



2 Samuel Growth Group Studies

**Trinity Church Adelaide
Bible Study Series 2026**

2 Samuel

God's chosen king will lead God's people under God's authority, and bring God's blessing to his people and to all the world. That was always God's plan for a king - to lead his people in a godly way (Deuteronomy 17:14-20). And yet, Israel's first king - Saul - was an absolute disaster. He cared more for what his subjects might think of him than what God thought of him. And this led him to act sinfully (1 Samuel 13-15). So much so that God removed his anointing from Saul, and instead chose David to be the king (1 Samuel 16:12-13). 1 Samuel ends with Saul and his eldest sons dying in battle, and with David and his loyal followers hiding in Philistine territory. 2 Samuel continues the action, showing how God at last delivered the throne to David, and what David's kingship would look like for Israel.

2 Samuel shows God making incredible promises to David! Jerusalem is captured and made into the capital. But David's failures are also on display. His passivity in the face of evil under his rule and reign leaves us longing for a king who will bring God's justice, who will break the arm of the evildoer and protect the innocent. His sinful taking of Bathsheba and assassination of her husband leave us longing for a king who lives not to be served, but to serve.

These studies are designed to be use in parallel to the sermon series. They will follow characters through the book of 2 Samuel, and as such don't need to follow the order that follows. As we see these characters, may our hearts be drawn even more to the only one who leads his people faithfully. To Jesus.

Study 1 - David (Part 1): Poetic Warrior King

Which actor would you cast to play David to show both the strong fighter side of him and a poet/singer-songwriter side?

As we start 2 Samuel, take a moment to write down: what do you think of David? How would you assess him as God's chosen king for Israel?

In 2 Samuel 1-4, we read the account of the battles between the house of David and the house of Saul, with David being crowned king in Judah (2:1-7) and eventually over all Israel (5:1-5).

Read 2 Samuel 8

See Appendix 1 for a map to help visualise these battles.

Was there anything new or peculiar that you noticed as we read the passage?

Back when Israel asked for a king, they hoped for someone to fight their battles (1 Samuel 8:20). Does David do this? (see also 2 Samuel 5; 10:9-19).

How does David achieve his victories?

Read 2 Samuel 22

We get insight into David's faith in God in this psalm (so good it's repeated in Psalm 18 for Israel to sing!).

In pairs/threes, use some blank paper/butchers paper and draw a 6-panel comic (or a flow chart) that shows the action of vv5-20.

In vv21-25, David speaks about his righteousness and blamelessness. Given what we know of David's character (and we'll confront his sinfulness in a future study!), how can he say this?

How does David think about his victories over his enemies? Is he like Saul, who after his “victory” over the Amalekites “...set up a monument in his own honour...” (1 Samuel 15:12)? Why, or why not?

A visitor to church, Victoria Os, asks you after the gathering “*I didn’t want to put my hand up in Q&A time, but why is David so triumphalist? He literally writes songs about conquering other nations and people groups! Isn’t this just evil?*” How would you respond to Victoria?

While David was an earthly king who conquered enemies and brought justice in a limited sense to Israel, Moab, Edom, Ammon, Philistia, and Amalek, and helped the people to see God’s righteousness, he was limited. He sinned, he fell short, and he eventually died. But he points us forward to the greeting of kings. And in Revelation 19:11-16, we are given a vision of the risen Lord Jesus:

With justice he judges and wages war. ¹² His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. ¹³ He is dressed in a robe dipped in blood, and his name is the Word of God. ¹⁴ The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. ¹⁵ Coming out of his mouth is a sharp sword with which to strike down the nations. “He will rule them with an iron sceptre.” He treads the winepress of the fury of the wrath of God Almighty. ¹⁶ On his robe and on his thigh he has this name written:

KING OF KINGS AND LORD OF LORDS

Jesus is the king who comes to bring justice; to call the nations of the world to account for their actions. Across the New Testament, we read that Jesus conquers:

- Satan (Hebrews 2:14-15; 1 John 3:8; Revelation 20:10)
- Death (1 Corinthians 15:26, 55-57)
- Sin (Romans 8:1-4; Hebrews 9:26-28)
- All dominion, powers and authorities (1 Corinthians 15:24)

Not only that, but one day at the name of the Lord Jesus, every knee will bow in heaven and on earth and under the earth, and every tongue will confess that he truly is Lord (Philippians 2:10-11). The only question is whether we do so joyfully, rejoicing in the true king, or begrudgingly, as those who have

lived all our lives as his enemies, who at long last will be held accountable for our rebellion.

