

Faith Family Worship Guide – Week 36

MEMORIZE

- For those with 1st-5th graders at Brook Hills, focus on the verses that they are memorizing in Children’s Ministry for this unit.
 - 1st Grade – Psalm 100:3-5
 - 2nd Grade – Matthew 7:7-11
 - 3rd Grade – Matthew 7:24-27
 - 4th Grade – 1 John 3:1, 2
 - 5th Grade – Psalm 51:1, 2

READ

As our church reads through the Bible for the next two years, each day will include a chapter from both the Old Testament and the New Testament. As a family, decide if you want to read one or both of these passages. The Faith Family Worship Guide will look ahead to the readings for the upcoming week.

Read: 2 Samuel 9; Eph. 1:3-5

Questions:

- Why would David look for a descendant of Jonathan?
- Why was Mephibosheth fearful of David?
- How did David treat Mephibosheth?
- How does David’s treatment of Mephibosheth mirror God’s treatment of us?

Bottom Line: God takes people who are His enemies and adopts them into His family, and David’s relationship with Mephibosheth presents a picture of this.

SUGGESTIONS

These suggestions were created by the age-group ministry leaders as a way to help parents better communicate the biblical truths discussed in the Family Worship Guide. These suggestions are intended to help parents facilitate God-centered discussions with their children. Parents should prayerfully use these suggestions, and any other means necessary, to help their children discover the truths of God’s word and worship him together.

Preschool

- What does kindness mean?
- Has anyone ever been kind to you?
- How can you be kind to others?
- Who was Mephibosheth?
- Did David show kindness to Mephibosheth? How?
- In the story, does David remind us of someone else we know?

Children

- Read 2 Samuel 9 with your children.
- If you were the king of a country, how would you act and what are some rules that you would put in place?
- In today’s reading, we learned about a relationship between King David and someone name Mephibosheth.
- What family did Mephibosheth come from? What do we know about the relationship between Saul (Mephibosheth’s grandfather) and David?
- How do you think a king would normally respond to his enemies?
- What are some of the things David says to Mephibosheth? Does David treat him like he is an enemy? Why not?
- Even though Mephibosheth is considered an enemy to David and his house, David treats him like part of his family—can you think of a time when you have seen someone treat their enemy like part of their family?
- What are some similarities between the relationship between Mephibosheth and David, and the relationship between sinful people and a holy God?

Students

- On your own, list all of your character traits that you would like to change or improve. (e.g. honesty, dependability, trustworthiness)
- Of these traits, which ones are traits that God is *not* aware of?
- If you were God, knowing all of your faults and flaws, what would your opinion be toward these flaws and faults? What would you think His opinion is toward you now? (Read Psalm 5:5.)
- God hates those who commit acts of sin, and yet Ephesians 1:3-5 speaks of grace, blessing, and forgiveness. Do these passages contradict one another?
- The truth is that these two realities are evident in II Samuel 9. David, like anyone else, hated having enemies and wanted justice to prevail (just read many of his Psalms), and yet his solution was not to destroy Mephibosheth, but to demonstrate love towards him. God hates sin so much that He demonstrates love toward you, in spite of all those character flaws, so that you would be changed.
- How are you compelled to live in light of this reality?

SING

This week's FFWG song is "Jesus Paid It All (O Praise the One)." Baltimore organist, John Grape, wrote the music to this timeless hymn and shortly after, in 1865, Elvina M. Hall wrote the beautiful words that carry such a compelling theme of redemption. Over the years, the text has been updated and edited. In 2006 Alex Nifong added the tag, "O praise the one who paid my debt and raised this life up from the dead." This powerful hymn has been sung in churches for almost 150 years.

As you continue in worship, remember the price Jesus Christ paid on the cross for our sins. "Sin had left a crimson stain. He washed it white as snow."

Visit our website for a link to this song: www.brookhills.org/gathering/this_week.html.

