

The Books of 1 and 2 Kings, Teacher's Guide

Lesson 1: David's Last Days and Solomon Secured

1 Kings 1:1–2:46

Teaching Aim (Teacher Orientation)

The great doctrinal stake in 1 Kings 1–2 is the Davidic covenant. God had promised David that one of his descendants would sit on a throne established forever (2 Samuel 7:12–16). Every political move in these two chapters, Adonijah's grab, Nathan's intervention, David's charge, Solomon's coronation, and the settling of accounts, must be read against that covenant backdrop. The teacher should help students see that God does not abandon His word even when human circumstances look uncertain. The establishing of Solomon's throne in 1 Kings 2:46 is not a piece of ancient political history; it is one more link in the chain of covenant faithfulness that culminates in Jesus Christ seated at God's right hand (Acts 2:30–36). The kingdom was not ultimately secured for Solomon. It was secured for the Son of David who now reigns, and whose reign will never end.

But doctrine without formation is information. These chapters also press hard on the human heart. Adonijah is not a cartoon villain; he is every person who has mistaken natural ability, good looks, and opportunity for divine appointment. David's charge to Solomon in chapter 2 is a father handing the baton of covenant faithfulness to a son, and that scene echoes in every generation. The teacher should press students toward self-examination: Where am I promoting myself instead of trusting God's appointment? Am I passing faith on to the next generation? Am I keeping the commitments I have made? The aim is not just that students know what happened in Israel's history, but that they leave shaped more like people who trust God's timing, walk in His statutes, and serve His purposes in their generation.

Question 1

Student Question:

Read 1 Kings 1:5–10. What does Adonijah's self-promotion reveal about his character, and how does the narrator signal that his bid for the throne is illegitimate from the start?

Commentary and Teaching Notes

Adonijah's bid for the throne in verses 5–10 is described with deliberate care. He 'exalted himself' (verse 5), the Hebrew word suggesting an arrogant lifting up of oneself. The narrator notes that he was very handsome and that his father had never questioned or corrected him (verse 6). These details are not incidental biography; they are a theological diagnosis. Adonijah's problem is not ambition per se but self-appointed ambition. He had a chariot and horsemen and fifty men to run before him, all the external trappings of a king, but no divine designation.

The parallels to Absalom's earlier revolt (2 Samuel 15) are intentional. Like Absalom, Adonijah uses public spectacle and political alliance-building to press his claim. He secures Joab, the general, and Abiathar, one of the two high priests, both men whose loyalties to David had become complicated. But he conspicuously does not invite Nathan the prophet, Benaiah the commander of David's elite guard, Zadok the other high priest, or Solomon (verse 10). The list of who is left out is as important as the list of who is in.

The sacrificial feast at the stone of Zohaleth (verse 9) mimics a coronation celebration. Adonijah is not waiting for a process; he is creating facts on the ground. But the narrator's quiet irony is unmistakable: the feast happens, but it is not God's feast, and it will be interrupted before it is finished (verse 41).

For the class discussion, it is worth dwelling on the phrase 'his father had never at any time displeased him by asking, Why have you done so?' (verse 6). David's greatness as a warrior and poet was not matched by greatness as a father. The consequences echo through his family history. Loving, truthful correction is not unkindness; it is one of the most profound acts of parental love. The absence of it leaves young people to be formed entirely by their own desires.

Doctrinal / Christian Living Issues

- Self-promotion versus God's appointment
- The danger of unchecked desire for power or recognition
- Parental neglect and its long-term consequences
- Political maneuvering that bypasses God's revealed will
- The significance of who is included and excluded in Adonijah's circle
- How outward appearance and opportunity can mask spiritual disorder

Discussion Prompts

- What specific clues in verses 5–10 signal to the reader that Adonijah's kingship claim is illegitimate, even before anyone challenges it?
- Why do you think the narrator emphasizes that Adonijah was very handsome and never corrected? What is the text trying to teach us about those factors?
- How does Adonijah's guest list (and the people he excluded) reveal the nature of his coalition and its weakness?

Question 2

Student Question:

Adonijah's father David had never restrained him or asked him 'Why have you done so?' (verse 6). In what ways does a lack of loving correction in our own lives, whether from parents, teachers, elders, or other Christians, leave us vulnerable to the kind of self-deception Adonijah fell into?

