

Discussion Questions:

Life of David: Week 1 – *David in Context*

1. This week we launched into a new sermon series called “The Highs and Lows of the life of David”. What are some of the highs and lows you naturally think of when you hear the name, “David”?
2. Pastor Kent opened the sermon with a quote from P.T. Forsythe: “The first duty of every soul is to find not its freedom, but its Master.”
 - a. How does this quote strike you as you read it?
 - b. P.T. Forsythe was a 19th Century Scottish theologian. How would this quote be received in the 21st Century United States? Why?
3. Read 1 Samuel 8:4-9, and Israel’s response to Samuel’s warning in 8:19-20
 - a. What is particularly tragic about Israel’s demand for a king?
 - b. What does Israel think will be gained / accomplished by having a king?
4. Read 1 Samuel 13:8-14
 - a. What’s the big deal about Saul’s actions here?
 - b. What is Saul’s response to Samuel’s confrontation?
 - c. What is Saul’s response to Samuel’s confrontation on another occasion in 1 Sam. 15:14-23?
 - d. Read Genesis 3:12-13. Is there an identifiable pattern to human behavior? How can we break that pattern?

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5. Pastor Kent mentioned that perhaps Saul's primary problem was that he was more concerned with what the people thought, than what God thinks. How are we tempted to think like Saul today?

6. Pastor Kent contrasted Jesus' call to observe *all* that he commanded (Matt. 28:18-20), with our tendency toward a "cafeteria approach" to God and his commands. (i.e. "I'll take a little of this, I'll pass on that, etc.).
 - a. Are there areas where you struggle to submit to Jesus and his clear commands? Would you be willing to share what one of these might be?

 - b. What are ways we can grow in obedience, once we've identified areas of disobedience to Christ?

7. We ended the service Sunday with Communion.
 - a. What was God's response to being rejected by his own people as they demanded a human king?

 - b. How can God be faithful to his people that he loves and calls (1 Sam. 12:22), and yet simultaneously demand the perfect obedience he rightly deserves?

Or, as the Apostle Paul's language, How can God both be just, and one who justifies disobedient people? (Rom. 3:21-26)