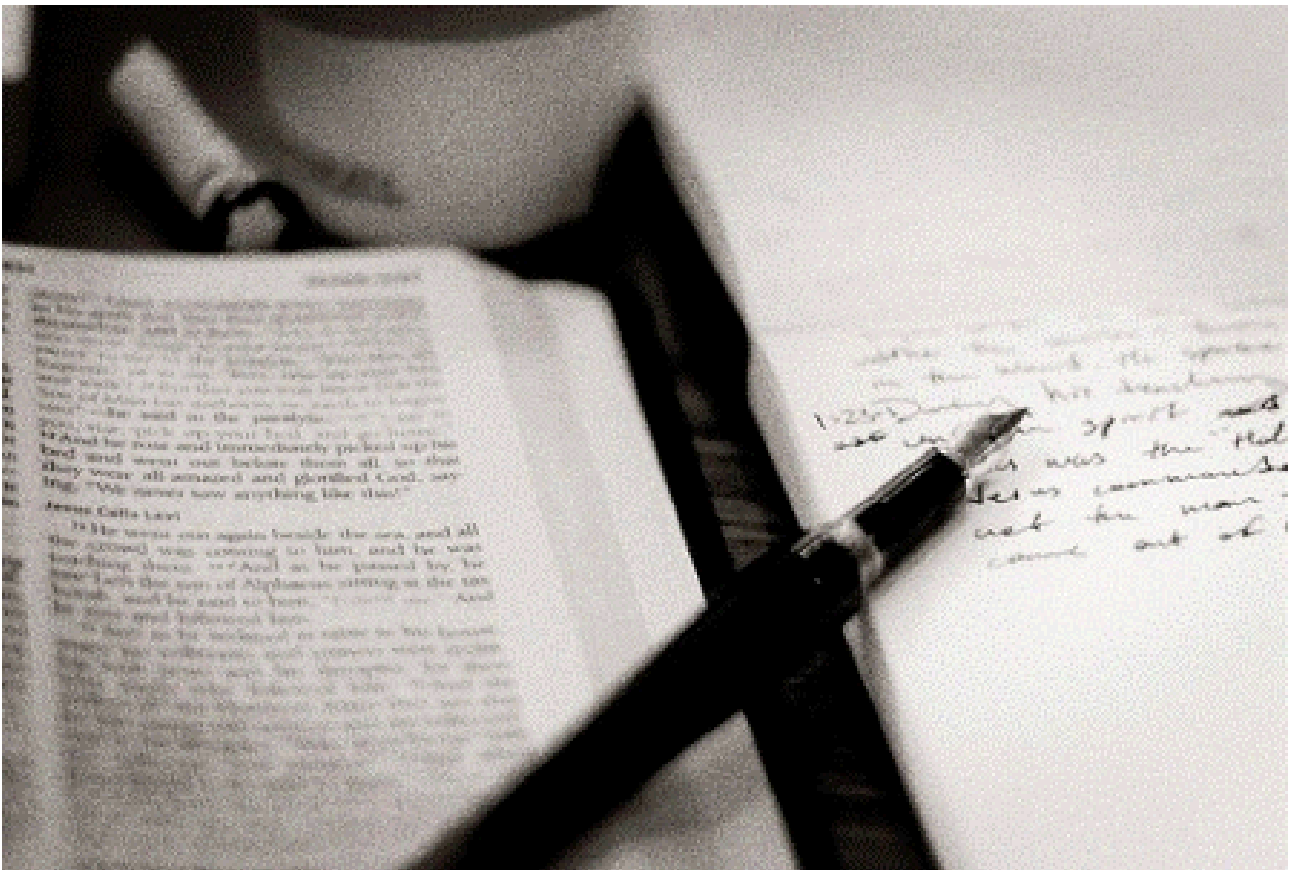


# 1 Chronicles

## The Coming Of The Kingdom Of God



**Integrated Bible Study Guide**

## 2 | 1 Chronicles: The Coming Of The Kingdom Of God

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**Introduction**

Chances are that neither you nor anyone in your study group has ever sat through a set of sermons (or Bible studies) on 1 Chronicles. Perhaps you've picked up these studies with some reluctance. Some of the reasons may be: "it's Old Testament", or "there's so many other good stories before 1 Chronicles", or "Chronicles seems to simply repeat the material in 1 & 2 Kings"; or "other books don't have as many lists!". Sadly, these arguments leave the books of 1&2 Chronicles as the 'unthumbed' pages in our Bible. But let me suggest three preliminary reasons why 1 & 2 Chronicles are worth our study:

1. To the Jewish believers before Christ, the books of Chronicles were so important that they occupied the final place in their scriptural canon. (The Jewish Old Testament finished with these books). This should make us sit up and ask, 'Why?'. Obviously they saw something in these books that spoke to them, but which we miss.
2. Christians in the 21st Century need constant reminders of our identity: where we fit in the 'big picture'. That's why so many of us are now looking back into family trees for stories of our ancestry. And no wonder - every day we are bombarded by hundreds of pieces of isolated bits of information, and it's a struggle to find where we 'fit'. Though the books of Chronicles contain lots of 'bits' of information, it is carefully chosen information—to give us that big story of what God is doing in salvation history: from Adam to the coming of the Kingdom of God (seen in prototype in the Kingdom under David and then Solomon).
3. Finally, the books of Chronicles are Scripture, which God uses to make us 'wise for salvation through faith in Christ Jesus' (2 Timothy 3: 16). These books will cause us to think deeply about our place in the people of God, and what our response is towards God and the Messiah he has sent as our King, Priest, and Temple. From our vantage point, more than 2000 years after Jesus announced his good news of the kingdom, we can look back on Biblical times and ask ourselves, 'Where is the Kingdom now?'. Significantly, we will find that Chronicles has much to say on this, for this was precisely the question that Chronicles was written to address for the Jews who returned to Jerusalem after the exile. Chronicles explained their place in the world and in history. Today, all who have faith in Christ share this story as the children of Abraham (Gal 3:7).

May God enrich you as you dive into these books - 1 Chronicles (this year), and - God willing - 2 Chronicles in 2015.

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## **Study 1: Discovering Your Family Tree**

### **1 Chronicles 1-9**

#### **1. What's in a genealogy?**

- a) Your own family tree may not mean much to others, but it can mean much to you. In your own family history, who is the earliest ancestor you have that you know of? What meaning have you drawn from their life? Share with the group in twos or threes.
  
- b) How far back does your family tree (theoretically) go? What connection do you have with the descendants of Abraham? (Galatians 3:7-8)

#### **2. Selective history (chapters 1-3)**

If you told your own history, you would necessarily be selective: sometimes jumping over a few generations, sometimes slowing down to accent one particular branch of the family. By listening carefully a third party would be able to work out what particular points you were highlighting, and therefore know what points of your own family history you think were significant in shaping you today.

- a) *Read 1 Chronicles 1:1-4, and then scan down to verse 27.*

What parts of Adam's family tree are highlighted? Why? (verse 27; Genesis 12:1-3)

b) Abraham had children by several women. Hagar was Sarah's maidservant, and the mother of Ishmael. Keturah was Abraham's wife after Sarah died. Many descendants are named, but the Chronicler carefully narrows our focus to one family branch in particular, for certain ones are said to be 'sons of Abraham'. Who are these? (1:28). Where is our attention then directed? (1:34). Who gets the most attention? Why? (Romans 9:6-8)

c) Where will this genealogy take us? (2:13-15).

The subsequent emphasis on Caleb in chapter 2 is explained in 3:1 — before David reigned as King from Jerusalem, he first settled in Hebron, which was the ancient city given to Caleb by Moses, because Caleb first spied out the land with Joshua and trusted God.

d) What plot line does chapter 3 accent? After the exile, there was no monarchy in Israel. There were no more kings. So why do you think verses 17-24 are mentioned?

Chapter 4:1—9:1 marks a major rewind back in time from the end of chapter 3 to the descendants of all the tribes of Israel (Jacob). This begs the question as to why the Chronicler of Israel's history felt he needed to provide an overview in chapters 1-3 before getting into the detail of Israel's tribes? So, reviewing your answers thus far, what do you think has been the point of the Chronicler's selective history telling to this point?

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### 3. ***Jacob's twelve sons born to him (in order) were:***

Reuben  
Simeon  
Levi  
Judah  
Dan  
Naphtali  
Gad  
Asher  
Issachar  
Zebulun  
Joseph, whose sons were Manasseh and Ephraim  
Benjamin

#### a) Emphasis

Looking at the order of tribes mentioned in 1 Chronicles 4:1-9:1, and the space in the chapters devoted to them, what 3 tribes in particular are emphasized?