WHERE WE ARE IN THE STORY

Readings for September 8-14

2 Samuel 2-10, 1 Corinthians 13-16, and 2 Corinthians 1-3

Where We Are In The Story (2 Samuel)

Background of 2 Samuel: Originally, 1 and 2 Samuel were one book but were divided into two books (probably because of length) in the Septuagint (LXX), the Greek translation of the Old Testament. Written by an unknown author, 2 Samuel chronicles the reign of King David from the death of Saul to his census of the people.

Structure of 2 Samuel:

- 1 Samuel 1-5 describes the transition of leadership from Saul's family to David.
- 1 Samuel 6-7 includes God's covenant with David.
- 1 Samuel 8-20 contains descriptions of God's faithfulness to Israel as well as God's judgment of David for his sin.
- 1 Samuel 21-24 records David's praise of God and his response to punishment for his sin.

This Week in 2 Samuel: Although God had anointed David to become the next king of Israel, the twelve tribes were not all in agreement about this. So when David was setting up his government around 1011 B.C., he established himself in Hebron, the land of the tribe of Judah since he was a Judahite, for he at least at support from his own tribe at this time. Saul had reigned from Gibeah in the land of Benjamin since he was from that tribe, and David dared not set up government there, especially since Saul's son Ish-bosheth sought the throne and was named king by Abner, Saul's powerful military commander. Ish-bosheth ruled for two years before being murdered by two of his own captains (2 Sam. 4), and David remained king at Hebron for the first seven and a half years of his rule.

David faced many political obstacles during his reign, and he demonstrated great diplomatic skills in how he responded to the men of Jabesh-gilead (2 Sam. 2), to Abner (2 Sam. 3), and to the men who murdered Ish-bosheth (2 Sam. 4). But when Joab killed Abner in revenge, David risked looking as if *he* was behind the assassination plot, which could have undermined his attempts to unify the nation. David's order for those with him to mourn Abner's death led the people to

understand that David was not responsible for Abner's death (2 Sam. 3:36-39).

With Ish-bosheth dead, the elders of all the tribes of Israel came to coronate David as king over *all* the tribes. Now that the entire nation recognized him as king, David needed to relocate the capital. Hebron was not an option if he wanted to continue unifying the country because of its location in Judah, the land of his own tribe. Plus, it was too far south to be accessible to the other tribes, and it was a Levitical city (Lev. 35; Josh. 21), which would make it difficult for the government to remain neutral with regard to religious affairs. It would not have been wise for David to choose a northern city because that it would ostracize his own tribe. Situated centrally in the nation with a walled defense structure already in place and with ties to Abraham (Gen. 14), Jerusalem appeared as the top choice, but it required Israel to defeat the Jebusites who had taken control of the city (2 Sam. 5).

The bringing of the ark to Jerusalem did not likely happen until the latter part of David's reign. We assume this because the building projects led by King Hiram of Tyre did not occur until the last ten years of David's reign since he did not become king of Tyre until 980 B.C. (David reigned from 1011-971 B.C.), and 1 Samuel 6:17 and 2 Chronicles 1:4 both imply that David had some sort of tent structure constructed before he attempted to bring the ark to Jerusalem. Why would David wait so long before bringing the ark to his capital? It took time for David to acquire favor among all the tribes of Israel, and it would have been unwise to tamper with religious tradition without support from the people of Israel. He also had his hands full with creating a government and defending the nation from the Philistines and other enemies. Also, with the ark at the home of Abinadab in Kiriath-jearim and the Mosaic tabernacle in Gibeon, would David attempt to transition the worship site for the nation without a revelation from God? We are not told of any such revelation in Scripture, although Scripture mentions Yahweh's choice of Zion in Psalm 78:68; 87:2; 132 (none of these psalms were written by David, though). It is likely that David left the tabernacle constructed during Moses' leadership at Gibeon and built another tabernacle in Jerusalem.