If you're not a follower of Jesus, it's so important to reckon with what it means to be his enemy. Will you make the mistake of the nations in opposition to God's king, which as we see in 2 Samuel 8, doesn't end well for them? At the very least, consider Jesus' claims of kingship carefully for yourself. Join an Explore course at Trinity, or read Mark's Gospel for yourself.

If you are a follower of Jesus, how does his kingship impact you today? Some areas to consider and discuss with your fellow small group members:

- Is Jesus King of *all* of your life? If someone looked at your transactions from the past month, would they be able to tell that you are motivated to serve King Jesus? Or if they were to look at how you spoke to your friends, your colleagues, your spouse or your children, would they be able to see that you serve King Jesus?
- Do you trust King Jesus to bring true justice, or are you motivated by revenge to take matters into your own hands? Consider Romans 12:17-21, and what it looks like to live trusting that King Jesus will bring justice.
- Do you take steps to make disciples of all nations? When Jesus said that all authority in heaven and on earth has been given to him, the first order of business was for his disciples to go and make more disciples (Matthew 28:18-20).

Pray

Study 2 - Joab, Son of Zeruiah, the General of Israel

Let's say you've been placed in charge of Australia's armed forces. What kind of people would you want to make sure to have in positions of leadership?

When you think of "discipline," what comes to mind?

We get David's family tree in 1 Chronicles 2:13-17. What is David's relationship to Joab?

Let's get to know Joab in 2 Samuel. Look up these passages and fill in the table below (you might like to assign one reference per group member, each go away and look it up, then report back to the group).

2 Samuel Reference	How Joab relates to God	How Joab relates to David	How Joab relates to others
2:12-32			

8:16; 10:7-14; 11:1			
12:26-28			
14:1-22			
11:14-25			
20:4-22			
24:2-9			

Time to synthesise! What kind of character would you say Joab is? How does he relate to David?

Read 2 Samuel 3:22-39

Was there anything new, confronting or peculiar that you noticed as we read the passage?

How does David react to Joab's murder of Abner?

David seems to believe that Joab is too strong for him (v39). And yet in 2 Samuel 4, he willingly orders the death penalty for Rekab and Baanah, for assassinating Ish-Bosheth (Saul's son and the king of Israel). Why do you think David doesn't execute the same judgement on Joab?

Con Streight - one of the parents who attends our morning gatherings - chats to you before the service starts. He shares *“I wish my kids would just listen to me! But they’re too unruly. I feel bad if I ever tell them off or to discipline them. After all, isn’t it unloving to constrain a child’s creativity and free spirit, even when they are actively disobedient?”* How would you respond to Con?

Hebrews 12:5-11 takes us to God’s purpose and plan for disciplining his children. God disciplines those he loves for our good - for us to share in his holiness, and to produce a harvest of righteousness and peace. David’s refusal to discipline Joab or call out his actions resulted in even more unruly and ungodly behaviour on Joab’s part. And this isn’t the only time David failed to discipline someone under his authority (but more on that later). Discipline is a tool used by God to grow his people in holiness.

Have a think as a group: what things does God give his people to discipline them for their good?

As you think about yourself, are you someone who resists God's discipline?
Do you avoid bringing your sin out into the open, where it can be addressed?
Do you willingly ask others where they might be observing you living for your
own profit or reward, as opposed to seeking God's will?

Do you recognise that you might be an instrument for God's discipline in the
lives of those around you? Not from a place of pride or being a busybody! But
God has given Christians to each other to help each other grow in holiness.
Are you willing to be used by God to point out, with love and grace, where
you observe them not living a holy life, seeking God's will?

Pray

As a small group, pray that God will grow you in receiving his discipline, and
in the courage to be his instruments of sanctification for each other.

Study 3 - David (Part 2): Worshipping the Holy God

In C.S. Lewis' Chronicles of Narnia novel, "The Lion, the Witch and the Wardrobe," we read this exchange:

"If there's anyone who can appear before Aslan without their knees knocking, they're either braver than most or else just silly."

