
QT Questions—for 1Chronicles

(Here's a short introduction to the book of 1Chronicles from couple of my study Bibles.)

- The narrative of 1-2 Chronicles is a response to the needs of a formerly exiled Jewish people. In 586 BC the Babylonians conquered the southern kingdom of Judah and deported its people to Babylon (2Kgs 25). In 539 BC the Persians conquered Babylon and by 538 BC, the Jewish exiles had permission to return to Jerusalem and rebuild the temple.
- Chronicles is not just a rehash of other OT texts. Samuel and Kings were written to a people in exile who wondered how and why they got there. Chronicles was written to a people returned from exile who wondered if (and how) they still fit into God's plan.
- The Chronicler portrays David as a model king who followed God. This account of David leaves out his most infamous sins—his adultery with Bathsheba and his plot to kill her husband, Uriah—and focuses on the ways in which he was faithful. David embraces God's ways, establishes Jerusalem as a center for worship and leads the people in praise. God then makes His covenant with David, promising to bless his household forever, and gives David victory over his enemies. 1Chronicles challenges us to truly seek God, to set our minds on His purposes and rejoice in His presence. As we see David not exactly as he was, but more as he should have been, we are given the model of a worshipful life.

1Chron 1 (6/7/23)

1. In 1:1-54, after this chapter, we will see more clearly that this genealogy is very focused on Judah, but for this chapter, what are some of the things you notice that is focusing on Israel; why do you think that was (see if you can connect it with the purpose of this book)?
 2. In 1, there are couple of people who are given a short description after their names, who are they and what was the description and why do you think that mattered (vv. 10, 19); are there anything you learned from this genealogy?
- (I thought the following commentary would be helpful to you.)
 - How did genealogies encourage and inspire the Israelites? 1) Genealogies established their heritage—including their rights of inheritance and property, claims to the throne, priesthood and clan leadership. 2) Genealogies helped them to organize—determining how they pitched their tents, chose their spies, parceled out the promised land and so on. 3) Genealogies helped them remember what God had done for their ancestors.
 - The writer of Chronicles used this list of names to show that God had chosen Israel for a prominent role in history. He wanted to encourage the Jews who had just returned from exile and were struggling to rebuild their ruined nation. These names showed that God accomplished His purposes through their ancestors. In fact, God's plan began even before David, Moses or even Abraham; it began with Adam.
 - This genealogy helped the returning Jews see that God could use them too—that God's purposes were still in effect. The nation had been chosen and brought back to the promised land for a reason! By identifying with the original readers, we can discover a lesson that applies to us today: God still has a purpose, and He still has a people—Abraham's true descendants by faith (Gal 3:29)—to fulfill His plan. He chose us in Him (in Christ) before the creation of the world (Eph 1:4).

1Chron 2 (6/8/23)

1. In 2:1-55, will you list the twelve sons of Israel; whose clan is presented first and why do you think that was; how did Judah have five sons and whose line is followed and why?
 2. In 2, there are several places where a short commentary follows the person, of them, are there any that sparks your interest and why; what do you learn about God in this chapter and how does it impact your life?
- Many names you will probably recognize from other parts of the Bible, but many of them are not those people, though some are, especially those in the genealogy. They share the same name, but different people. So, to be sure, if you want to know if they are the same people, then you need to compare the times of their lives, and if it is during the same time period, then it most likely is the same people. But, it can get confusing. May I humbly remind us, just because it doesn't make sense to us, or because we don't get it, doesn't mean it is not important. God wanted to include these things, because in His infinite wisdom, He knows how important they are. My problem is, I don't always know the deep thoughts of our God. "For My thoughts are not your thoughts, neither are your ways My ways," declares the Lord. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts." (Is 55:8-9).

1Chron 3 (6/9/23)

1. In 3:1-9, according to here, how many wives did David have (and can you think of a wife that's not recorded here); how many sons did David have (and can you think why it would be different than from 2Samuel 3:2-5); what are your thoughts on David's many wives and sons?
 2. In 3:10-24, unlike 1 & 2 Kings, whose line of kings are missing here and why; of the kings of Judah, whose life do you remember most and why; are there any royal descendants after the exile that catches your eye and why; what do you learn about God here and how is that applicable to you?
- It is interesting, and at times, very confusing, why some genealogy would differ than others, especially when it is going over the same line. When we compare this line with what we find in Matthew, again, we don't always receive the same names. May I say, I usually don't know the reason why. But, I do know, the purpose of the genealogy in the Bible, is not always about recording every name in their proper order. So, when we compare our chapter here with the one in Matthew, the names, especially after the exile hardly matches, except couple. And we also notice in Matthew, the final four kings of Judah is summarized into one name, Jeconiah (or Jehoiachin). Of course, historical accuracy is important for God's word because it is speaking of God's truth, and therefore, they must be accurately true. However, the way they are presented will not always be the way we may be accustomed. Therefore, may I caution us, don't stand above God's word to judge if it is right or wrong or even weird, simply on the basis of our understanding, or if it makes sense to us. We are not the standard. So, let's remember, whenever we should differ with God, He is true and we are the liars (Rom 3:4). One final thought is, the purpose of God's word is, "But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in His name" (Jn 20:31). Let's thank our God for giving us His word, to gift us His eternal life. So, let's read and eat His word with His purpose in mind, and perhaps foolishly stand over God's word and decide if it is right or not, according to our small minds and understanding.