Uzziah's death could have been construed as evidence of David's presumption, although the people had not followed God's specified instructions for how to move the ark (see Ex. 25:10-22). 2 Samuel 6:14 mentions that David led the ark's procession from the house of Obed-edom to Jerusalem wearing a linen ephod, which was the clothing of the priests, and this too could have been seen by the people as overstepping his role much as Saul had done in 1 Samuel 13-15. How was it okay for David to dress in a linen ephod and to offer sacrifices when it was unacceptable for Saul to do so, especially since neither man was a Levite? Psalm 110 provides some insight into this, for David wrote about himself (and also about the Messiah) that he was a priest after the order of Melchizedek, a man who was both a priest and the king of Jerusalem (see Gen. 14). Although not a Levite (neither was Jesus), David could perform priestly duties because of this.

Having moved the ark to Jerusalem, David contemplated the need to build a permanent dwelling for it (2 Sam. 7), but God denied David's request to build a house for the Lord because David was a man of war. Instead, God promised that David's son would build the temple, and God established a covenant with David (referred to as the Davidic Covenant). This covenant included the following promises:

- "I will make your name great" (v. 9). This echoes God's words to Abraham in Genesis 12:1-3.
- "I will appoint a place for my people Israel and will plant them" (v. 10). Although in the Promised Land at this point, Israel still lacked complete dominion over the land God had promised them, and they lacked rest from their enemies. Later, the prophets understood these promises to point to a future kingdom, one that will come at the end of the age (see Isa. 9:7; 16:5; Jer. 23:5-6; 33:15-16).
- "Moreover, the LORD declares to you that the LORD will make you a house" (v. 11). God would build a dynasty from David's line in fulfillment of the prophecy in Genesis 49. Unlike Saul's line, David's descendants would rule after him.
- David's son would build a house for God (v. 13).
- "I will be to him a father, and he shall be to me a son" (v. 14). David and all of his descendants who ruled after him would be designated as God's son. This ultimately was fulfilled in Christ, a descendant of David.
- "Your throne shall be established forever" (v. 16). This would not be a regular, earthly dynasty. David's descendants would rule eternally. This would either mean that every king would have a son who would rule or that there would be a king who would rule forever. Christ is the descendant who is eternal and who rules forever.

2 Samuel 8-10 records some of David's military victories against the Philistines, Moabites, Syrians, Ammonites, Amalekites, and Edomites, and further sketches of his military exploits continue through 2 Samuel 20, causing chapters nine through twenty to be known as the "Succession Narrative." For a map that demonstrates the territory conquered by

David, click on map 053 at searchingthescrptures.net/main_pages/free_bible_land_maps/.

2 Samuel 9 contains a brief account of David's interaction with Jonathan's son Mephibosheth (see also 2 Sam. 4:4). A notable word of this chapter is "kindness" (v. 3). This Hebrew word (*khesed*) means "lovingkindness" or "steadfast love" and is a key word signifying faithfulness to promises in a covenant relationship. 2 Samuel 9 records David keeping a promise to Jonathan that was made in 1 Samuel 20:42 (see also 1 Sam. 24:21-22). While most kings would completely eradicate anyone who would be a threat to the throne, David not only spared Mephibosheth's life but also magnanimously provided for him.

Where We Are In The Story (1 Corinthians)

Background of 1 Corinthians: Acts 18 records Paul's initial visit to Corinth where he met Priscilla and Aquila, testifying to the Jews that Jesus is the Messiah, reasoning with the Gentiles about Christianity, and facing opposition from the Jews. Despite the opposition, a church formed, and although Crispus the ruler of the synagogue was part of this local church, it consisted mostly of Gentiles (see 1 Cor. 12:2). Believers in Corinth also represented many different social classes – tradesmen like Priscilla and Aquila as well as rich householders like Crispus, Stephanus, and Gaius (Acts 18:1-4; 1 Cor. 1:26). Sexual immorality, Pentecostalism, disunity, and pride plagued this young church, which necessitated the writing of this epistle, and throughout the letter, Paul makes mention of various reports he had received regarding behaviors and beliefs among the Corinthians. Therefore, Paul targeted three specific problem areas in his letter: peace and love among the Corinthian believers, adherence to the gospel, and holiness in the world.

