A Sinner Receives Forgiveness

Summary and Goal
On our own, none of us has the power to resist sin, let alone overcome it. In this session, we will see this truth tragically displayed through the life of King David. David had made great progress as Israel's king. He had demonstrated wisdom and kindness in his reign. However, even this great king was not immune to temptation and to sin, so he too was in need of divine mercy and forgiveness. Like David, we are subject to sin and in need of a better king, the perfect King who is without sin and who grants us mercy and forgiveness when we cry out in confession and repentance.

Session Outline
1. The King's Captivity to Sin (2 Sam. 11:1-5)
2. The King's Compounding of Sin (2 Sam. 11:8-9,13-17)
3. The King's Confession of Sin (Ps. 51:4-10)

Session in a Sentence
God is gracious to forgive the sins of His people when they repent.

Christ Connection
Even David, the greatest of Israel’s kings and the man after God’s own heart, was a sinner who needed to repent and be redeemed. In the story of David, we recognize that we all need forgiveness through the sacrifice of the perfect King who would take upon Himself the punishment our sins deserve.

Missional Application
Because we are a forgiven people, we live with appropriate transparency before others so that they too might repent and find forgiveness of their sin in Jesus Christ.
**EXPLAIN:** Use the content in the DDG (p. 75) to broach the subject of the human condition and why we are inclined to do evil at times despite our knowing and wanting to do what is good. The reason—**sin**.

We all wrestle with the following reality from time to time, and probably more often than we care to admit: *We know* what is right, and *we desire* what is right, but we fail to *do* what is right. Our knowledge and will aren’t powerful enough to carry through to execution. The apostle Paul stated the problem this way in the Book of Romans: “For I do not do the good that I want to do, but I practice the evil that I do not want to do” (Rom. 7:19). In this sentence he captured the essence of the common human experience, even for those who have trusted in Christ.

But why? Why have we all felt this tension before? Why do we fail despite what we know and want? The Bible answers these questions with a single word—**sin**. We are all sinners, and because of this, we all willfully break God’s laws and disobey Him, doing what we know is not right and failing to do what we know to be right, time and time again. *We can’t be good because we aren’t good* (see Jer. 17:9; Mark 10:18). Only a relationship with Christ can change who we are and what we do.

**INTERACT:** Ask group members to answer the following question.

? How does the biblical truth that people aren’t good compare with the world’s understanding of the nature of people? (the world often sees people as basically good; the world limits the designation of “evil” to a relatively small group of people throughout history; when people do something wrong, it is because they made a mistake or were forced into it by their circumstances)

**SUMMARIZE:** On our own, none of us has the power to resist sin, let alone overcome it. In this session, we will see this truth tragically displayed through the life of King David. David had made great progress as Israel’s king. He had demonstrated wisdom and kindness in his reign. However, even this great king was not immune to temptation and to sin, so he too was in need of divine mercy and forgiveness. Like David, we are subject to sin and in need of a better king, the perfect King who is without sin and who grants us mercy and forgiveness when we cry out in confession and repentance.

For session-by-session training videos, please visit MinistryGrid.com/GospelProject.
For additional teaching options and other resources, please visit GospelProject.com/additional-resources.
Point 1: The King’s Captivity to Sin (2 Sam. 11:1-5)

**SAY:** For all the ways David gives us a faithful example to follow, challenging our faith and making us yearn for more of God, he also reminds us that no one is immune to the pull of temptation and the allure of sin. Thus far, we have seen David win victory after victory for the Lord and Israel. But now we will see one of the most gut-wrenching stories in all of the Old Testament.

**READ** 2 Samuel 11:1-5 (DDG p. 76).

1 In the spring when kings march out to war, David sent Joab with his officers and all Israel. They destroyed the Ammonites and besieged Rabbah, but David remained in Jerusalem.

2 One evening David got up from his bed and strolled around on the roof of the palace. From the roof he saw a woman bathing—a very beautiful woman. 3 So David sent someone to inquire about her, and he said, “Isn’t this Bathsheba, daughter of Eliam and wife of Uriah the Hethite?”

4 David sent messengers to get her, and when she came to him, he slept with her. Now she had just been purifying herself from her uncleanness. Afterward, she returned home. 5 The woman conceived and sent word to inform David: “I am pregnant.”