"Then he isn't safe?" said Lucy.

"Safe?" said Mr. Beaver. "Don't you hear what Mrs. Beaver tells you? Who said anything about safe? 'Course he isn't safe. But he's good. He's the King, I tell you."

In context, Mr. Beaver is describing Aslan - the Great Lion. However, in the allegory Aslan represents God. Do you think of God as unsafe, but good? Why, or why not?

How would you explain God's holiness to someone who has never heard the word "holy" before?

Read 2 Samuel 6

Was there anything new or peculiar that you noticed as we read the passage?

David's first attempt to bring the ark of the Lord into the city of David ends in disaster! But it actually has a fair bit in common with the account of the ark in 1 Samuel 6:10-7:1. Complete the table below

	1 Samuel 6:10-7:1	2 Samuel 6:1-12
How the ark is transported		
Response of those involved in the transport of the ark to it's presence		
Who interacts with the ark directly		

Consequences for interacting with the ark directly		
Response of others to these consequences		
Ark's resting place and the consequences for the hosts		

Based on this, what might have been the problem with how David originally tried to bring the ark to Jerusalem? (hint: how should David have approached moving it? see Numbers 4:4-6, 15-20).

What motivations do you think David had to want to bring the ark of God to Jerusalem?

How does David approach bringing the ark of the Lord to Jerusalem on his second attempt? Why do you think he changes his approach?

The story of David and Michal is tragic (especially for Michal).¹ While earlier she may have loved David, now she *despises* him in her heart (2 Samuel 6:16). Her criticism of David falls on deaf ears; he is delighted to humble himself before God, and even humiliate himself. Why do you think David felt this way towards God?

In 2 Samuel 7, God makes some incredible promises to David and his household - we'll focus on these promises in a future study. But for now, skim over David's response to God's promises in vv18-29. What do we see about how David thinks of himself in relation to God?

¹ She once loved David (1 Samuel 18:20, 28), and helped him escape Saul (1 Samuel 19:11-17). But when David flees, Saul gives Michal in marriage to Paltiel (who loves her deeply - 2 Samuel 3:16). When David returns to Israel, he demands Michal be brought back to him as his wife (2 Samuel 3:13-16). All through her married life, she has been a political pawn, moved about at her father's discretion.

A family friend, Dan Tsing, shares, *“I see so many Christians who seem more worried about how they look to other people than how they can worship the Lord with all their might - like David did! Surely we Christians should be cheering and throwing our hands in the air in worship - even dancing and rejoicing before our great God for all he’s done for us!”* How would you respond to Dan?

In the Chronicler’s account of 2 Samuel 6-7, we see that the high point of bringing the ark into Jerusalem involved David leading the people in praise to God and instituting regular patterns of worship for the people. 1 Chronicles 16:29b-30a puts it this way: *“Worship the Lord in the splendour of holiness; tremble before him, all the earth...”* What response can we have before the holy God but to worship him in awe? To be overwhelmed by his goodness and glory and love and power. To be like Isaiah, crying out *“I am ruined!”* (Isaiah 6:5) in the presence of the Holy one of Israel.

How do we respond to our holy God? There is something special about singing in the Christian life. Beyond the Psalms, we see Jesus and his disciples sing hymns together (Matthew 26:30); Paul and Silas were singing hymns to God while imprisoned in Philippi (Acts 16:25); the church in Corinth had too many hymns (1 Corinthians 14:26); Paul’s instruction to the church is to speak to one another in psalms, hymns and spiritual songs, and to sing and make music from your heart to the Lord (Ephesians 5:19;

Colossians 3:16), as is James' instruction (James 5:13). And the book of Revelation is filled with many songs being sung in praise and worship of God.

- Do you join in singing the songs we sing at church on a Sunday?
- Do you join in singing not just in word, but with your whole body to the extent that you are able?
- How does your music listening and singing help you to have a bigger view of God and to be in awe of him?
- What songs do you have stored up in your heart, prepared to sing either to yourself or among God's people?
- When you observe someone else getting lost in worship of God as they sing, is there any part of you that may be like Michal, looking down on them and their act of worship?

