

**Kingdom Come**  
*Confidence in Consequence*  
2 Samuel 15:13-17:29

**REVIEW:**

The King's Fall: *David's sin and the sin of his sons reflect the darkest expressions of human depravity.*

**The King's Consequence**: *All the forgiveness in the world did not nullify the dire consequences set in motion by David's evil actions.*

**The King's Confidence**: *We can remain confident in God's wisdom and love, even when facing the consequence of sin.*

**The King's Departure (15:13-16)**

In all this mess, David continues to foreshadow Christ. The parallels between David's experience in this passage and the events in Jesus' life are obvious, as much by their *irony* as in their *similarity*. The whole scene illustrates how the kingdom of God is all about how different people relate to the king, and the people king David encountered that day as he evacuates Jerusalem foreshadow the different people Jesus encountered during his earthly ministry, both friend and foe.

**The King's Friends (15:13-37)**

1. Ittai – The Loyal Outsider (15:17-22)
2. Zadok & Abiathar – The Faithful Priests (15:23-29)
3. Hushai – The Ingenious Insider (15:30-37)

There are two undeniable, yet seemingly irreconcilable, truths in the Bible—God's sovereignty and our responsibility. Without any tension or contradiction whatsoever, David recognizes God's sovereignty and then puts a plan into motion (asks Zadok and Abiathar to serve as spies) to give him the best possible opportunity to have God's favor, and not be overthrown by Absalom. David shows the same conviction with Hushai. He recognizes God's sovereign rule and asks God to cause something to happen (confound Ahithophel's counsel), and then turns around and works to accomplish precisely what he asked God to do (asks Hushai to defeat Ahithophel's counsel)! Because David held these two truths in balance, he is ready to act on the seeming "coincidence" of Hushai walking up at that moment as God's answer to his prayer.

Later, when the story is all said-and-done, and David's plan succeeds, the biblical writer is perfectly clear in **17:14—Absalom's defeat was the Lord's doing!** So which is it—David's doing or the Lord's doing? Primarily, we must say it was the Lord's doing. However, Absalom's demise didn't happen apart from David's doing. No explanation that compromises the sovereignty of God or reduces the responsibility of man is true to the Scripture. The fact that our minds cannot understand how this can be is beside the point. Suffice to know that it is so, and it is good it is so.

**The King's Enemies (16:1-27:23)**

1. **Ziba – The Devious \_\_\_\_\_ (16:1-4)**

Matthew 7:21

2. **Shimei – The False \_\_\_\_\_ (16:5-14)**

1 Peter 2:23

3. **Ahithophel – The Treacherous** \_\_\_\_\_ (16:15-17:23)

Psalm 41:9; John 6:70-71

*Hushai's C* \_\_\_\_\_ (16:15-19)

Matthew 10:16

*Ahithophel's C* \_\_\_\_\_ (16:20-17:4)

Leviticus 18:8; Deuteronomy 22:30; 27:20

*Hushai's C* \_\_\_\_\_ (17:5-13)

*Team's C* \_\_\_\_\_ (17:14)

*David's C* \_\_\_\_\_ (17:15-22)

*Ahithophel's C* \_\_\_\_\_ (17:23)

**The King's Refuge (17:24-29)**

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**The King's Enemies (16:1-27:23).**

1. Ziba – The Devious **Liar** (16:1-4)

Matthew 7:21

2. Shimei – The False **Accuser** (16:5-14)

1 Peter 2:23

3. Ahithophel – The Treacherous **Traitor** (16:15-17:23)

Psalms 41:9; John 6:70-71

Hushai's **Cunning** (16:15-19)

Matthew 10:16

Ahithophel's **Counsel** (16:20-17:4)

Leviticus 18:8; Deuteronomy 22:30; 27:20

Hushai's **Counsel** (17:5-13)

Team's **Consensus** (17:14)

David's **Conscripts** (17:15-22)

Ahithophel's **Crisis** (17:23)

**The King's Refuge (17:24-29)**