**EXPLAIN:** Use the first paragraph in the DDG (p. 76) to elaborate on how David’s fall demonstrates the power of temptation and the dangerous, slippery slope sin creates.

This story, when we read it with humility, should awaken us to the reality of our sinfulness and help keep us sober-minded and watchful as we seek to put sin to death through the power of the gospel. While David mastered sin on many occasions, in this instance, he was unable or unwilling to subdue its power against him, so sin became king and David its servant (see Gen. 4:7). David became comfortable and he fell before his sin like his enemies had fallen before him.

- There are twenty chapters between David’s anointing as king (1 Sam. 16) and the time when he was finally installed as king (2 Sam. 5). But it only took three verses for him to commit adultery (2 Sam. 11:2-4). In this we see how fast things can spin out of control. What began as a peaceful evening stroll on a rooftop ended in adultery, and later deception and murder.

**Commentary:** Clearly the first verse, regarding David’s remaining in Jerusalem during a season when kings typically marched out to war, was intended by the author to give us a window into David’s situation at this particular point in time. What is not clear, however, is the meaning behind the author’s inclusion of this scene-setting verse. Some scholars argue that this is an indictment against David for remaining in Jerusalem and not going to war like the other kings. Others say it’s simply a timestamp, noting David had not always attended Israel’s battles (10:7). Whatever the meaning, one thing is evident: David was comfortable; his army was out fighting his battles while he was at home taking naps and evening walks on the roof.
Application: Sin is often most appealing when we are most comfortable. When we feel safe, well cared for, and successful, we tend to drift away from God into other things. Comfort is an anesthetic to our dependence on God. The comforts and pleasures of this life, which are incredible gifts to enjoy, often lead us away from dependence on God and into places we never intended to go. We have to realize that our victories can be just as dangerous to our souls as our defeats, perhaps more so. Our comforts provide just as many temptations to sin as our calamities, if not more. The Bible constantly warns us to be sober-minded and awake because sin wants us to be comfortable (1 Thess. 5:6; 1 Pet. 5:8).

- Examples: A promotion at work leads to an urge to celebrate with excessive partying. Acing a test makes one feel entitled to spend way too much money as a reward. A long stretch of consistent Bible reading and prayer may convince one that viewing sexually explicit images on the Internet is okay or even deserved. Life going well in general can create a mind-set of coasting, allowing your guard to slip.

INTERACT: Ask group members the following question.

What might it look like today to be comfortable and open ourselves up to temptation and sin? (a mind-set of coasting instead of an attitude of war against our sin; being content with isolation instead of community with the church; relaxing on the spiritual disciplines of Bible reading and prayer; being dishonest with others about your struggles and failures)

EXPLAIN: Use the second paragraph in the DDG (p. 76) to comment on David’s state of mind and expectation regarding his momentary affair and what Bathsheba’s pregnancy would entail.

Sleeping with Bathsheba had been a momentary indiscretion for the king, a fling. His night of giving in to his passions was supposed to be forgotten—by him, by his guards, and certainly by Bathsheba—and no one else was supposed to know of it. But that plan unraveled with news of the pregnancy. Now he would have to take matters into his own hands and figure out a way to cover up his affair.

- Nothing in this text suggests that David wanted to have a meaningful, monogamous relationship with Bathsheba; she was someone else’s wife, after all. Instead, it seems he intended to use her for his own pleasure and agenda. It’s not too far of a stretch to think that when David sent her back to her home, he had no plans to see her again. For him, he had gotten what he wanted, and the whole matter was behind him as soon as she left the palace, or so he thought.

INTERACT: Ask group members the following question.

What are some ways sin keeps the sinner captive? (sin keeps the sinner prone to temptation to the same sin; sin leads the sinner to cover up his or her sin out of guilt and shame, lest it be revealed; one sin inevitably leads to more sins being committed)
**Point 2: The King’s Compounding of Sin  
(2 Sam. 11:8-9,13-17)**

**SAY:** Bathsheba became pregnant while her husband, Uriah, was off at war, and it wouldn’t be long before David was revealed as the father. So David brought Uriah home under the pretense of hearing a battle report. He hoped his soldier would spend an evening with his wife and cover over the evidence of his sin. But it didn’t work.