As you think through the above questions, what might it look like for you to grow in how you approach singing as an act of worship for God? How can you as a group encourage and support one another in becoming "even more undignified, and being humiliated in our own eyes" - in focussing on God and his glorious holiness, and less on ourselves and our own image or dignity?

Pray

As a group, follow David's example in declaring the praises of God - in focussing on his glory, his holiness, his goodness. Worship the Lord!

Study 4 - Mephibosheth: Forgotten Loyalty

What's a VIP experience you've gotten to enjoy? Was it a first class upgrade? Or a backstage pass to a concert? Or being invited to an exclusive event?

Cast your mind back to 1 Samuel (and even 2 Samuel 1:26). What do you remember of David's relationship with Jonathan?

In 2 Samuel 4:4, we're given some background information that is completely irrelevant to the story at this point: Jonathan had a son named Mephibosheth, who had become disabled in both feet due to an accident when he was 5 years old. But this information becomes relevant to the account when David looks to care for Jonathan's household in 2 Samuel 9.

Read 2 Samuel 9

Was there anything new or peculiar that you noticed as we read the passage?

Why does David want to show loving kindness to the household of Saul?

What does Mephibosheth have to offer David when he offers himself as a servant/offers his service (v6, 11)?

How does David treat Mephibosheth?

We also meet Mephibosheth's steward, Ziba, and his family. David enlists them to continue serving Saul's family, running Mephibosheth's farm for him. Skipping ahead to 2 Samuel 16:1-4, when David is on the run from his son Absalom (we'll get to that story later!), Ziba rejoins the action.

Read 2 Samuel 16:1-4 and 19:24-30

What reason does Ziba give for why Mephibosheth didn't go with David to flee Jerusalem? What reason does Mephibosheth give for why he didn't go?

Based on all this, what does Mephibosheth value most? Is it the perks of being close to David, or David himself?

Marella Shunship, a visitor to church, shares after the sermon *“I feel like there’s not really any need I have for God and what he has to offer. I can see why someone like Mephibosheth needed God’s kindness through King David, but I’m all good. After all, if I’m not a burden to God and basically live a good life, we should be right.”* How would you respond to Marella?

David’s expression of God’s kindness/love points us even more clearly to the loving kindness that God has expressed to us - to his people. In Titus 3:3-7, Paul writes that we weren’t just crippled, but were spiritually hostile to God and each other - everything Ziba accused Mephibosheth of! But when God’s kindness and love appeared, he saved us. And not only that; he made us heirs of eternal life. He gives us a seat at his dining table and sees us as his own children. And like Mephibosheth, we do nothing to earn this! We receive it from God as a gift freely given.

- Spiritually, do you see yourself like Mephibosheth - as someone who is needy, and can only receive what God is offering?
- Mephibosheth showed a far greater love for David than for the things he could offer, while Ziba was eager for the things David could give him instead of for David. Do you take the gifts God gives you and turn them into praise and thanksgiving to God? Or are you more likely to accept the gifts and ignore the giver?

Share as a group your answers to the above questions. Discuss some ideas for how to grow in your spiritual self-perception and your thankfulness to God for the wonderful abundance of gifts he has given you.

Pray

Go around in your small group with thanksgiving points for things God has given you, giving thanks for one thing at a time? Why not go around till you run out of time (or out of things to give thanks to God for)?

Study 5 - David (Part 3): The Sinful Man

Imagination hats on! Your small group has been appointed as David's PR firm. News has just broken that David ordered Bathsheba come to his palace, slept with her, then orchestrated her husband's death. How will you explain David's actions on Jerusalem News at 5 to keep his approval rating up?

Just by way of reminder, look at Deuteronomy 17:14-20. What instructions did God have for the kings of Israel? Compare that with David's actions (2 Samuel 3:2-5; 5:13-15).

Look at 1 Samuel 8:11-17 - what did Samuel warn the people of Israel that a king would do? (hint: look for repeated words)

Read 2 Samuel 11:1-15, 26-28; 12:1-14

Was there anything new or peculiar that you noticed as we read the passage?

At the start of 2 Samuel 11, Bathsheba is where she is meant to be (in her home, using her rooftop to bathe - a normal practice for Israelites in that time). Is David where he's meant to be? Why, or why not?

Are David and Bathsheba equal and willing partners in their sexual relationship and in what happens to Uriah afterwards?

