

Through the Bible in 24 Months



WEEK 50 OF 104

Building for Another Generation

Week 50 of 104 • 48% of the way through the Bible

THIS WEEK'S READINGS

General Old Testament	1 Chronicles 20–29
Wisdom Literature	Psalms 47–48
Gospels	Luke 1:39–66
General New Testament	2 Corinthians 5:11–7:16

THIS WEEK AT A GLANCE

This week you watch four people build something they will never get to use. David spends the last strength of his life hauling cedar and iron and gold for a house God has plainly told him he will not raise, and he does it with joy. The sons of Korah stand inside walls they did not build and tell their children to walk around and count the towers. A young woman in the hill country sings about a promise that will outlive her. And Paul calls himself an ambassador, a man carrying a message he did not compose to people who never asked for it. Not one of them is working for himself. All of them are working for a King whose house outlasts every worker in it.

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 Chronicles 20–29

David Prepares the Temple

WHAT YOU WILL FIND HERE

These chapters close out David’s reign. There are last battles with giants, then a census that brings a plague and ends at a threshing floor David refuses to accept as a gift. From that floor forward he turns his whole attention to the house of God: mountains of iron and bronze and cedar, Levites and priests organized by course, singers and gatekeepers assigned, and finally a charge to Solomon, a written pattern, and a prayer that hands everything back to God.

FOR CLASS DISCUSSION

1. David insists on paying full price for Ornan’s threshing floor and says he will not offer to God something that cost him nothing (21:24). Where are we tempted to offer God the leftover hour, the leftover dollar, the leftover energy, and call it worship?
2. God tells David plainly that he will not be the one to build the house (22:7–8), and David spends the rest of his life preparing materials for it anyway. How do you keep working faithfully on something you already know you will not live to see finished?

3. Read David's prayer in 29:10–16 out loud. He says that everything given came from God's hand in the first place. If a congregation actually believed that sentence, how would its giving, its budgeting, and its arguments about money change?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. List the groups David organizes in chapters 23 through 27: Levites, priests by division, singers, gatekeepers, treasurers, officers, and the army. Why would the Chronicler give so much space to order in the worship of God?
2. Compare 1 Chronicles 21:1 with 2 Samuel 24:1, and then read James 1:13–14. How do you hold both statements together without making God the author of David's sin?
3. Trace the charge David gives Solomon in 22:11–13, 28:9–10, and 28:20. What words and ideas keep coming back, and what is the one thing a father most wants his son to know?
4. 1 Chronicles 28:19 says the pattern for the house came from the Lord's own hand in writing. Read Exodus 25:40 and Hebrews 8:5 alongside it. Why does it matter that the shape of worship was given by God rather than designed by the worshipers?
5. In 29:3 David gives his own personal treasure over and above everything already set aside. Name one specific thing you will give this week that goes beyond what you normally give, and then give it before the week ends.

WISDOM LITERATURE Psalm 47–48

The King and His City

WHAT YOU WILL FIND HERE

Two short psalms of the sons of Korah, both about a throne. Psalm 47 calls all the peoples, not Israel only, to clap and shout, because the Lord Most High is King over all the earth, and it pictures God going up with a shout to take His seat. Psalm 48 turns to the city where that King is known, describes kings who looked at Zion and fled in panic, and ends by telling the reader to walk the walls, count the towers, and tell the next generation.

FOR CLASS DISCUSSION

1. Psalm 47 begins by calling all peoples, not only Israel, to praise God. How does that widen what an Israelite singer would have assumed about God, and where do you see the same widening finished in the New Testament?
2. Psalm 48:12–13 says to walk about Zion, count her towers, and mark her ramparts so that the next generation can be told. What would it look like, practically, for you to show a child or a younger Christian the evidence that God has kept His promises?
3. Both psalms describe security that comes from God's presence rather than from the strength of the walls (48:3, 8). How do we tell the difference between trusting God and simply trusting the structures we have built for ourselves?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. List every title given to God in Psalm 47. What picture of Him do those titles build together?
2. Psalm 47:5 says God has gone up with a shout, with the sound of a trumpet. Read Acts 1:9–11 and Ephesians 4:8–10, and describe how the ascension of Christ answers this psalm.
3. Psalm 47:9 speaks of the princes of the peoples gathering as the people of the God of Abraham. Compare Genesis 22:18 and Galatians 3:8, 26–29, and explain who those gathered peoples turn out to be.
4. Trace the movement of Psalm 48 from verse 1 to verse 14: what the city is, what the kings do, what the worshipers think about inside the temple, and what they are told to do as they leave.
5. Psalm 48:14 says this God will be our guide even to death. Name one decision you are currently facing where you have been consulting everyone except Him, and put that decision into a specific prayer this week.