Commentary and Teaching Notes

The personal application here is not primarily about dramatic political power grabs. It is about the quieter, more ordinary ways unchecked desire and the absence of correction shape us. Most of us have not tried to seize a throne. But many of us have made unilateral decisions about what we deserve, pursued a position that was not ours to take, or inflated our own importance in a family, workplace, or congregation without seeking God's mind.

The text's emphasis on David's failure to correct is sobering for parents and for any person in a formative role (teachers, elders, mentors). Hebrews 12:6 reminds us that God disciplines those He loves. We do a disservice to those in our care when we never press them toward accountability.

For self-reflection, students should consider: Who has had permission to speak hard truth into my life? Have I granted that permission or withdrawn it when it became uncomfortable? The absence of correction in Adonijah's life was partly David's failure, but Adonijah was also an adult who chose his path. Personal accountability does not disappear when parental formation is inadequate.

Encourage students to name not just a past moment, but a current area. The question presses toward present tense vulnerability: Where right now am I operating without accountability, without correction, and without asking whether God has actually appointed me to this?

Doctrinal / Christian Living Issues

- The role of loving correction in spiritual formation
- Personal accountability as adults, regardless of parenting received
- The danger of self-deception when no one speaks truth to us
- Granting permission for honest feedback in relationships and the church
- The difference between gentleness and the abdication of truthful oversight

Discussion Prompts

- Who in your life has permission to tell you hard truths, and how do you respond when they use that permission?
- In what season of your life did the absence of correction lead you in a harmful direction?
- How does the church community serve the same function that Nathan served for David, and are we letting it?

Question 3

Student Question:

Read 1 Kings 1:11–40. How do Nathan and Bathsheba's actions in securing Solomon's coronation illustrate the relationship between human initiative and divine providence?

Commentary and Teaching Notes

Nathan's response is immediate and strategic. He does not mount a frontal attack on Adonijah; he works through legitimate human channels: Bathsheba's access to the king, and the king's own prior oath. Note that Nathan first goes to Bathsheba rather than directly to David (verses 11–13). He understands that a dying king will respond most powerfully to the voice of the mother of the promised son, and that Bathsheba has both the personal relationship and the personal stake to press the case urgently.

This passage models something important about how God's providence works. God does not bypass human agents; He works through them. Nathan is a prophet, but he does not produce a new oracle here. He appeals to David's existing promise (verse 13: 'Did you not, my lord the king, swear to your servant?') and Bathsheba's maternal urgency. God's sovereignty and human responsibility are not in competition; they function together. The same pattern appears throughout Scripture and throughout redemptive history.

The coronation of Solomon at Gihon (verses 33–40) is deliberately public and overwhelmingly joyful. The priest, the prophet, and the commander of the guard are all present. Solomon rides on the king's own mule, a symbol of royal succession. Zadok anoints him with oil from the tent of meeting. The shout of the people ('Long live King Solomon!') is so loud that the earth shakes (verse 40). This is what legitimate, God-appointed enthronement looks like, and the contrast with Adonijah's private banquet could not be sharper.

Teachers should note that Nathan and Bathsheba's human initiative is not a contradiction of divine sovereignty. God's will was established (Solomon was the designated heir per David's oath and God's own choice), but it was carried out through faithful, courageous human action. This is a pattern worth naming explicitly: God uses people who show up and act.

Doctrinal / Christian Living Issues

- Divine providence working through human initiative and courage
- The relationship between God's sovereign will and human responsibility
- The legitimacy of Solomon's kingship contrasted with Adonijah's self-appointment
- The role of prophetic witness in protecting God's covenant purposes
- Public versus private acts of coronation and their significance
- How loyal, timely action in a crisis serves God's larger plan

Discussion Prompts

- Why does Nathan go to Bathsheba first rather than directly to David? What does his strategy reveal about wisdom in crisis situations?
- Compare Solomon's coronation at Gihon with Adonijah's feast at En-rogel. What specific details mark one as legitimate and the other as presumptuous?

- Where do you see the pattern of 'God's purpose accomplished through human faithfulness' in this passage, and where do you see it in your own experience?

Question 4

Student Question:

Bathsheba risked everything to approach the king on Solomon's behalf. Think of a time when someone interceded urgently for you at personal cost. How did that intercession change your situation, and how did it shape your understanding of prayer?

