

**Small Group Questions | September 1, 2024**  
**2 Samuel 19:8–43 | “The Return of the King”**

1. Describe the conflict of verses 41–43. Who was involved and what was it about? How should we seek to handle conflict in the body of Christ?

2. Why was it a big deal for David to show mercy to Shimei? What does David’s example teach us about loving our enemies?

3. How does David show love and kindness to Mephibosheth, and in what ways does Mephibosheth show humility and gratitude toward King David?

4. How is David a picture of the Lord Jesus, and how is Mephibosheth a picture of ourselves?

## Related Scripture Passages

You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. – *Matthew 5:43–45*

Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." – *Romans 12:17–19*

Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things.  
– *1 Corinthians 13:4–7*

The one who states his case first seems right, until the other comes and examines him.  
– *Proverbs 18:17*

Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me. – *Philippians 4:11–13*

## Quotes

A good many people imagine that forgiving your enemies means making out that they are really not such bad fellows after all, when it is quite plain that they are. Go a step further. In my most clear-sighted moments not only do I not think myself a nice man, but I know that I am a very nasty one. I can look at some of the things I have done with horror and loathing. So apparently I am allowed to loathe and hate some of the things my enemies do. Now that I come to think of it, I remember Christian teachers telling me long ago that I must hate a bad person's actions, but not hate the bad person: or, as they would say, hate the sin but not the sinner.

For a long time I used to think this a silly, straw-splitting distinction: how could you hate what a person did and not hate the person? But years later it occurred to me that there was one man to whom I had been doing this all my life—namely myself. However much I might dislike my own cowardice or conceit or greed, I went on loving myself. In fact the very reason why I hated the things was that I loved the person. Just because I loved myself, I was sorry to find that I was the sort of man who did those things. Consequently, Christianity does not want us to reduce by one atom the hatred we feel for cruelty and treachery. We ought to hate them. But it does want us to hate them in the same way in which we hate things in ourselves: being sorry that the person should have done such things, and hoping, if it is anyway possible, that somehow, sometime, somewhere they can be cured. – C. S. Lewis, *Mere Christianity*