How does God view David's actions? What consequences will David (and his family) face because of his sinfulness?

David's conscience and heart are struck by Nathan's story; he confesses his own sinfulness against the Lord (and goes on to compose Psalm 51 in

response to these words as well). How does God respond to David's sin when he confesses it?

A family friend, Indi Widulisse, shares, "*It's totally unfair for God to punish an innocent baby for David's sin! And later on we even see all of Israel paying the price for David's sin (2 Samuel 24). Doesn't God promise that he will only deal with each person according to their own sin? So why does David's sin affect others?*" How would you respond to Indi?

In Psalm 32:1, David proclaims the joy and blessing experienced by those "*... whose transgressions are forgiven, whose sins are covered.*" As we see here in 2 Samuel, he knew that well! He didn't earn his forgiveness - it was a gift won for him at the cross of Christ. All he contributed to his forgiveness was bringing sin that needed forgiveness, and confessing it (as David does in Psalm 51). And it's no different for us today - only we know more of how God takes away our sin and the consequences! What should we as Christians do with sin that we persist in?

James, half-brother of Jesus (and eventual disciple!), writes in James 5:16

¹⁶ Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.”

and similarly, the apostle John writes in 1 John 1:8-2:2

⁸ If we claim to be without sin, we deceive ourselves and the truth is not in us. ⁹ If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. ¹⁰ If we claim we have not sinned, we make him out to be a liar and his word is not in us.

² My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father—Jesus Christ, the Righteous One. ² He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

Both James and John instruct us to confess our sins, first and foremost to God, but also to one another that we may uphold each other in prayer before God. Our forgiveness is found in Jesus Christ, who is faithful and just to forgive us our sins and purify us from all unrighteousness.

As a group, why not take a moment now to do just that - to bring our sins before God? Whether you want to stay as a big group, or to break up into

smaller groups, entirely up to you. Together, share an area of sin that you are combatting. If it's helpful, use this prayer of confession together which we sometimes say at church.

**Merciful God, our maker and our judge,
we have sinned against you in thought, word, and deed,
and what we have failed to do:
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves;
we repent, and are sorry for all our sins.
Father, forgive us.
Strengthen us to love and obey you in newness of life;
through Jesus Christ our Lord. Amen.**

Pray for one another in your struggle with sin. Thank God for the forgiveness he brings us in Jesus. Thank God for the Christian family - the brothers and sisters he has given you - who can uphold you in prayer.

Pray

Study 6 - Absalom (Part 1): The Noble Victim of Injustice

Are there any struggles for justice - either on a small scale (individuals) or a larger scale (races, countries) - that have really stirred you and grabbed your attention?

We've already identified that David took for himself many wives. And with these many wives, David had many sons. What problems do you think might arise between David's sons?

Last week we spent some time looking at David's sin. In 2 Samuel 12:10-12, God promised that the sword would not depart from David's house; that there would be strife and harm on David's family from within and without. And the rest of 2 Samuel shows this playing out during David's kingship.

Read 2 Samuel 13

Was there anything new or peculiar that you noticed as we read the passage?

Back in 2 Samuel 3:1-5, we got a list of David's sons. What is the relationship between Amnon and Absalom (and Tamar)?

What similarities are there between Amnon's actions with Tamar and David's actions with Bathsheba in 2 Samuel 11?

How does Amnon hurt and shame Tamar?²

In v20, how does Absalom respond to Tamar's pain and her shame?

² If you're experiencing abuse or domestic violence, please seek help. See Appendix 2 for a brief list of resources. Share with your growth group leader if you feel comfortable.

How does David react to Amnon's actions against Tamar?

How does Absalom respond to Amnon's actions and David's inaction?

2 Samuel 13 ends with Absalom going into exile to his maternal grandfather's land, and in 2 Samuel 14 we see Absalom finally restored from exile back to David (although it takes some time). At no point in chapters 13-14 is God sought, consulted or mentioned. Why do you think that is?

Psalm 10, probably written by David, serves as an example of a prayer that Absalom and Tamar could have prayed to God in the face of an evildoer who seems to get away with it. Have a look at it - how does it apply to their situation?