Commentary and Teaching Notes

Intercession is a major biblical theme, and this question draws students into it personally rather than abstractly. Bathsheba's intercession for Solomon is bold and specific. She does not make a general appeal to the king's goodness; she presses a specific promise (verse 13), names the specific threat (verses 18–19), and makes explicit what is at stake for her and Solomon if Adonijah succeeds (verse 21: 'I and my son Solomon will be counted offenders').

The New Testament pattern of intercession is rooted in this same boldness. Jesus teaches us to pray with persistence (Luke 18:1–8). Paul intercedes urgently for the churches. And supremely, we have a High Priest who 'always lives to make intercession' for us (Hebrews 7:25).

Bathsheba's urgency at David's bedside is a distant human echo of what Christ does at the Father's right hand on our behalf.

For personal application, encourage students to recall a specific moment, not a general feeling, when someone interceded for them. This might be a parent who prayed through a crisis, a friend who appealed to an authority on their behalf, or a church family that surrounded them in prayer. The specificity of recalled experience is what makes the lesson stick.

The transformational aim here is gratitude and reciprocity. Those who have received intercession at cost to the intercessor are called to become intercessors themselves. The student who recalls Bathsheba's courage, and then recalls their own story of someone stepping in for them, should be moved to ask: Who do I need to intercede for with that same urgency?

Doctrinal / Christian Living Issues

- Bold, specific intercession versus vague or passive prayer
- The personal cost of interceding for another
- Gratitude for those who have stood in the gap for us
- Christ as our ultimate Intercessor (Hebrews 7:25)
- How personal stories of intercession deepen our prayer life

Discussion Prompts

- What made Bathsheba's intercession effective? What can we learn from her approach for our own prayer and advocacy on behalf of others?
- Who interceded for you at a significant cost to themselves, and how did that change you?
- How does knowing that Jesus intercedes for you at the Father's right hand change the way you face your own difficult moments?

Question 5

Student Question:

Read 1 Kings 2:1–9. What does David's charge to Solomon reveal about the two foundations of a God-honoring life, and why does David link obedience to the covenant with the prospering of Solomon's throne?

Commentary and Teaching Notes

David's charge in 1 Kings 2:1–9 is one of the great farewell speeches of the Old Testament. It has two clear sections: the general charge (verses 2–4) and specific instructions about particular individuals (verses 5–9). The general charge is the foundation: 'Be strong, and show yourself a man, and keep the charge of the LORD your God, walking in his ways and keeping his statutes, his commandments, his rules, and his testimonies, as written in the Law of Moses' (verses 2–3). Strength and covenant obedience are bound together. David does not define manhood by military prowess but by fidelity to God's word.

The conditional promise in verse 4 is critical: 'that the LORD may establish his word that he spoke concerning me, saying, If your sons pay close attention to their way, to walk before me in faithfulness with all their heart and with all their soul, you shall not lack a man on the throne of Israel.' This is not a guarantee of automatic blessing; it is a covenant relationship with conditions. God's promise is certain at the ultimate level (the Davidic line will produce the Messiah), but each individual king's experience of covenant blessing depends on covenant faithfulness. This distinction matters for how we read the rest of Kings.

The specific instructions about Joab (verses 5–6), Barzillai (verse 7), and Shimei (verses 8–9) show that David does not leave unresolved matters to chance. Joab's murder of Abner and Amasa was a violation that David had been unable to address during his own reign. Shimei's cursing of the Lord's anointed was an act of public dishonor. David entrusts these matters to Solomon's justice. This is not petty vengeance; it is the maintenance of covenant order and the honor of the throne.

For the class, the phrase 'and show yourself a man' should generate good discussion. In a culture saturated with confusion about what manhood means, David's definition is striking: a man is someone who keeps his covenant commitments to God. Not someone who accumulates power, wins fights, or demands deference, but someone who walks faithfully before the Lord. This is a definition worth returning to repeatedly.

The connection between personal obedience and the flourishing of one's legacy is also worth pressing. David is not just telling Solomon how to be a good individual; he is telling him how to be a good king. Our private faithfulness has public consequences, for our families, our congregations, and the generations that come after us.

