

Through the Bible in 24 Months



WEEK 42 OF 104

Worship on Whose Terms

Week 42 of 104 • 40% of the way through the Bible

THIS WEEK'S READINGS

General Old Testament	1 Kings 11-17
Wisdom Literature	Psalms 32-33
Gospels	Mark 10:32-11:14
General New Testament	1 Corinthians 10:23-11:34

THIS WEEK AT A GLANCE

Worship is the quiet center of this week. Jeroboam is a practical man with a political problem, and he solves it with two golden calves, a priesthood recruited from anyone willing, and a feast in a month he picked himself. In Corinth a congregation gathers for the Lord's Supper and Paul tells them that whatever they are eating, it is not that. Jesus rides into Jerusalem through a storm of coats and branches, walks into the temple, looks carefully at everything, and walks back out without a word. And David, who had tried silence for nearly a year, finally says the thing out loud and finds out that the blessed man is not the one with a clean record but the one whose sin has been covered.

How to use this guide: Read all four passages during the week. Your teacher will take up two of them in class, one in each session. For the other two, work through the "Extended Class Discussion or Self-Study" questions on your own and write your answers in the space provided.

GENERAL OLD TESTAMENT 1 Kings 11-17

The Kingdom Torn in Two

WHAT YOU WILL FIND HERE

Solomon's foreign wives turn his heart, and a prophet tears a new coat into twelve pieces to show what is coming. Rehoboam listens to the wrong men at Shechem, ten tribes walk away, and Jeroboam, afraid his people will drift back to Jerusalem, sets up two golden calves, appoints priests from whoever wants the job, and invents a feast in a month of his own choosing. From there the writer measures king after king by that one man.

FOR CLASS DISCUSSION

1. Solomon's fall is described in 11:1-8 as a heart being turned, not as a single decision. Trace how it happened, and name the small permissions that make that kind of slow turn possible in us.
2. Jeroboam changed the place of worship, the object, the priesthood, and even the month of the feast (12:26-33). Talk through his stated motive, and explain why the writer says he devised the feast "of his own heart."

3. Jeroboam's calves were convenient, popular, and sincere in their way. Where are we tempted to shape worship around what keeps people comfortable, and how do you tell the difference between an expedient and an innovation?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. List the reasons Jeroboam gives himself in 12:26–28 for making the calves. What single fear lies underneath every one of them?
2. Read 1 Kings 13 carefully. The man of God obeyed at the altar and disobeyed on the road home. Trace what happened to him, then read Galatians 1:8 and consider why the source of a message matters so much.
3. Compare the two pieces of advice Rehoboam received in 12:6–11 and note who gave each. Read Proverbs 13:20, then write down who is currently shaping your decisions.
4. Trace the phrase about walking in the way of Jeroboam through chapters 15 and 16. Count how many kings are measured by that standard, and consider what the writer accomplishes by the repetition.
5. Elijah is fed by ravens and then sent to a widow who has nothing left (17:8–16). Name one place where you are waiting on God to provide through a channel you would prefer, and describe what obedience would look like if He chose a different one.

WISDOM LITERATURE Psalm 32–33

Blessed Is the Forgiven Man

WHAT YOU WILL FIND HERE

Psalm 32 is David teaching from his own scars. He begins by calling the forgiven man happy, then describes what a year of silence did to him: bones wearing out, strength drying like a summer drought. When he finally speaks, forgiveness comes immediately. Then he turns teacher, promising instruction to anyone who will not be as stubborn as a mule. Psalm 33 lifts the eyes outward, calling the righteous to a new song before a God who spoke the world into being.

FOR CLASS DISCUSSION

1. Psalm 32:3–4 describes what unconfessed sin did to David's body. Read those verses aloud, and talk about why silence ends up costing so much more than confession ever would.

2. Verse 9 warns against being like a horse or a mule that has to be steered with a bit and bridle. What is the alternative David has in mind, and which of the two describes how God has had to handle you lately?
3. Psalm 33:16–17 says no king is saved by a large army and a war horse is a false hope. Name the modern equivalents we actually lean on, and discuss what would have to happen to loosen that grip.