A visitor to church, Eve Aysion, shares, *“I feel like I can’t call other Christians out on sin if I struggle with the same thing. After all, David didn’t have any leg to stand on; he had taken a woman who wasn’t his and claimed her as his own. He couldn’t possibly have held Amnon accountable for his actions; no wonder he was consoled when Absalom took his revenge!”* How would you respond to Eve?

Absalom’s response to Amnon shows a longing for justice to be delivered. At the very least, God’s law had a stipulation for protecting the victim and penalising the perpetrator who rapes a woman like Tamar’s situation (Deuteronomy 22:28-29). There was a death penalty in place for someone who would rape an unmarried woman (Deuteronomy 22:25-27). But for whatever reason, neither was not enforced by David. We too live in a world tainted by sin and filled with corrupt authorities - a world where justice is not always available, and the vulnerable are the ones who suffer for it. What response should Christians have today to this injustice?

The most crucial place for us to turn is to Jesus himself. In 1 Peter 2:20b-24, we read

But if you suffer for doing good and you endure it, this is commendable before God. ²¹ To this you were called, because Christ

suffered for you, leaving you an example, that you should follow in his steps.

²² “He committed no sin,
and no deceit was found in his mouth.”

²³ When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. ²⁴ “He himself bore our sins” in his body on the cross, so that we might die to sins and live for righteousness; “by his wounds you have been healed.”

Jesus’ death on the cross was the ultimate example of being a victim of injustice, undue process, malicious prosecution, physical and emotional abuse. And yet through his suffering and death, he accomplished salvation for us. Peter shows us that we are called to follow our saviour’s example in suffering. Not because we don’t believe in justice, but because we needed forgiveness for our sins; ultimately, we are perpetrators of evil and sin against God before we are victims of the sins of others. But we also follow Jesus’ example in suffering by entrusting ourselves to God who judges justly. And praying Psalms like Psalm 10 is a great example of entrusting ourselves to God; it’s handing over our hurt, the injustice and evil we face, and turning to God with it. Likewise, Psalms of lament are another example of entrusting ourselves and our pain to God, knowing he cares for us.

Second, there is space for Christians to seek to come out from being victims or mistreated; in 1 Corinthians 7:21-23, Paul instructs slaves to gain their freedom if they can, in part as an expression of their freedom in Christ (John 8:34-36). Looking at Paul's own example, we see spaces where Christians can try to work with existing legal systems and appeal for justice (Acts 16:37-40; 22:23-29; 25:10-12), and Paul affirms that the governing authorities are put in place by God (Romans 13:1-7). True, we do see cases where the powers that be are opposed to God, in which case the call is for the Christian to submit to God, not man.

Third, there is advocacy. Paul advocates on behalf of Onesimus to Philemon - even though Onesimus has been in the wrong. Likewise, Jesus described his own mission as coming to bring good news to the poor, freedom for prisoners, recovery of sight for the blind, to set the oppressed free, and to proclaim the year of the Lord's favour. (Luke 4:16-21).

As you think about yourself, what's your usual response to injustice and evil? Do you tend to fall more into any of the above? Are there any you don't use as much? How might you grow in seeking God's justice?

Pray

As a group, you might like to pray for areas of injustice in our world today, whether close to home or global. Join together in praying that God's kingdom will come, and that his will be done, on earth, just like they are in heaven.

Study 7 - Absalom (Part 2): The Usurper

Revolutions, coups d'état, and uprisings - we see plenty of them in the history of the world and in fiction. Are there any that come to mind for you?

Based on what we saw happen in the previous study, what reasons might Absalom have for looking to overthrow David and take power for himself?

On a blank sheet of paper/butchers paper, draw a picture of what you think Absalom might have looked like (check out 2 Samuel 14:25-26 for some inspiration!).

Read 2 Samuel 15:1-14 and 16:15-23

Was there anything new or peculiar that you noticed as we read the passages?

How does Absalom “steal the hearts” of the people of Israel?

What do you make of David’s decision to flee Jerusalem and allow Absalom’s coup d’état?

David has sent Hushai to be his informant and to bring down the regime from within. How does he explain his presence to Absalom in 16:15-19?

Ahithophel’s counsel is for Absalom to sleep with David’s concubines publicly (something God proclaimed would happen in 2 Samuel 12:11-12). Why do you think this would make everyone “more resolute” in following Absalom?