**READ** 2 Samuel 11:8-9,13-17 (DDG p. 77).

8 Then he said to Uriah, “Go down to your house and wash your feet.” So Uriah left the palace, and a gift from the king followed him. 9 But Uriah slept at the door of the palace with all his master’s servants; he did not go down to his house.

13 Then David invited Uriah to eat and drink with him, and David got him drunk. He went out in the evening to lie down on his cot with his master’s servants, but he did not go home.
14 The next morning David wrote a letter to Joab and sent it with Uriah. 15 In the letter he wrote: Put Uriah at the front of the fiercest fighting, then withdraw from him so that he is struck down and dies.
16 When Joab was besieging the city, he put Uriah in the place where he knew the best enemy soldiers were. 17 Then the men of the city came out and attacked Joab, and some of the men from David’s soldiers fell in battle; Uriah the Hethite also died.

**EXPLAIN:** Use the paragraph in the DDG (p. 77) to augment the gross extent of David’s sinful intentions and actions.

This was David’s darkest hour as he tried to use Uriah to hide his own sin. But Uriah refused to enter the comfort of his own home to be with his wife while his fellow soldiers were at war, proving himself more faithful than David. So David’s last resort was a letter arranging for the murder of Uriah, a death sentence carried by the same faithful soldier and servant of the king. In this story, we witness the depths of human depravity. It seems there is no limit to how far the heart can go when it comes to our sin.

- Not only did David continue to compound his sin, he expanded the sphere of those affected by it. He brought Joab, his general, into the situation with an unjust order, and he also dismissed and allowed other soldiers in his army to die for the downfall of Uriah, their peer and faithful friend.
- Sin captures our imagination and deceives us into thinking that life isn’t worth living unless we gratify a particular desire. Once that happens, we become convinced that we must follow what our heart wants—no matter the consequences. What might begin with a seemingly “innocent” sin can mushroom before we realize what we have done. Sin doesn’t require a long time before we are doing what we never thought we would do (Rom. 7:15-21).
**INTERACT:** Ask group members the following question.

What are some ways sin affects those around the sinner? (we sin against others directly or indirectly; we use others to accomplish our sin; others become collateral damage in our pursuit of sin; in our guilt and shame, we can negatively respond to others and hurt them without cause; our sin can encourage others to follow suit; our sin can lead others to doubt the good news of Christ)

**FILL IN THE BLANKS:** Provide group members with the answers for the call-out in their DDG (p. 77).

**Sin as Transgression:** The word *transgression* means “to cross over” or “to pass by” and is often used in reference to transgressing God’s explicit commands. When God gives a specific command, as He did with Adam and Eve in the garden of Eden, and when that command is disobeyed, transgression has taken place. In this sense, sin is law-breaking.

**Essential Doctrine “Sin as Transgression”:** The word *transgression* means “to cross over” or “to pass by” and is often used in reference to transgressing God’s explicit commands. When God gives a specific command, as He did with Adam and Eve in the garden of Eden, and when that command is disobeyed, transgression has taken place (Rom. 5:14; 1 Tim. 2:14). In this sense, sin is law-breaking.

**EXPLAIN:** Help your group understand the nature of sin as an inward, personal desire to transgress God’s law.

- To understand the nature of sin, we have to be clear about its origin. We often think of sin as being outside of us, that we “fall” into sin or we are attacked by sin. It is true that there are a number of influences around us that can draw us toward sin. But the reality is that we don’t need any of these to sin. We are quite adept at sin on our own. The reason is because sin is born within us, not outside of us. Sin is a personal act of transgression against the law of God. The battle against sin is not fought primarily outside of us but within us, and for victory over sin, we need God’s power.

- The apostle James wrote about the nature of sin as an inward, personal desire in his New Testament letter: “But each person is tempted when he is drawn away and enticed by his own evil desire. Then after desire has conceived, it gives birth to sin, and when sin is fully grown, it gives birth to death” (Jas. 1:14-15).
Point 3: The King’s Confession of Sin (Ps. 51:4-10)

SAY: After Uriah’s murder, David married Bathsheba, effectively hiding his adultery. But then one day, the prophet Nathan came to him about an offense in the kingdom. David heard the account, became enraged, and declared that the guilty man in the story deserved to die. Then, in dramatic fashion, Nathan triggered the trap he had set: “You are the man!” (2 Sam. 12:1-7). Confronted with his sin, the king finally was contrite and repentant.