1Chron 4 (6/10/23)

1. In 4:1-23, in vv. 9-10, what was Jabez's prayer and how did God answer him; in Lk 22:42, what was Jesus' prayer and why would God answer Him; who are some of the people you learned from these verses?
 2. In 4:24-43, in v. 27, what do we learn about the tribe of Simeon; from the book of Numbers, what do we learn about this tribe (Nu 1:23; 26:14); what couple of other facts do we learn about them (Gen 49:5-7; Josh 19:1); what is the lesson for you?
- In v. 21, I missed seeing it for a very long time. We know Judah's first two sons, Er and Onan, God killed them for their evil. As for his third son, Shelah, we were not told what happened, except that Judah withheld him from Er's wife, Tamar, who eventually gave birth with Judah, Perez and Zerah. The entanglement in sin produced such a mess. But, for now, I just want to highlight Shelah's re-appearance, as we are told he was the father of 6 sons here (some say 5 sons). Sometimes, making head counts is not as easy as we think. Though Judah's genealogy would run through Perez, it does not mean that Shelah stopped existing. We see through the eyes of importance, Shelah might not have mattered. But in God's eyes, in His book, He remembers, He wrote his name, Shelah son of Judah. God knows our names.

1Chron 5 (6/12/23)

1. In 5, why are these three (or 2.5) tribes grouped together; in vv. 1-2, what is happening between Reuben, Judah and Joseph; in v. 6, what did the king of Assyria do to them; what do you learn?
 2. In 5:18-22, what did God do with their prayers and why and what was the result; in vv. 25-26, how did they choose to live before God and what happened; how is this applicable to you?
- Twice in this chapter, we are told that these 2.5 tribes were taken into exile by Assyria. As we know, the northern tribes of Israel were first taken into exile by Assyria in 722 BC, then about 136 years later, Judah was exiled into Babylon in 586 BC. So, our tribes in this chapter were exiled along with the northern tribes. Though they settled east of the Jordan River for a better life, their outcome was no different than their brothers on the other side. But, whichever side they resided, their outcome was not determined on where they lived, but with whom they lived. The northern tribes decided to worship idols made by their king Jeroboam, while these 2.5 tribes decided to worship the gods of the peoples of the land. They each forsook the true God for an idol of their choosing. And, in the end, they received the wages of their sin. They chose what they loved; they chose what they liked; they chose what they thought was best for them, because they disregarded God's truth. May I ask, who do you think knows what's best for us, you or God? Knowing and doing is different. So, I ask you, who decides what's best for you, you or God? May I say, God gives us His word in couple of ways. One is to be a mirror to our lives; through the lives of the people in His book, He wants us to see ourselves and learn. And the second is, God's word is like the sun, because He truly showers us with His brilliance and warmth. May we meet and hear our God, for His authority over us will be our brilliance and warmth for all the days of our lives.

1Chron 6 (6/13/23)

- * It's easy to get lost with the many names, so we will focus on a few, so we can glean a little from the chapter.

1. In 1:1-30, in vv. 1-3, whose family are we to focus on and why do you think that was; in vv. 10 and 15, two names are given with a short explanation, who are they and why do you think that was?
 2. In 1:31-81, who were the two musicians singled out and do you remember seeing them somewhere else (vv. 33, 39); how did the temple musicians stand when they were ministering with music (vv. 33, 39, 44); in vv. 50-53, who are the last two names and why would they be singled out (2Sam 15:13-36); what do you learn?
- (Here's another short explanation from one of my study Bibles). A lengthy account of the tribe of Levi provides the background for the arrangement of the temple personnel in the restored community following the exile in Babylon. The writer connects the Davidic monarchy with temple worship in his conception of a restored people. The attention given to Levi reveals the importance of the temple and priesthood. If the returning exiles are to see God's blessing, then the royal family (Judah) and the temple personnel also (Levi) must carry out their proper functions.