As we follow the narrative, we see Absalom amass an army and appoint new leadership of the army (17:24-26). There is a large battle, and ultimately Absalom is defeated (18:6-18).

Where is God at work in this coup d'état? (hint: check out 2 Samuel 17:14)

In Psalm 2 (probably written by David) we God's instruction for rulers and kings to be wise: to serve the Lord and to pay homage to his anointed King - his son. Instead of serving David, Absalom chooses treason, installing himself as a rival king. What would the wise response have been for Absalom?

A family friend, Reg Yencey, shares over lunch, *"It's not like we have any king to bow our knees to here and now - Charles is on the other side of the world! I'm glad that Jesus saves us from sin and death, and that means we can just get on living our lives without worrying about it! No need for any of this king talk."* How would you respond to Reg?

R.C. Sproul, the Christian thinker, defines sin this way:

...every sin is an act of cosmic treason, a futile attempt to dethrone God in His sovereign authority.³

When we sin, we are actively trying to dethrone God. Like Adam and Eve, believing Satan's lies that we will be like God, knowing good from evil, sin promises the chance to rule. The opportunity to determine for ourselves what is right and wrong. What we want our lives to look like. To self-govern. It's a throwing off of God's rightful kingship. And unlike David, God is perfect. God is holy and just and good all at the same time.

Have you ever considered sin as being cosmic treason? As an act of rebellion against God and claiming his rightful authority for ourselves? The only way it can end for those who oppose God is with the true king putting those who opposed him to death, much like Absalom. If we have come to Christ, this is no longer who we are - we now belong to the true king as his subjects, and our goal is to grow in living with him as our king.

Discuss this as a group: what would change if you considered every sin as cosmic treason? And pray as a group that you would take God's holiness and sovereignty more seriously.

Pray

³ R. C. Sproul, *The Holiness of God* (2nd edition) (Tyndale House, 1998)

Study 8 - The Son of David

If someone looked at you and said “*you’re your father’s daughter/son*” or “*the apple doesn’t fall too far from the tree.*” - in what context do you think they would say that?

Read 2 Samuel 7:1-17

Was there anything new or peculiar that you noticed as we read the passages?

How does God speak about what he will do for:

- David?

- Israel?

- Israel’s enemies?

- David's descendant/"seed"

What children of David have we met so far? How have they been? Do we think any of them could be this promised "seed" whose kingdom will be established by God forever? Why, or why not?

For the books of 1-2 Kings, we get a repeated refrain comparing David's descendants to his kingship. Fill out the table below to see how David's descendants go!

	Name of King	Do they live up to David?
1 Kings 11:4-6		
1 Kings 14:8-9		
1 Kings 15:3-5		
1 Kings 15:11-15		
2 Kings 14:3-5		
2 Kings 16:2-4		

2 Kings 18:1-7		
2 Kings 22:1-2		

Based on what we've seen with all these descendants of David, are there any candidates who stood out to you? Any who could be this promised seed/descendant?