READ: Ask a volunteer to read Psalm 51:4-10 (DDG p. 78).

4 Against you—you alone—I have sinned and done this evil in your sight. So you are right when you pass sentence; you are blameless when you judge. 5 Indeed, I was guilty when I was born; I was sinful when my mother conceived me. 6 Surely you desire integrity in the inner self, and you teach me wisdom deep within. 7 Purify me with hyssop, and I will be clean; wash me, and I will be whiter than snow. 8 Let me hear joy and gladness; let the bones you have crushed rejoice. 9 Turn your face away from my sins and blot out all my guilt. 10 God, create a clean heart for me and renew a steadfast spirit within me.

EXPLAIN that when confronted with the reality of our sin, we can fall into one of two errors: We can minimize or maximize our sin. Then use the first paragraph in the DDG (p. 78) to contrast these errors with the biblical balance we see from David in this psalm: Sin greatly offends God, yet He is willing and gracious to forgive those who repent in faith.

• Error #1: We can minimize our sin. We downplay it to make ourselves feel better. We don’t call sin “sin” or evil “evil.” Instead, the mantra of our culture is that we must decide for ourselves what is right and wrong. No one can decide for us. What is true for you may not be true for someone else. This makes downplaying our guilt easy: We didn’t sin; we “made a mistake” or perhaps even “did our own thing.”

• Error #2: We can maximize our sin. We allow ourselves to be defined by our sin. Maybe we beat ourselves up trying to self-atone or we try to increase our moral efforts hoping we can pay God back for our offense. But no matter what we do, we have this nagging sense that God is perpetually displeased with us and that He will never really forgive us.

This psalm shows us that David neither minimized nor maximized his sin. Rather, he knew that all sin is a great offense against God but also that God is willing and gracious to forgive. David’s actions hurt everyone in their wake, but no matter how far outward sin goes, it reaches even further upward (v. 4). All sin is cosmic treason against our holy and perfect God, but our good and merciful God eagerly forgives those who repent in faith.

Voices from the Church

“Beloved, don’t go staring too long in the mirror examining your imperfections before lifting your eyes to the One who desires to meet you with compassion, relentless love and help.”

—Yana Conner
INSTRUCT: Encourage group members to use the scale in their DDG (p. 78) to evaluate their typical response to being confronted with their sin.

How do you tend to respond when confronted with your sin?

Minimize Sin | A Biblical Balance | Maximize Sin

INTERACT: Ask group members the following question.

How can we strive for a biblical balance regarding sin? (we can live with honesty in the midst of a faithful, grace-filled, gospel-centered community of faith; we can study Scripture to know God better; we can meditate upon Christ’s work on the cross on our behalf; we can pray to have God’s perspective regarding our sin)

PACK ITEM 9: WHITER THAN SNOW: Use the second paragraph in the DDG (p. 78) to compare God’s forgiveness for David with His forgiveness for us made possible through Jesus’ sacrifice on the cross in our place to wash us whiter than snow. Use the Ambrose quote on the poster to emphasize this benefit of repentance.

David’s sin had severe consequences, but God still forgave him and took away his sin (2 Sam. 12:7-19). Yet we know the mercy and grace of God in ways David did not because of David’s greater Son, Jesus. He died in the place of sinners and rose victorious over sin and death for those who confess their sin and repent in faith.

FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 78).

Repentance: A response to God’s gracious call to salvation. It includes a genuine sorrow for one’s sin, a turning away from one’s sin toward Christ, and a life that reflects lasting change and transformation.