Any idea why? (ie., what was the historical significance of each of these tribes to the Kingdom?)

#### b) The Prayer of Jabez. Read 4: 9-10.

Much has been made of the 'Prayer of Jabez' (by Bruce Wilkinson) since its publication in 2000, with Christians being encouraged to expect to be 'extravagantly blessed by God' when they pray for it. This prayer has been taken as a guaranteed promise that God will grant us prosperity if only we pray and believe that He will do so. Equally popular has been its blistering critique: 'The Cult of Jabez' by pastor Steve Hopkins<sup>1</sup>.

*Read the other narrative pieces in this section (4:38-40, and 5:18-22, 23-26).*

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<sup>1</sup>Millions who expected to be "extravagantly blessed by God" have faced a painful cycle of depression and despair. Multitudes who were promised "miracles on a daily basis" have been left discouraged and questioning their faith.'

What is the overall message?

How does this fit with God's promise to Abraham in Genesis 12:7?

In context, why do you think the Chronicler included this in his selected history?

#### **4. *Resettlement after Exile***

- a) Read 9:1-3. What is this describing, and to what is the Chronicler now moving our attention?
  
- b) Scan over 9:3-34. Specifically, which returnees from exile are highlighted?

#### **5. *Putting it all together***

- a) What broad arcs have been traced in the family tree of Adam?
  
- b) Within this, what aspects have been particularly highlighted at the expense of others?
  
- c) If we believe in Jesus, this is our family tree. What perspective is gained by understanding that this is our spiritual heritage? (Read Ephesians 1:4; John 8:39).

**PRAY**

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## **Study 2: The Kingdom Prefigured**

### **1 Chronicles 10-12**

#### **1. Introduction: Thy Kingdom come??**

- a) Over the last few years, we have witnessed massive changes in systems of government around the world. The Arab spring uprising resulted in previously autocratic governments transitioning to more democratic governments. Some countries have managed this effectively (Morocco, Oman, and Jordan). Others have struggled (Egypt), others have been torn apart (Syria). The change in governance of a nation from one system to another is rarely without pain: when France changed from a monarchy to a democracy, it first had to undergo revolution, then become an Empire under Napoleon. These changes are massive, and usually have involved immense upheaval, and much bloodshed, but the forces of change have been ‘from the ground up’.

The book of 1 Chronicles (from chapter 9 onwards) similarly documents massive change for Israel—from Israel as a loose confederacy of tribes under the judges, to Israel under a monarchy. However, this change wasn’t simply the result of the ebb and flow of political forces within history, but had long been part of the sovereign plan of God, which the first 9 chapters of Chronicles had been preparing us for.<sup>2</sup> This is the plan which would continue, and eventually result in a radical message of hope being proclaimed in Judea: that the Kingdom of God was near (Mark 1:15). This is the Kingdom which Jesus opened the way to by his death and resurrection and which he calls us to be part of today.

What do you think that Jesus meant by the words ‘kingdom of God’? (Mark 1:15). Is this a system of government?

What precisely, do you think, made this ‘good news’ for the hearers?

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<sup>2</sup>cf Gen 17.6, 35:11

Do you think that any of Jesus' hearers would have had legitimate cause for misgivings?

## 2. ***But what about Saul??***

Jesus' announcement of the coming of the Kingdom of God was not spoken into a vacuum. The Kingdom had already been prefigured (or seen in advance) in the Kingdom of David. But of course, David was not the first King of Israel. The books of Samuel document the rise (and then fall) of Saul, Israel's first king. The books of Chronicles will soon be dominated entirely by David, and his reign. But first, something must be said of Saul, and his fated family.

- a) Chapter 9 ends with the genealogy of Saul. Then we note that chapter 10 moves from 9 chapters of lists to narrative. The sudden shift in genre makes us take notice. Something is different. Having just heard of the genealogy of Saul, what does 10: 1-6 document?
  
- b) What is the reaction of the following three groups of people to the death of Saul?
  - i) the Israelites (10:7)
  
  - ii) the Philistines (10:8-10)
  
  - iii) the inhabitants of Jabesh Gilead (10:11-12)?
  
- c) How are we (the reader) to view his death (10:13-14)?