Structure of 1 Corinthians:

- 1 Corinthians 1-4 describes divisions in the Corinthian church and the wisdom of the gospel.
- 1 Corinthians 5-6 addresses the Corinthians' sexual immorality and lawsuits against one another.
- 1 Corinthians 7 contains instruction on singleness, celibacy, and marriage.
- 1 Corinthians 8:1-11:1 uses the issue of eating food offered to idols to segue into a discussion on rights, Christian freedom, and idolatry.
- 1 Corinthians 11:2-34 discusses the behavior of men and women in worship and abuses with the Lord's Supper.
- 1 Corinthians 12-14 focuses on the purpose and appropriate use of spiritual gifts in the body.
- 1 Corinthians 15 provides an explanation of the resurrection of the believer.
- 1 Corinthians 16 details Paul's travel plans and final instructions to the Corinthians.

This Week in 1 Corinthians: 1 Corinthians 13 stands in the middle of a section on spiritual gifts and the body of Christ and must be understood in this context. The Corinthian church experienced division because it elevated certain gifts such as prophecy and tongues over others, hence the reference to these two particular gifts in 1 Corinthians 13:1-2. Without love, the gifts when demonstrated are empty and meaningless. *All* spiritual gifts are important to the body of Christ, and rather than prioritize gifts, the church should prioritize loving one another and putting each other's needs ahead of one's self-interests. 1 Corinthians 13:4-7 addresses all of the behavioral problems mentioned throughout this letter, and Paul diagnoses the root of their actions as a lack of love.

Believers and denominations today disagree about the gift of tongues. Those who believe that gifts such as tongues and prophecy were practiced in the era of the early church but not today are called "cessationists," and those who believe that the Holy Spirit continues to give these gifts are called "continuationists." For those who do not know what speaking in tongues involves, David Garland provides the following definition in his commentary on 1 Corinthians: "Speaking in tongues is a euphoric experience that causes the speaker to emit a pattern of sounds that have no meaning to those who do not have the gift of interpretation. Without interpretation, glossolalia [speaking in tongues] cannot edify, encourage, or exhort others. Instead, it cloaks the truth of the gospel in a veil of incoherence." For more on speaking in tongues, listen to Matt Mason's sermon "The Cross and Christian Gifts: Prophecy and Tongues" from October 2013 (radical.net).

In 1 Corinthians 14, Paul addresses the misuse of tongues and prophecy in the Corinthian church and emphasizes that they are meant to build up the church. Essentially, they are beneficial gifts when used as intended by God, and they are even to be desired (see 1 Cor. 14:1). For corporate worship, Paul advocates that interpretation be given if someone speaks in tongues, and more than anything, he urges the believers to "strive to excel in building up the church" (v. 12). With regard to prophesy, Paul instructs the Corinthians to have others in the body weigh what is said by the prophet, which creates accountability by measuring the prophet's words against Scripture.

The statement in 1 Corinthians 14:34 that asserts “the women should keep silent in the churches” creates confusion and controversy among modern readers. When approaching difficult portions of Scripture, a good rule of thumb is to learn about the original audience and about the situation being addressed in the passage and surrounding context and to question how this passage fits with the rest of Scripture. Reading this statement in the context of 1 Corinthians 14 and the discussion of tongues and prophecy, it is unlikely that the statement means that women can never speak in church, especially since there are other passages in Scripture that mention female prophets as well as women praying in church (Acts 21:9; 1 Cor. 11:5). 1 Corinthians 13:34 most likely refers to women not to question, correct, or challenge a prophecy in the church assembly, especially since the preceding context has to do with the evaluation of prophecy in corporate worship.