Doctrinal / Christian Living Issues

- Covenant faithfulness as the foundation of genuine strength and honor
- The conditional nature of covenant blessing alongside the certainty of God's ultimate purposes
- What biblical manhood looks like, rooted in fidelity to God's word rather than worldly power
- Leaving the next generation a legacy of faithfulness rather than unresolved disorder
- The relationship between personal holiness and the health of the communities we lead
- Justice as an aspect of covenant order, not mere personal grudge

Discussion Prompts

- How does David's definition of strength in verses 2–3 challenge common cultural definitions of strength and manhood today?
- What is the relationship between the conditional promise in verse 4 and the unconditional Davidic covenant? How do those two things coexist?
- What 'unfinished business' was David entrusting to Solomon in verses 5–9, and what does that reveal about the importance of justice and covenant order in God's kingdom?

Question 6

Student Question:

David tells Solomon to 'be strong, and show yourself a man' by keeping God's statutes (2:2–3). How does that vision of strength, rooted in faithfulness to God's word rather than personal power, challenge the way strength is defined in your own world?

Commentary and Teaching Notes

This self-reflective question draws out what David's charge means for ordinary Christians. The phrase 'be strong and show yourself a man' (verse 2) resonates far beyond kings and warriors. The same call appears in 1 Corinthians 16:13 ('Be watchful, stand firm in the faith, act like men, be strong'), where it applies to the whole congregation. Biblical strength is always tethered to faithfulness, not to personal dominance or emotional unavailability.

Our culture defines strength in ways that are almost the opposite of David's definition: strength is winning arguments, accumulating influence, needing no one, showing no weakness. David's charge suggests that the strongest thing a person can do is bind themselves, by covenant, to the word of God, and then keep that binding when it costs something.

The personal application should surface specific areas where students feel the cultural pressure most acutely: in the workplace, where strength is measured by output and dominance; in the family, where vulnerability is often mistaken for weakness; in the congregation, where serving others quietly may feel less impressive than visible leadership. Encourage students to name the specific arena, not just the abstract principle.

It is also worth noting that this kind of strength requires formation, not just decision. Solomon does not inherit David's faithfulness automatically. He has to choose it. And the rest of the book of Kings will show that he does not always choose it. The charge is real and the stakes are real, because faithfulness is always a choice, not a given.

Doctrinal / Christian Living Issues

- Cultural versus biblical definitions of strength
- The call to covenant faithfulness as a mark of spiritual maturity
- How our private commitments to God shape our public lives
- Formation versus mere decision in the pursuit of godly character
- The specific arenas where faithfulness is most tested

Discussion Prompts

- Where in your life does the world's definition of strength most directly conflict with David's definition in verses 2–3?
- What does it feel like to be strong in the way David describes? Is it easy to recognize that kind of strength in others? In yourself?
- What specific commitment to God's word are you finding hardest to keep right now, and who knows about that struggle?

Question 7

Student Question:

Read 1 Kings 2:13–46. How do the fates of Adonijah, Joab, Shimei, and Abiathar together illustrate the principle that actions have consequences and that God's justice, though sometimes delayed, is certain?

Commentary and Teaching Notes

The fates of Adonijah, Joab, Abiathar, and Shimei in chapter 2 are not random acts of political violence. Each case is carefully narrated with reference to specific prior actions, and each carries a theological weight. Adonijah's request for Abishag (verse 17) was, in the ancient world, a thinly veiled claim to the throne (cf. 2 Samuel 16:21–22). Solomon immediately recognizes it for what it is: a second attempt to seize what was not given to him. His response is swift and final (verse 25).

Abiathar is removed from the priesthood (verse 27), and the narrator explicitly connects this to the word of the Lord spoken against Eli's house (1 Samuel 2:27–36). This is remarkable: an event in 1 Kings is presented as the fulfillment of a prophetic word from decades earlier. God's word does not expire. The consequences it announces may be long in coming, but they do come.

Joab's case is the most dramatic. He flees to the tent of the Lord and grabs the horns of the altar, seeking asylum. But Benaiah receives the explicit instruction to strike him down there (verse 34). The law of Moses provided asylum at the altar for unintentional killers (Exodus 21:13–14), but Joab was a deliberate murderer of two innocent commanders. His flight to the altar was a manipulation of a protection he was not entitled to. Solomon's justice here is not barbarism; it is the application of the law's own distinctions.

Shimei's case is perhaps the most instructive for daily Christian life. He is given a clear, specific, merciful condition: stay in Jerusalem, and you will live (verses 36–37). He agrees (verse 38). Three years later, he breaks the terms for what seems like a minor reason, two runaway servants. He clearly thought the agreement would not be enforced, or that the reason was good enough. He was wrong on both counts. His death illustrates the principle that commitments made before God are not renegotiable on our terms.