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- d) What hopes does this leave us with about David?

### ***The Kingdom Of God In Preview***

- a) David the King. *Read 11:1-3.*  
Why was David made King?
  
- b) The City of David. *Read 11:4-9.*  
What is foolish and what is wise under a divinely favoured King?
  
- c) The strength of David.  
What is the significance of David's mighty men? (11:10).

Divide the following readings amongst you. What stands out?  
Share it with the group.

11:11

11:12-14

11:15-19

11:20-21

11:22-25

d) Explaining David's strength.

What reasons are given as to how David gathered his military strength around him?

- i. 12:1-2
- ii. 12:8, 14-15
- iii. 12:16-17
- iv. 12:18
- v. 12:19-22
- vi. 12:23, 38-40

***Reflect:***

Looking back at these chapters, what elements in the Kingdom of God do we see prefigured in David?

By comparison, the army of the Son of David consisted of two swords only.<sup>3</sup> How did they fight, and what were their opponents? (Luke 9:1-6, 10:1-12).

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<sup>3</sup>and then only for one night, and only for the purpose of defense, not attack - Luke 22:36-38, 49-52

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Jesus' kingdom is no longer limited to a geographical area with borders which must be defended (John 18:36). How is Jesus building his army now? (Ephesians 6:10-11)

Who, in your life, have you seen as particularly brave or effective warriors in his army? Share this with the group.

To what fight does Jesus call you to engage in? (Ephesians 6:12-13) How might you do it? (Ephesians 6:13-18). Share with one another about this.

**PRAY** - give thanks for these warriors, and pray with thanksgiving for one another as you fight the good fight.

**3**

***Study 3: Responding To The Coming Of God's Kingdom***

***1 Chronicles 13-16***

***1. Introduction: The Prayers of God's people***

a) Write a quick list of things you often pray for.

Looking over the list, circle the thing that you find yourself praying for most frequently, and most fervently.

Now think: what does this tell you about your deepest longings?

b) When Jesus taught his disciples to pray, the first thing he told them to pray for was for God's kingdom to come.

In your own words, what does this mean?

To what extent does this align with your most fervent prayer?

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### **2. *Responding to the Kingdom coming.***

By 1 Chronicles 13, most of the elements are in place for God's kingdom (prefigured in David) to become a reality. God has a people. They have (most of) the land. He has chosen and appointed a King (David) to lead them. David has captured and renamed Jerusalem as the City of David. David is ruling as God's anointed King from a city independent of the other tribes. So the picture we have of the Kingdom of God is of God's people, in God's place, being ruled by God - through his chosen Messiah. But there is one element missing: the ark of God is not in Jerusalem.

The ark of God contained the ten commandments - symbolising God's rule over his people. It also was the place over which God himself would manifest his presence in a cloud. And so without the ark being in Jerusalem, it is as if David is ruling with Divine appointment, but not observably under God (and remember that for the Kingdom of God to be 'the Kingdom of God', God himself must be the ruler). Notably, the ark had been neglected during the reign of Saul (1 Chronicles 13:3).

1 Chronicles 13 documents the ark coming to Jerusalem. Given the great significance of the ark, this was to be a time of immense importance and celebration - for it signified the final element in the coming of the Kingdom of God. In the course of this event, we see different responses to the coming of the Kingdom.

#### ***Background:***

*Read Numbers 4:4-6, 17-20*

Only those from three select clans within the tribe of Levi were able to move the tabernacle and its furnishings. And only one of those clans - the Kohathites - were charged with moving the furnishings of the sanctuary. And then only the high priest Aaron and his sons were permitted to see inside the sanctuary to cover the furnishings. The law specified that anyone else who was to even look at the furnishings would die (Numbers 4:4-6, 17-20). The reason given is that God himself was enthroned between the cherubim on the ark<sup>4</sup>. Given God's holiness, and human sinfulness, it simply was not permissible for people to see the Lord and live<sup>5</sup>.

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<sup>4</sup>1 Chronicles 13:6.

<sup>5</sup>Exodus 33:20; Isaiah 6:5; Luke 5:8; Revelation 1:17

Only the high priest and his sons were permitted to touch it and live, and then only the Kohathites from the tribe of Levi were permitted to carry it - and only on poles<sup>6</sup>. (It is however likely that the laws had been neglected because for the previous 94 years the ark had been separated from the tabernacle, had been moved on unmanned carts, and then housed at Abinadab's house in Kiriath Jearim for 93 years)<sup>7</sup>.