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. Psalm 32 uses several different words for sin and several for what God does with it. List them, and note the distinct shade of meaning each one carries.
2. Paul quotes Psalm 32:1–2 in Romans 4:6–8. Read that passage and explain the point Paul is making about how a man comes to be counted righteous.
3. Trace the movement of Psalm 32 from silence, to confession, to instruction, to joy. Mark the verse where God Himself begins to speak.
4. Psalm 33:6 and 33:9 describe creation by the spoken word. Compare Genesis 1:3 and Hebrews 11:3, and state what all three affirm about how the world came to be.
5. Psalm 32 calls the forgiven man blessed and the silent man miserable. Name the one thing you have never actually said out loud to God, and set the hour this week when you will say it.

GOSPELS Mark 10:32–11:14

The Road Up to Jerusalem

WHAT YOU WILL FIND HERE

They are on the road to Jerusalem and Jesus is walking ahead of them, which unsettles everyone. For the third time He describes exactly what is about to happen to Him, and James and John respond by asking for the two best seats. He offers them His cup instead. Outside Jericho a blind beggar refuses to be silenced and receives his sight. Then Jesus rides into the city through a crowd shouting Hosanna, looks around the temple, and leaves.

FOR CLASS DISCUSSION

1. James and John ask for the best seats immediately after Jesus describes His own torture and death (10:35–37). Instead of crushing them, He asks whether they can drink His cup. What is He offering them, and what does He say is not His to give?

2. Bartimaeus is told to be quiet and shouts louder, and then Jesus asks a blind beggar what he wants. The need was obvious. Why would the Lord make him say it out loud?
3. Jesus defines greatness as being servant and slave of all, and points at Himself as the ransom (10:45). Where would that definition change something specific in your home or at your job this week?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. Write out Mark 10:45 and identify the two things Jesus says He came to do. Read Isaiah 53:10–12 and note every connection you can find.
2. Trace what Bartimaeus does the moment he receives his sight (10:52). Compare the instructions given to the leper in 1:44 and to the healed man in 5:18–20.
3. List the details Mark gives about the colt in 11:1–7, then read Zechariah 9:9. How much of this had Jesus arranged, and what was He deliberately announcing by riding in that way?
4. Jesus walked into the temple, looked around at everything, and left (11:11). Read what He does the following morning in 11:15–17, and consider what that overnight pause suggests about how He acts.
5. The crowd shouted Hosanna and within five days had gone silent or worse. Name the one place where your public enthusiasm for Christ runs ahead of your private obedience, and what you will do about it this week.

GENERAL NEW TESTAMENT 1 Corinthians 10:23–11:34

All to the Glory of God

WHAT YOU WILL FIND HERE

Paul finishes the meat question with a rule of thumb: everything is lawful, but not everything builds up, so seek the other person's good. Buy what is in the market, eat what your host serves, and stop only if someone points out that it was offered to an idol. Then he takes up two matters of order in the assembly: the principle of headship and the covering that signified it, and a congregation that had ruined the Lord's Supper.

FOR CLASS DISCUSSION

1. The rule in 10:31 is to do everything to the glory of God, and Paul applies it to something as ordinary as dinner. How does that standard change decisions that do not look religious at all?

2. In 11:3 Paul gives an order: the head of Christ is God, the head of every man is Christ, the head of the woman is the man. He puts Christ inside that order. How does the relationship between the Father and the Son keep headship from meaning that one is worth less than the other?
3. Paul tells the Corinthians that what they were eating was not the Lord's Supper at all (11:20). Talk through what had gone wrong, and what 11:28–29 asks of each of us before we eat.

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. Trace Paul's instructions about meat in 10:25–30: what he permits, what causes him to stop, and whose conscience he says is the deciding factor.
2. Read 1 Corinthians 11:3–16 slowly and list what Paul says the covering signified. Then read 1 Timothy 2:8–12 and separate the abiding principle from the first-century sign of it.
3. Write out what Paul says Jesus did and said at the institution of the Supper (11:23–26). Read Acts 20:7 and note when the disciples came together to observe it.
4. Paul says a person should examine himself and discern the Lord's body (11:28–29). List what that examination ought to include, and name what it should never be allowed to become.
5. Name one habit you could change over the next three Sundays that would make your participation in the Lord's Supper more attentive, and begin it this week.

NEXT WEEK'S READING: 1 Kings 18–22 • Psalm 34 • Mark 11:15–12:17 • 1 Corinthians 12–13

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