GOSPELS Luke 1:39–66

Mary's Song and John's Birth

WHAT YOU WILL FIND HERE

Mary leaves Nazareth and travels south into the hill country of Judah to see Elizabeth. The moment she speaks, the unborn John leaps, Elizabeth is filled with the Holy Spirit and calls Mary the mother of her Lord, and Mary answers with a song that has been sung ever since. She stays about three months. Then Elizabeth's son is born,

the neighbors want to name him after his father, and a mute old priest writes five words on a tablet and gets his voice back.

FOR CLASS DISCUSSION

1. Elizabeth blesses Mary specifically because she believed what the Lord told her (1:45), which stands in sharp contrast to Zacharias in 1:18–20. What made belief possible for one and difficult for the other, and which of the two are you more like this year?
2. Work through Mary's song in 1:46–55 and list what she says God has done. Why would a poor teenage girl from an unimportant town sing about thrones being emptied and the hungry being filled?
3. Zacharias had nine months of silence to think, and the first thing he does when he can write is obey the angel about the name (1:63). How does God sometimes use an enforced quiet to change a person, and have you ever experienced one?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. Read 1 Samuel 2:1–10 beside Luke 1:46–55. List the phrases and themes the two songs share, and note what Mary adds that Hannah could not have known.
2. Elizabeth calls Mary the mother of my Lord (1:43). Compare Psalm 110:1 and Luke 20:41–44. What is being claimed about the child Mary is carrying?
3. Count how many times the Holy Spirit is mentioned in Luke 1:15–67, and note what He does in each case. What is Luke establishing about this whole birth account?
4. In 1:58 the neighbors and relatives rejoice with Elizabeth because the Lord had shown great mercy to her. Read Romans 12:15. Who in your congregation has received a blessing recently that you have not yet celebrated with them?
5. Mary's song begins with My soul magnifies the Lord. Write out, in your own words, four sentences about what God has actually done for you. Then find one person this week and say them out loud.

WHAT YOU WILL FIND HERE

Paul explains what drives him: the fear of the Lord, and the love of Christ that leaves him no choice. He announces that anyone in Christ is a new creation, that God was in Christ reconciling the world to Himself, and that he and his fellow workers are ambassadors begging people to be reconciled. Then comes a startling list of what the ministry has cost him, an appeal to open their hearts, a warning about being unequally yoked, and relief at the news Titus brought.

FOR CLASS DISCUSSION

1. Second Corinthians 5:17 says that if anyone is in Christ he is a new creation. According to Romans 6:3–4 and Galatians 3:26–27, how does a person get into Christ, and why does that question matter so much for what 5:17 promises?
2. Paul calls himself an ambassador and says God pleads through him, be reconciled to God (5:20). If that is the job description of every Christian who carries this message, what has to change about how you talk to the people at your work?
3. Second Corinthians 7:10 draws a line between godly sorrow and the sorrow of the world. Describe the difference in practical terms, and how you can tell which one you are actually feeling after you sin.

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. List the hardships Paul names in 6:4–10, and then list the paired contrasts in 6:8–10 (as unknown, yet well known, and the rest). What kind of life is he describing, and what holds it together?
2. Read 5:21 carefully. In what sense was Christ made sin for us, and in what sense did He never cease to be sinless? Compare Isaiah 53:6, Hebrews 4:15, and 1 Peter 2:22–24 before you answer.
3. Trace the argument of 6:14–7:1. Note each question Paul asks, each Old Testament quotation he uses, and the conclusion he draws in 7:1. What exactly is he asking the Corinthians to separate from?
4. Second Corinthians 7:11 lists seven things godly sorrow produced in the Corinthians. Write them out, and mark which ones were present the last time you repented of something.
5. Paul says now is the accepted time, now is the day of salvation (6:2). Name one conversation about Christ you have been postponing, and set a specific day this week to have it.

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