*Read 1 Chronicles 13:1-8*

What is notable about David's (and the people's) response?

What is to be applauded?

Is there any hint that anything is amiss?

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<sup>6</sup>2 Samuel 6:3 says that Uzzah and Ahio were Abinadab's sons. Abinadab was a Levite (1 Chronicles 14:10), and his descendant Zadok made high priest. In all likelihood Uzzah was a Kohathite. 1 Chronicles 14:13 specifies that it was the mode of transportation (cart, not poles) that led to the problem.

<sup>7</sup>cf 1 Samuel 7:1. The tabernacle had remained at Gibeon, and the ark nearby at Kiriath-Jearim. Both these towns are to the north-west of Jerusalem. How did they get there? In the time of Samuel, the ark was at Shiloh (north of Jerusalem). It was briefly captured by the Philistines in 1094BC, before commencing a seven month journey around Israel, until finally settling in Kiriath-Jearim, where it remained for around 92 years. What happened then? From Kiriath Jearim, David brought the ark to Jerusalem in 1001BC. In around 930 BC it was eventually placed in Solomon's temple. It is briefly and finally mentioned as returning (?) to the temple during Josiah's reign (640-609BC, 2 Chronicles 35:6). The temple was destroyed by Nebuchadnezzar in 587BC. As to whether the ark was taken to Babylon as a trophy of conquest, we are unsure. The Jews certainly didn't take it back with them when they were permitted to return with other temple furnishings in 538BC.

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*Read 1 Chronicles 13:9-14*

What is notable about the different responses here?

Uzzah?

God?

David? What is the substance of David's cry?

God?

What response do you have to this?

What help do the scriptures give?  
(cf for example Isaiah 6:5, Luke 5:8, Revelation 1:17-18)

What response do you then have?

So despite David's best efforts, the ark is not yet at Jerusalem. This raises questions not just about God, but about David as well - is he really qualified to shepherd God's people if David lacks the symbolic endorsement of the seat of God's presence? The issue is left temporarily on hold until chapter 15, when the ark is permitted to come into Jerusalem. But in the meantime, the Chronicler allows us to see David in a different light.

*Read 1 Chronicles 14:1-7*

In what two different lights do we see David as described by the Chronicler? (verse 2 and Deuteronomy 17:14-20)

*Read 1 Chronicles 14:8-17*

How is David commended?

How would you describe the relationship between David and God?

What is the overall picture we now have of David?

*Read 1 Chronicles 15:1-2, 13-15*

What has changed?

*Read 1 Chronicles 15:16, 22-29*

What are the different responses to the ark entering Jerusalem amongst the people of God:

Verses 23-24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

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What does David now do as the King of the Kingdom of God? (16:1-7)

The Psalm that David committed to the temple singers to lead God's people in comprises parts of three Psalms: Psalms 108, 95 and 96. The great thing about 1 Chronicles 16 is that it gives us the historical context for these Psalms. The Psalms mark the occasion when God began to rule through his chosen King (David) from Jerusalem, the City of Peace. The Psalms that were sung on that day tell us of the wide-reaching significance of this moment in history.

What is the *national* significance to the Israelites that God now rules through his chosen King from the City of Peace? (verses 9-22, 35-36)

What is the *international* significance to the nations of the world that God now rules through his chosen King from the City of Peace? (verses 23-29)

What is the *cosmic* significance to the creation that God now rules through his chosen King from the City of Peace? (verses 30-33)

We live at a different time in salvation history, and yet the impact of these chapters is not lost on us because their significance applies to the nations and also reaches forward in time to the day of judgment and cosmic renewal. We, of course, know that what was seen in miniature in David's kingdom was only a foretaste of the Kingdom of God which Jesus, the Son of David, announced. And we also know that since his death for the sins of the nations, and his resurrection and ascension to the right hand of God, God now rules the world through Jesus from his throne in the heavenly Jerusalem.