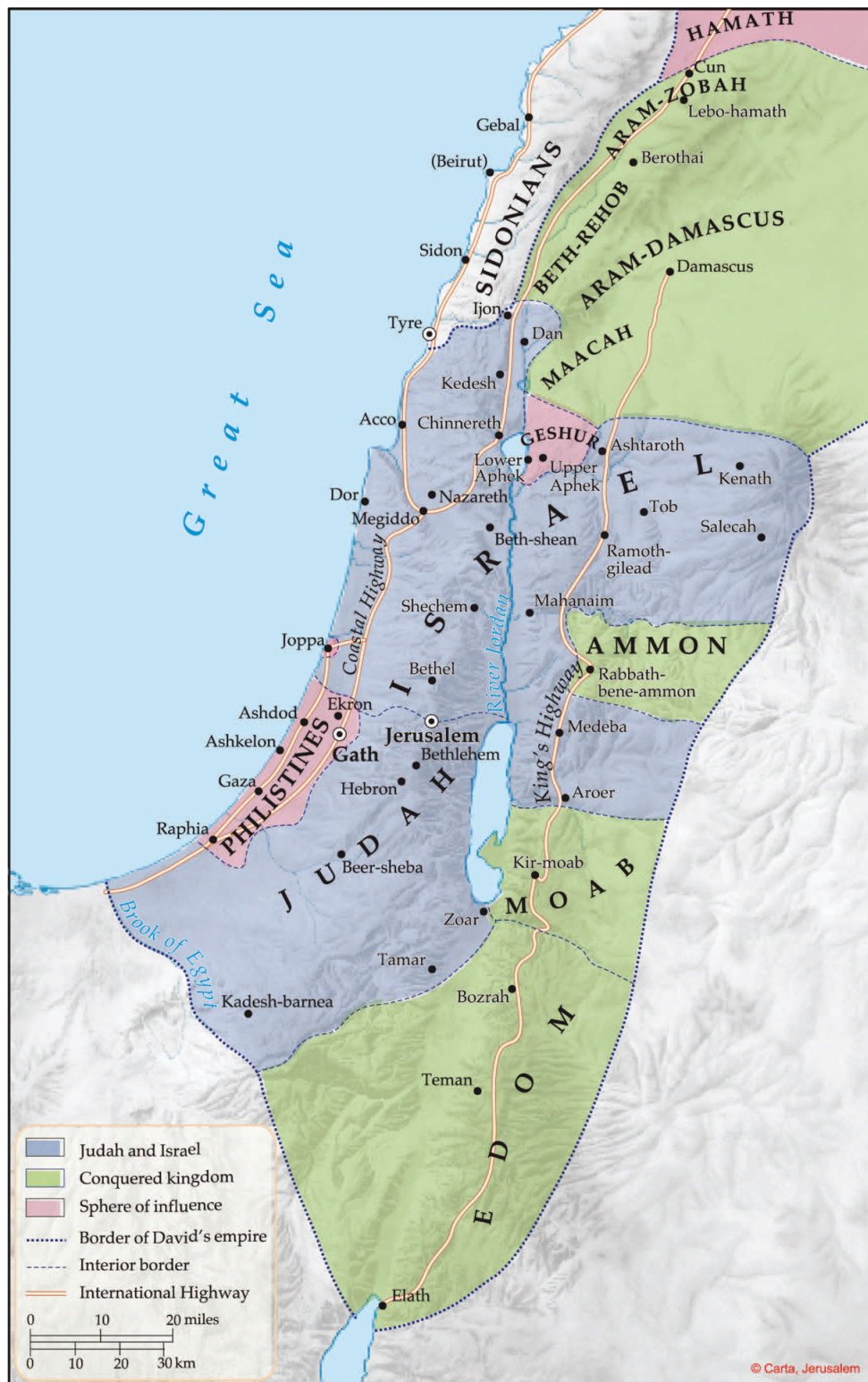
When we get to the Gospels, one of the most common names given to Jesus was "Son of David" (Matthew 1:1; 9:27; 12:23; 15:22; 20:30-31; 21:9, 15; 22:42-45; Luke 1:31-33; Romans 1:3; 2 Timothy 2:8; Revelation 22:16). As a group, check out some of these references. What were people expecting from Jesus when they called him "Son of David"?

A visitor to church, David Yik, asks you, “*Why does your church bother spending so much time in the Old Testament? Isn’t the whole point of being a Christian that we just need Jesus - we don’t need the law or any of the other stuff in there.*” How would you respond to David?

There is lots of mess in the lives of the people of Israel - we’ve seen in the individual characters time and time again that there is sin that taints even the best of God’s people. But 2 Samuel also leaves us in eager anticipation of the greatest son of David. In anticipation of Jesus, our Lord. As a group, share some of the things you’ve taken away from our time in 2 Samuel. And give thanks to God for our time in this book, eagerly longing for the true Son of David.

Pray

Appendix 1 - David's Kingdom (cf 2 Samuel 8)



David's Kingdom - Wright, Paul H. *Rose Then and Now Bible Map Atlas with Biblical Background and Culture*. Torrance, CA: Rose Publishing, 2012, 59.

Appendix 2 - Resources for Domestic Violence Situations

- Police assistance - 000 (emergency) or 131 444 (non-urgent)
- 1800 RESPECT
- Catherine House (crisis accomodation for women without children)
- Domestic Violence Crisis Line: 1800 800 098 (24-hour line)
- Yarrow Place (Rape & Sexual Assault Service): 1800 817 421

Notes / Prayer Points