Teachers should help students resist the temptation to read these executions as mere political ruthlessness. The narrator presents Solomon's settling of accounts as the establishment of the kingdom in righteousness (verse 46). Justice is a covenant virtue. A kingdom that tolerates murder, broken oaths, and revolving political coups is not a kingdom that will last. And God's kingdom, ultimately secured in Christ, is built on a foundation of both grace and truth.

Doctrinal / Christian Living Issues

- Divine justice as certain even when delayed
- The distinction between legitimate asylum and the manipulation of grace
- The seriousness of oaths and commitments made before God
- How God's prophetic word outlasts the generation in which it was spoken
- The relationship between earthly justice and God's covenant order
- Personal accountability for past actions, even when circumstances change
- Solomon's settling of accounts as the establishing of a just kingdom

Discussion Prompts

- Why does Adonijah's request for Abishag amount to a second claim on the throne? What does Solomon's response tell us about how seriously God takes covenant order?
- The narrator says Abiathar's removal fulfilled a word spoken generations earlier (verse 27). What does that tell us about the shelf life of God's word, including His promises and warnings?
- Shimei's downfall came from breaking a specific commitment he freely accepted. How does his story serve as a warning for our own relationships with God and with other people?

Question 8

Student Question:

Shimei swore an oath, broke it when it became inconvenient, and paid for it with his life. In what area of your own commitments, whether to God, to your spouse, to the church, or to another person, are you most tempted to redefine the terms when keeping them becomes costly?

Commentary and Teaching Notes

Shimei's story is the one that most directly addresses the personal struggle with keeping inconvenient commitments. He is not asked to do something extraordinary. He is asked to stay in one city and not cross a specific boundary. For three years he keeps the agreement. Then an opportunity arises, his servants run away, and he makes a decision that costs him his life: he leaves Jerusalem to retrieve them.

Note that Shimei does not sneak away; he informs Solomon on his return (verse 42). He seems genuinely to think the reason is adequate. Perhaps he reasoned that the spirit of the agreement (not to conspire against Solomon) had been kept even if the letter had been broken. But Solomon's response makes clear that the specific terms are the terms, and that Shimei's casual disregard for them is a symptom of a deeper problem: he never truly honored the authority that issued them.

For self-reflection, the application moves to marriages, church memberships, promises made to God, financial commitments, and covenants of accountability. Our culture has normalized the renegotiation of every commitment when it becomes inconvenient. We invoke the 'spirit' of an agreement when the 'letter' has become costly. We look for exits when the terms press on us.

Hebrews 10:23 calls us to 'hold fast the confession of our hope without wavering.' The Greek word for 'hold fast' (katecho) implies gripping something against the pull of circumstances. Our commitments, to God in baptism and daily discipleship, to a spouse, to a congregation, to a brother or sister in accountability, are not arrangements we can renegotiate when our servants run away. They are covenants that define who we are.

Doctrinal / Christian Living Issues

- The seriousness of commitments made before God and others
- The temptation to redefine the terms of a covenant when keeping it becomes costly
- Holding fast to our confession of faith (Hebrews 10:23)
- Marriage vows as a specific form of covenant faithfulness
- Membership in and commitment to a local congregation
- The difference between keeping the spirit and keeping the letter of a commitment

Discussion Prompts

- What commitment in your life are you currently tempted to walk away from, or quietly renegotiate, because keeping it has become inconvenient?
- Shimei seemed to think his reason was good enough. How do we guard against that kind of self-justifying reasoning in our own commitments?
- What would it look like in your specific situation to 'hold fast the confession of hope without wavering' (Hebrews 10:23)?

Question 9

Student Question:

Read 2 Samuel 7:12–16 alongside 1 Kings 2:45. God promised David that his throne would be established forever. How does the establishing of Solomon's kingdom in 1 Kings 2:46 point forward to a fulfillment far greater than Solomon himself, and where does that promise ultimately land?

Commentary and Teaching Notes

This is the doctrinal heart of the lesson, and it must be taught clearly and fully. God's covenant with David in 2 Samuel 7:12–16 promised that one of David's descendants would occupy a throne established 'forever.' The Hebrew word *olam* (forever, everlasting) signals that this is not a merely temporal promise. It is a covenant pointing beyond any single human king to a reign that would have no end.