What is the *national* significance for Jewish people today that God now rules through his chosen King from the heavenly Jerusalem? (Acts 2:33-39)

What is the *international* significance to the nations of the world that God now rules through his chosen King from the heavenly Jerusalem?? (Acts 17:30-31)

What is the *cosmic* significance to creation that God now rules through his chosen King from the heavenly Jerusalem? (Hebrews 1:2, 2 Peter 3:13)

**PRAY**

Spend time together praying with thanksgiving about what it means that God rules through Jesus from heaven - for Jews, Gentiles, and

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## **Study 4: The House That God Built** **1 Chronicles 17-20**

### **1. Introduction: The Power of Promises**

- a) What was a big promise that someone once made to you?
  
- b) What reaction did it bring out in you?
  
- c) What is the relationship between a promise and faith?

### **2. God's promise to Build David's house**

If you imagined all the stories of Abraham's family as a patchwork cloak, the coathanger on which that coat hangs is God's covenant promise to Abraham in Genesis 12.1-3. In one sense it is the theme promise of the whole bible: God's promise to overturn the curse of sin and to bring blessing on the nations of the world through Abraham's descendant. Now, fast forward 800 years. Abraham's people are now a great nation, living in a land, and finally, they have a King. The story of David's sons are the story of the Kings of Israel. If you could again imagine their combined stories as a patchwork cloak, the coat hanger on which that coat hangs is God's promise to David made in 1 Chronicles 17.

*Read 1 Chronicles 17:1-15*

What is the relationship between David's rule and God's rule?

What is the play on words? (v4, v10b)

What does God promise David?

*Read 1 Chronicles 17:16-25*

What are the movements in this prayer?

What is the realisation in David determining what is said in each movement? Do you share any of these realisations yourself?

What does this promise do for the Kingdom of God?

### **3. Blessings Abundant - 1 Chronicles 18**

How does God bring blessing to David's kingdom?

v1 (cf 1 Sam 17:4)

v2-5

v6, 12-19

v7-11

v14-17

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### **4. The folly of despising the King of God's Kingdom—1 Chronicles 19**

*Read 1 Chronicles 19:1-5*

What parallels do you see today?

*Read 1 Chronicles 19:6-18*

How does the folly of v1-5 escalate?

Where is wisdom seen? Where is folly seen?

What is the outcome of folly? (v19)

*Reflect:*

What encouragement does this give us when we think of those who oppose Christ?

### **5. Engaging in the fight—1 Chronicles 20**

Four separate episodes are described here—v1-3, v4, v5, v6-8

What stands out about these stories?

What is the relationship between David and his champions?

What is the cumulative effect of the stories?

## 6. Reflection

- a) How has God come good on his promise to build David's house, even within his own lifetime?

God's promise to David focused on a specific son of David whose throne would be established forever. This is the magnificent backdrop to the earth-shattering announcement from the angels on the night of Jesus' birth (Luke 2.10-11)

- b) How is God building his kingdom now, through Jesus, the Son of David?

Acts 20.32

Rom 15.20

1 Cor 3.9-10

1 Cor 8.1, 14.12

Eph 2.20-22

Eph 4.12-16, 29

Jude 20

- c) What part can you play in God's work of building the kingdom of the Son of David?

Pray about this.

## 5 **Study 5: The Importance of the Temple**

### **1 Chronicles 21.1-29.9**

#### **1. Introduction**

The books of Chronicles were written to retell Israel's spiritual history to the returning exiles, who had experienced hardship, decimation, and were enduring present difficulties of division and discouragement. One of the central features of their spiritual history is the story of the temple .

Imagine for a moment that there was one spot on earth - one building - in which people could go and literally meet the living God. What would be your expectations for what would happen at that building?

Both Isaiah and Paul knew that God does not dwell in a house made by human hands (Isaiah 6.1; Acts 17.24). And yet, the temple that David prepared to build was the central focus for the spiritual life of God's people: it was the place of meeting, the place of worship, the place of atonement, the place of celebration, the place of prayer, the place of repentance. More than that, the temple housed the ark of God, (containing the 10 commandments, and over which God had appeared to Moses in the time of the Exodus). The ark itself was massively significant, for it symbolised God's rule over his people. It was what made David's kingdom a theocracy: a kingdom *of God*. Therefore the temple was massively significant to later generations of Israelites in understanding who they were as the people of God. For it spoke to them of how it was possible to have a relationship with God, and what the terms of the relationship were, and why such a relationship was necessary.

The story of the temple in Jerusalem begins with story of how the temple site was chosen.