1Chron 7 (6/14/23)

1. In 7, this chapter seems to be about recording the number of the fighting men, yet what do you see; why do you think the author wanted to record the names of the fighting men; in v. 27, whose name is important for this chapter and why?
 2. In 7, God takes the time to write several women by their names, who are they; in v. 24, what did she do and how unusual is that; what do you learn?
- Though this chapter seems to be about recording the names of the fighting men, in v. 13, we are introduced to the tribe of Naphtali, and are simply given 5 names. It would seem that this verse defeats the purpose of this chapter. Why not just hide the fact here, because the fact seems to contradict what the author intended to do. That's what we normally do, don't we? When the truth makes us look bad or more vulnerable, we will very easily not mention it. We are not lying. But, we are covering up the truth, which is no different than lying, actually. But, that's the beautiful truth of our God. He won't let His people hide the facts, even when it seems to work against us. In fact, God seems to reveal or expose what would seem not helpful. What we need to remember is, when we are weak, it does not mean that our God is weak also. Rather, we should know, when we are weak, it is then that His strength is even more visible. God is not afraid of our weakness. And if we are looking to our God, then we should not be either. Our natural selves would want to hide our weakness, but because we look to our God, let's not hide them, but humbly and honestly bring it before our God, because "My grace is sufficient for you, for My power is made perfect in weakness" (2Cor 12:9).

1Chron 8 (6/15/23)

1. In 8, whose genealogy are we following and why do think this was important to the people who were reading this book; in v. 33, who are we introduced to and why would this matter; what do you learn?
 2. In 8:8, we see a man divorce his wives, why would that matter in a genealogy; in the OT, when was divorce permitted (Deut 24:1)?
- In Genesis 2:18, did you know, it was God who first mentioned what was not good in His creation? What was not good in God's sight, even though He created all things good? What

was not good in God's sight was, "It is not good for the man to be alone. I will make a helper suitable for him." In God's eyes, it was not good for the man to be alone, and the way God wanted to resolve this not good, was not for the man to find his help with greater fellowship with God, but God's solution was to provide a woman for the man. So, it was God's will that a man find his greatest and most intimate help and companion in a woman. And when the two met, they were to "become one flesh" (Gen 2:24). That is why, Jesus would say, "They are no longer two, but one flesh. Therefore what God has joined together, let no one separate" (Matt 19:6). So, the first thing we must learn is God's heart, and His heart is that the two shall be one. A married couple should learn to think and live as one.

- Yet, despite God's desire, man and woman sin. We separate and we divorce. God knows that, so listen to what He said. "Jesus replied, 'Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery'" (Matt 19:8-9). So, on the basis of a spousal sexual immorality, God permits a divorce. Actually, in the NT, there is one more reason for permitting divorce for a believer, and that is when, if the spouse is an unbeliever and chooses to leave. "But if the unbeliever leaves, let it be so. The brother or the sister is not bound in such circumstances; God has called us to live in peace" (1Cor 7:15). However, we must understand, though God permits, that is not usually what God desires. What God delights is His original purpose, and that is, for the two to be as one and not separate, if at all possible. So, as much as possible, our desire is to learn to live, not as God permits, but as God originally intended for our lives to be.

1Chron 9 (6/16/23)

1. In 9:1-27, from v. 1 to v. 2, what did God do for the Israelites and why; what were the gatekeepers responsible for and why would they be necessary; why do you think God wants us to learn these things?
 2. In 9:28-44, who was Mattithiah and what was his duty and how often was he to do his duty (Ex 25:30; 1Sam 21:6); in v. 33, what did God instruct about the musicians and why; what do you learn?
- Until here, this book was recording the genealogy of God's people according to their tribes. But, this chapter focuses on who resettled in Jerusalem. Why the shift of focus? I believe it is because we are to see, the most important part for the resettlement of God's people, it was not to their tribal land, but to their worship of their living God. And in order to worship right, the right people needed to be placed and serving. Just as anyone cannot be a king or a priest, so to worship our God rightly, God's people needed to follow His instructions and follow His way. Too often people trust our hearts and sincerity as the hallmark for a good worship. While they are helpful, they may be completely against God's word. We must not forget Uzzah, who probably had a sincere heart to protect the ark of the covenant from falling to the ground, and yet, God's clear message was, "The Lord's anger burned against Uzzah because of his irreverent act; therefore God struck him down, and he died there beside the ark of God" (2Sam 6:7). Let's remember, this is God's worship; therefore, the only right way to worship God is to follow His way, and not our thoughts. Let God be true, and every person a liar (Rom 3:4). Let's remember one more thing. When God demands His way, it is not to assert His power over us. But, God does because that's how God's blessing flows to His children most.