Essential Doctrine “Repentance”: Repentance is a response to God’s gracious call to salvation. It includes a genuine sorrow for one’s sin (Luke 5:1-11), a turning away from one’s sin toward Christ (Acts 26:15-20), and a life that reflects lasting change and transformation (Ps. 119:57-60). It is the human counterpart to God’s work of regeneration; in other words, the human side of our conversion.
EXPLAIN: In this session, we learned that David, as incredible as he was in so many ways, had a heart just like ours. His desires led him to betray God, and the consequences were severe. Like David, we’ve betrayed God, disobeyed His commands, and reaped the rotten fruit of our decisions. But just like God forgave David in his repentance, God has forgiven us in our repentance by faith in Jesus Christ! Unlike David, King Jesus never sinned but gave Himself for our sins so that we could be righteous and holy in God’s sight (2 Cor. 5:21). Christians are a forgiven and free people, and we now have a message of good news to share with the world. Let us learn to walk as people who are fully confident in the abundant mercy and grace of our Lord Jesus Christ, eager to announce His goodness, mercy, and grace to the world that they may be forgiven and free.

READ the following missional application statement in the DDG (p. 79), and encourage group members to choose at least one of the options below as a way to respond to the truth of God’s Word.

Because we are a forgiven people, we live with appropriate transparency before others so that they too might repent and find forgiveness of their sin in Jesus Christ.

- How will you respond to the balanced biblical perspective of your sin as a great offense against our holy God of love?
- What are some steps your group can take to be intentional about loving one another and always trying to turn one another back to the truth of God’s forgiveness in Christ (Jas. 5:19-20)?
- How will you be appropriately transparent about your sin to show others God’s goodness to forgive through Christ Jesus?

CLOSE IN PRAYER: Father, be gracious to us sinners according to Your faithful love. Lead us not into temptation, but if it is Your will that we face trials, we ask that You help us to love You more than the pleasures of this world and the lusts of the flesh. Forgive us when we do sin, and by Your Spirit, drive us to proclaim with joy the message that full forgiveness is found solely in Jesus on the basis of His death and resurrection. Amen.

INSTRUCT: As your group departs, encourage group members to read and respond to the Daily Study devotions in their DDG (pp. 80-82), which build and expand upon the group study. Also advocate for small groups or families to use Encourage One Another (p. 83) for mutual accountability and fellowship grounded upon the foundation of God’s Word.

Voices from Church History

“It is not falling into the water, but lying in the water, that drowns. It is not falling into sin, but lying in sin, that damns. If sin and thy heart be two, Christ and thy heart are one.”

–Thomas Brooks (c. 1608-1680)
Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The Daily Study devotions in the DDG (pp. 80-82) will help group members get into God’s Word and study it for themselves. Encourage One Another (p. 83) will help group members and families fellowship with one another with purpose.

Daily Study

Brief daily devotions in the DDG (pp. 80-82) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.

- Share the following idea from the devotion for Day 1 as a part of point 1 in the session: We need to remember that every person in Scripture—save Jesus—was a sinner in need of salvation. Even David, the giant slayer.

Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God’s Word and to live it out. Here are a couple of examples you can use:

- Day 3: “We should seek a balance of wisdom and courage in how we confront others, all the while praying for confession, repentance, and reconciliation.”

- Day 5: “As we grow in our understanding of the depth of our sin, we also grow in our understanding of the marvelous beauty of God’s grace.”

Visit www.GospelProject.com/Blog for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God’s Word.

Encourage One Another

This brief plan for fellowship and accountability in the group member’s DDG (p. 83) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using The Gospel Project in their groups.

- Encourage group members to show one another they are not alone in their fight against temptation by agreeing to be honest and transparent about their sin.

- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.
Additional Commentary

**Point 1: The King’s Captivity to Sin (2 Sam. 11:1-5)**

“The highlight of David’s life (the Davidic covenant) is followed by his greatest fall. David’s sin with Bathsheba and the murder of her husband Uriah become a crucial turning point in the David story in 2 Samuel, inaugurating a period of devastating decline. The sin is attributed to both complacency and the abuse of power. It is David’s failure to go to war which results in his temptation, and his disregard for the law which results in adultery and murder. The king in Israel was not meant to be above the law, but to act as God’s faithful vice-regent, providing for the people a model of righteous adherence to the Torah.”

“The woman bathing is probably ‘purifying herself from her uncleanness’ (v. 4) after her menstrual period (Lev. 15:19-24). Clearly, then, the child who would be conceived in 2 Sam. 11:5 was not Uriah’s. Beautiful is literally ‘very good in appearance.’ Compared with the usual Hebrew adjective yapah for ‘beautiful’ (as in 1 Sam. 25:3, where it is used of Abigail), the emphasis here is more distinctly on the woman’s appearance. A terraced structure, first built in the fourteenth or thirteenth century BC, has been found in Jerusalem as part of the city of King David. Over 50 feet (15 m) in height, it may have served as the foundation for a large base that held the highest buildings of Jerusalem. David’s palace perhaps sat there, overlooking the entire city.”