#### **2. David's Census 21.1-22.1 (or how the temple site was chosen)**

David ordered a census be taken for the purpose of registering adult males for military service. Previously, only the LORD himself had asked for this (Numbers 26.1-4). For some reason, this act was considered evil - we can only assume that it represented David overstepping the bounds of his role as King and trying (in some way) to be God himself, perhaps by taking personal credit for the building up Israel's military strength. A later reference in chapter 27.23-24 to this moment suggests that taking a census reflected a lack of trust in the LORD, who had promised to make Israelites as numerous as the stars in the sky.

*Read 1 Chronicles 21.1-7*

Which two parties are responsible for this action?

Who is guilty? (v3, v6, v7, v8)

Who must pay? Why?

*Read 1 Chronicles 21.8-17*

What change does God bring about in David?

What stops the punishment? (v15, v18-27)

*Read 1 Chronicles 21.28-22.1*

What is the significance of David's choice of the threshing floor of Araunah the Jebusite for the temple? (2 Chron 3.1, Gen 22.2)

### *3. David makes preparations for building the temple*

What preparations does David make? (v22.1-4, 14-16)

Why? (v22.5-10, 19)

What will this require of Solomon (v13b), and of the leaders of Israel (v19)?

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### 4. *The people of the temple*

What were the Levites now to do, since they no longer had to carry the tabernacle? (23.1-5, 28-31)

What were the other roles at the temple? (ch 24; 25.1, 6-7; 26.1, 20)

What were the other necessary ancillary roles? (27.1, 16, 25-34)

We can therefore see that the functioning of the people of God (with the temple the centre) was a massive enterprise, requiring thousands of people employed with a huge variety of skills.

Jesus identified himself as the temple (John 2.19-22). But the New Testament takes it further, identifying Jesus' body (his disciples) as the temple (Eph 2.21, 1 Peter 2.5). Through Christ (our atoning sacrifice, great high priest, and God in the flesh), we exist to glorify God, and are called together to worship.

What parallels to these lists in 1 Chronicles exist for us today?

Romans 12.3-8

1 Corinthians 12.27 - 29

Ephesians 4.11 - 12

Chronicles lists other roles aside from these ones. What other roles are there amongst God's people that are also useful?

*5. David's charge to a new generation of leaders—1 Chronicles 28-29*

David called all of Israel's leaders together and charged them to build the temple according to the promise and design that God had given him.

From 28.6-10 and 19-21, what was needed?

*Read 1 Chronicles 29.1-9*

What can we learn about giving, about leadership, about heart?

What is now the focus for the gathering together of God's people? (Col 3.15-17, 1 Tim 2.1-12, 4.13; Hebrews 10.25)

What part can you play?

Pray about these things.

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## **Study 6: True Glory**

### **1 Chronicles 29.10-30**

#### *1. Introduction*

Can you recall a time when you erupted in deep, heartfelt praise of God?

Can you recall a leader leading the church in genuine, heartfelt praise of God? What made this appropriate?

#### *2. David gives God the glory (1 Chronicles 29.10-20)*

*Read 1 Chronicles 29.9-10*

What prompted David's praise?

*Read 1 Chronicles 29.10-12*

What is the substance of David's praise?

*Read 1 Chronicles 29.13-16*

What additional realisation drives David to thankfulness?

*Read 1 Chronicles 29.17-19*

What is David's great and final desire?

What makes the response of verse 20 so right?

*3. The kingdom endures (1 Chronicles 29.21-25)*

To whom is glory being given? (v21-22)

Why the joy?

To whom was glory given? By whom? (v22-25)

What is the significance for God's people?

*4. Death of the Lord's Anointed (1 Chronicles 29.26-30)*

*Read 1 Chronicles 29.26-30*

What is the Chronicler reminding us of in his choice of the phrase 'son of Jesse'? (1 Sam 16.7, 1 Chron 29.18)

What is the Chronicler reminding us of about David in his use of the phrase 'all Israel' in verse 26?

What is the Chronicler reminding us of about David's significance in his use of the words 'all other lands' in verse 30?

## **30** | **1 Chronicles: The Coming Of The Kingdom Of God**

### *5. Putting it all together*

From the chapter, what was the basis for...

David's joy?

The people's joy?

The exiles joy?

For our joy?

### ***PRAY***

Take a moment to reflect on this, and spend time giving thanks and praise for Christ, the son of David.

***Notes:***



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