The chaos of people speaking over one another (vv. 30-33) also provides insight into Paul’s statement. Much as a classroom teacher would tell students not to waste the time of the entire class by asking a question that is better suited in a one-on-one conversation with the teacher, Paul instructs the women not to speak or ask questions in front of the entire congregation but to discuss these with their male family members at home. This gives the impression that women had begun asking questions or challenging what had been said in prophecy during corporate worship gatherings. David Garland explains the situation by stating, “The key phrase is ‘if they want to learn...something,’ which implies a situation in which they are reacting to prophesy...It also implies that they do not understand and have no positive contributions to make on the topic at hand” (1 *Corinthians*). Throughout his letters, Paul supports the learning and growth of all believers – men and women, so we should not take Paul’s words to either belittle women or to discourage them from asking questions about the faith. The overarching concern in 1 Corinthians 14 has to do with order in the church and everyone acting in a manner that promotes unity and edification among the body; therefore, 1 Corinthians 14:33-35 should be read with this understanding.

1 Corinthians 15 centers on the bodily resurrection of the dead because some of the Corinthians were promoting the converse of this (see 1 Cor. 15:12), and this chapter roots our hope of a bodily resurrection on Christ’s bodily resurrection, which is a truth all of the Corinthians agreed on. His bodily resurrection from the dead is a type of firstfruits (1 Cor. 15:20). Since we are all like Adam in our death and punishment for sin (vv. 21-22), we are also all like Christ with regard to our future resurrection (vv. 21-23). Christ conquered sin and death at His resurrection, and at the end of the age, His victory will be complete (vv. 24-28). Therefore, Paul argues that if there is no bodily resurrection of the dead then death has not actually been defeated. If this is true, then there is no hope for the future (vv. 29-34). 1 Corinthians 15:35-58 provides insight on *how* the dead will be raised and points to great joy and victory that is to come to all who follow Christ. 1 Corinthians 16 concludes with final instructions to the Corinthians and details of Paul’s travel plans.

Where We Are In The Story (2 Corinthians)

Background of 2 Corinthians: In 1 Corinthians, we learn that Paul sent Timothy to Corinth because of his concerns about this church (1 Cor. 4:17; 16:10). Timothy’s experiences in Corinth prompted Paul to visit these believers in what he describes as a “painful visit” (2 Cor. 2:1), particularly because of his interactions with an unnamed Corinthian (2 Cor. 2:5-11). This visit and Titus’ report about the Corinthian church led Paul to write a “severe letter” to the Corinthians (see 2 Cor. 2:3; 7:8-12), which has been lost, so 2 Corinthians is actually the third letter that Paul wrote to the Corinthian church. This letter was meant to prepare the Corinthians for his impending visit, which is described in Acts 20:3. Opponents of Paul who were preaching a false gospel also materialized in Corinth (2 Cor. 3:1; 11:4), and Paul provides a defense of his ministry in 2 Corinthians because of the accusations of these “super apostles” (2 Cor. 10-12). His defense leads to the theme in this letter of God’s power and sufficiency despite human weakness.

This Week in 2 Corinthians: Paul begins this letter with a message of comfort and explains how God had used his persecution and suffering because of his service of the gospel to bring salvation and ultimate comfort to others. Paul serves as an example of God’s purpose in suffering, and his example was meant to encourage the Corinthians to remain steadfast in the faith and faithful in their witness (2 Cor. 1:1-11).

Paul’s change in travel plans had become a sore subject with the Corinthians because he had yet to follow through on his promise to visit them again, which is why he gives such a detailed explanation of his travels in 2 Corinthians 1-2. 2 Corinthians 3:1-3 begins by Paul explaining that he is not like the “peddlers of God’s word” (2 Cor. 2:17). He points out that the believers in Corinth are evidence themselves of Paul’s authenticity as an apostle and preacher of the gospel (2 Cor. 3:1).