**Point 2: The King’s Compounding of Sin (2 Sam. 11:8-9,13-17)**

“David’s sins began when he abandoned his calling and became blinded by his own success. This mighty warrior was sitting at home. He was inactive and bored. He wanted to gratify himself while his army was on the battlefield. We must keep our calling and purpose clear and not abandon our responsibilities. When David saw Bathsheba, he did not rein in his sexual desires. His ego pushed him to pick an inappropriate time for pleasure (while his men were sacrificing their lives in battle), and also to pick the wrong partner (the wife of one of his men). Then, to protect his reputation, he attempted to cover his tracks. He signed Uriah’s death warrant, causing the deaths of several of his servants as well. At first, our sinful desires may seem small. It is only a little covetousness, a little jealousy, a single glimpse of a sex video, or a passing maliciousness. But our incapability to restrain these desires can lead to trouble. Disobeying God results in painful consequences. Let us keep focused on what God has called us to do and reject the temptations that come into our lives.”
“But then comes the chilling end to the chapter: ‘However, the LORD considered what David had done to be evil’ (v. 27). No one else may have seen what truly happened. David himself may have convinced himself that it was all behind him. But God’s eyes were watching. They always are. And David’s life, from this point forward, begins to unravel. His family starts to fall apart. His newborn son dies. His children rebel against him. All because of sin. What does this show us but that sin has an enormous capacity to destroy? Sin can always be forgiven. As we will see in a moment, David came to God and received healing for what he had done. But we can’t always undo the damage caused when we freely walk into sin. Sin is a plague: by its very nature it destroys.”

Point 3: The King’s Confession of Sin (Ps. 51:4-10)

“And David danced before the Lord, and was greatly moved, and fell on the ground, and prostrated himself” (v. 14). The king’s confession of sin is written on the very first page of the Psalter; it is David’s cry of contrition. The psalmist affirms the righteousness and holiness of God, the enormity of David’s sin, and the Hebraic concept of sin as a transgression against God’s moral law. The prayer sets forth David’s sin—his adultery and murder (v. 3)—and then focuses on the divine response to his confession. God gave David a heavy heart: “the weight of my sin压倒了我” (v. 16). But God also gave David something far more precious: the promise of forgiveness (v. 13). The psalmist prays that God will cleanse David of sin (v. 2). “Cleanse me from my sin and my guilt, Lord” (v. 2). “‘Wash me clean from my wrongs, and I will be clean; wash me, and I will be pure’” (v. 2).

References
In this volume of The Gospel Project, we cover the roughly one hundred and twenty years of Israel’s heyday: the united monarchy. After decades of the devastating cycle of sin and deliverance and being ruled by a series of judges, the Israelites called on Samuel to appoint a king for them—one like those of the nations around them. God warned His people that what they were requesting would lead to heartache and trouble, but they insisted. So God, in His kindness, gave them what they wanted in order to teach them to trust Him.

What followed was a series of three kings: Saul, David, and Solomon, each ruling for about forty years. In some ways, these kings provide us with examples to follow: the fierce determination of David not to stand for anyone impugning God’s character; the mercy and kindness David showed to a foe and his family; the wisdom of Solomon. But we also discover that each of these three men fell woefully short of being the king God’s people wanted and needed, each one proving God’s warnings true. Bookending God’s people crying out as one for a king at the start of this volume, by the time we finish, we encounter God’s people being divided into two kingdoms.

Our takeaway is clear: The hope of humanity does not rest in any human king or leader but is fixed solely and securely in the King of kings, Jesus Christ. But at the same time, we see that God delights in using His people despite their failings. God would fulfill His covenant with David, even though he committed adultery and murder. This reaffirmed the promises God had made to Abraham generations before. And though Solomon would succumb to polygamy and idolatry, God used him to build the temple, a place for God’s people to worship and be in relationship with God.

So consider as you study: What might God do through us?