The statement at the end of 1 Kings 2:46, 'So the kingdom was established in the hand of Solomon,' is a provisional fulfillment. Solomon's reign is the immediate answer to the covenant, but the book of Kings itself will show that Solomon's faithfulness erodes, that his kingdom divides, and that no son of David in the line of earthly kings maintains the throne permanently. The 'forever' must point somewhere else.

Peter makes the connection explicit at Pentecost (Acts 2:29–36). He argues that David himself knew he was speaking prophetically about the Messiah, because David died, was buried, and his tomb was known in Jerusalem. The resurrection of Jesus is the fulfillment of the promise: God raised up the Christ and exalted Him at His right hand. The throne promised to David is not an earthly throne in a restored Jerusalem; it is the throne of the universe, occupied now by the risen Christ.

This is directly opposed to premillennial and dispensational interpretations that expect a future earthly reign of Christ from Jerusalem. The New Testament consistently presents Christ's current reign as the fulfillment of the Davidic promise (see also Luke 1:32–33; Ephesians 1:20–22; Hebrews 1:3; 1 Corinthians 15:25). The kingdom of God arrived with Jesus (Mark 1:15), was established at Pentecost (Acts 2), and Christ reigns now. He is not waiting to be king. He is King.

For the class, the practical implication is profound: we are not waiting for God's kingdom to begin. We are living inside it. The church, Christ's body, is the community of the kingdom. Every

act of faithful discipleship, every baptism into Christ, every Lord's Supper, every gathering of the congregation is an affirmation that the throne is occupied and the King reigns. The establishing of Solomon's throne at the end of 1 Kings 2 is a picture pointing forward to the One who sits far above all rule and authority (Ephesians 1:21).

Doctrinal / Christian Living Issues

- The Davidic covenant and its ultimate fulfillment in Christ, not in a future earthly political restoration
- Christ reigning NOW at God's right hand (Acts 2:30–36; Ephesians 1:20–22)
- The rejection of premillennial expectations of a future earthly throne
- The church as the community of the already-established kingdom
- Solomon's reign as a provisional, typological fulfillment pointing to Christ
- How the 'forever' language of 2 Samuel 7 is resolved in the resurrection and ascension of Jesus
- The practical implications of confessing Christ as reigning King today

Discussion Prompts

- When 1 Kings 2:46 says 'the kingdom was established in the hand of Solomon,' why is that statement a fulfillment of a promise that simultaneously points beyond Solomon to someone greater?
- How does Peter's argument in Acts 2:29–36 resolve the question of what 'forever' means in God's covenant with David?
- If Christ is already reigning at God's right hand, what difference does that make for how you live in the world today, this week?

Question 10

Student Question:

Looking back across 1 Kings 1–2, what is the single most important thing Jesus is forming in you through this passage, and what is one specific, concrete step you will take this week to cooperate with that work?

Commentary and Teaching Notes

The capstone question is intentionally integrative and personal. It asks students not to summarize the passage but to name what God is doing in them through it. That is a different kind of question: it requires self-awareness, honesty, and specificity.

Teachers should resist the urge to fill the silence here with more teaching. This question is meant to create space for the Spirit to land. Some students will name something about trusting God's timing rather than grabbing for outcomes. Others will name something about covenant faithfulness in their marriage or congregation. Still others may feel the weight of the Davidic

covenant and realize for the first time that the kingdom they belong to is the one secured in Christ.

The 'one specific, concrete step' phrase is important. Transformation does not happen through vague intention. It happens through specific, accountable action. Encourage students to name something that can be observed: a conversation they will have, a habit they will start or stop, a commitment they will revisit, a prayer they will pray daily.

Bring the lesson full circle: we started with a cold room and a fading king, and we end with a kingdom that does not fade. David's strength ran out. But the covenant God made with David did not run out. And the Son who sits on that throne today, the one greater than Solomon, holds everything in His hands, including the lives of every person in this room.

Doctrinal / Christian Living Issues

- The integration of doctrinal understanding with personal transformation
- Specific and accountable steps of obedience versus vague spiritual intention
- Trusting God's timing and appointment rather than self-promotion
- Covenant faithfulness as a daily, concrete practice
- Living as citizens of a kingdom that is already established in Christ

Discussion Prompts

- What is one specific thing from this passage that you want to be true of you six months from now that is not fully true of you today?
- Who in this group can you ask to hold you accountable to the step you named?
- How does the fact that Christ's kingdom is already established change what faithfulness looks like for you in your particular situation this week?