Luke 22:39-46.

And He was withdrawn from them about a stone's throw, and He knelt down and prayed, <sup>42</sup>saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." <sup>43</sup>Then an angel appeared to Him from heaven, strengthening Him. <sup>44</sup>And ***being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground*** (Luke 22:41-44).

Not only was Yeshua in mental anguish, He, like David, was overwhelmed with sorrow and grief as He contemplated what lay ahead of Him.

<sup>32</sup>They went to a place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray." <sup>33</sup>He took Peter, James and John along with him, and he began to be deeply distressed and troubled. <sup>34</sup>"***My soul is overwhelmed with sorrow to the point of death,***" he said to them. "Stay here and keep watch (Mark 14:32-34)."

Tears flowed from David; however Yeshua's agony was so much worse that He shed blood during His anguishing. And why was Yeshua agonizing to the point of sweating drops of blood? He was agonizing so desperately because He knew what awaited Him—suffering and death. This *suffering and death* which He contemplated as He struggled to remain faithful to His Father's will, was soon to be the source of ***shame*** that awaited Him.

<sup>1</sup> Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, <sup>2</sup>looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him ***endured the cross, despising the shame,*** and has sat down at the right hand of the throne of God (Hebrews 12:1-2).