1Chron 10 (6/17/23)

1. In 10:1-12, after spending so much time in the genealogy as this book opens, why do you think this chapter briefly records Saul's death (think purpose of this book); how did Saul's life end; where do we also see this (1Sam 31); what do you learn?
2. In 10:13-14, what did God see Saul do and how did God respond; what does God see you do and yet, how did God respond to you in Jesus; what kind of God have you met in Jesus?

- Of the sins God saw Saul commit, except to consult the medium, I have done more and worse. It is a wonder to me, how the wages of my sins do not catch up to me today, actually much sooner. Yet, here am I, still breathing, still walking, still here. Why? I am not sure. But, one thing I do know, and that is, I will not be judged according to my deeds, but I will receive the judgment that my Savior has purchased me for. So, rather than to receive the penalty that my deeds deserve, I am going to be rewarded for my Savior's deed. Though I am guilty and completely deserve the worst punishment, yet I am going to receive a crown and an inheritance of a Prince, because my King has clothed me with His robe of righteousness. Though I am writing these words, these are too incredible to believe. I want to fight against receiving such goodness, because I feel ashamed, for I know full well that I don't deserve any of it. But, against my better judgment, God insists on rewarding me with the riches and treasures that are reserved only for heaven's citizens. If anything, Saul deserves better than I. He has done more for God's people than I have. Yet, the reason for our rewards is not what I have done, but believing what our Savior has done for me. Not my work but His, is what counts in eternity, in God's kingdom. Brothers and sisters, may I lovingly encourage all of us, let's peel our eyes away from what we do, but turn them and focus them on what Christ Jesus has done for us. He is the true and only reason why we are blessed. May we truly praise His Name all of our days!

1Chron 11 (6/19/23)

1. In 11:1-19, in vv. 4-9, what did the enemy say that David couldn't do and yet he did, why; do you remember why the cave of Adullam matters to David (1Sam 22:1-2); in vv. 15-19, why does David think he is not worthy to drink the water he was longing for; what do you learn?
2. In 11:20-47, as this book was written to encourage the returned people from exile, what good would this long list of the mighty warriors do; can you spot a few of the non-Israelites men on this list; will you see where the list of these mighty men were in David's life in 2Samuel as compared to this book and why do you think that was (2Sam 23); what do you learn?

- In 10:13-11:3, in this book, the transition from Saul to David seem immediate. However, when we read 2Samuel 2-5, we know, it took a few years. So, we can ask, why is the author of this book not giving us a complete picture? Once again, in order to understand, we need to remember the purpose of the books. While the Samuels were trying to record the facts as accurately and as completely as they could, the Chronicles are about trying to encourage a discouraged and disillusioned people, who were returning from exile, with very little strength, and thus, probably with very little hope. So, the author here is not ignoring the facts, but he is highlighting the facts that would lift his people to see that they are not as helpless or hopeless as they might presently feel, because of their present poor condition. He wants the people to see what strength they once had, and they can once again rise, but not because they are

strong on their own, but because the God who blessed them before, the God who strengthen them before, the God who led them before, is the same God who is so doing presently and will do so in the future as well. The author wants to lift the hope of his people by turning their focus to their God and not on their present condition. That is why, this book is very particular, very focused to see their history from an angle that highlights God's working amongst His people. This approach to history and to life will be so valuable in our lives as well. Many of us can get discouraged and even disillusioned because of what is presently happening. But, if we learn to lift up our eyes and have our focus in our God, who has worked amazing things before, who is also present today and every day in our future, then, we will have hope and strength, because they come from our God and not what is happening today in our lives. That's the key in our lives, to learn to turn our eyes from what's happening to us to our God, who has always been present and will always be present with us. He is Immanuel.

1Chron 12 (6/20/23)

1. In 12:1-22, why was Ziklag an important part of David's life (1Sam 27:1-7; 2Sam 1-2:4); in vv. 8, 16 and 19, why would these people defect to David; what do you learn?
 2. In 12:23-40, can you record all the names of the tribes that came to David at Hebron; where was Hebron and why was this place important for David's life; in vv. 38-40, how would you describe what was happening in these verses; how is it applicable to you?
- In v. 22, we are given a picture of people coming day after day to David, while he was still at Ziklag, a land among the Philistines. They were in a foreign land, yet, they coming together made it "a great army, like the army of God." Despite all the reasons why this shouldn't have happened, such as, this city was among their enemy the Philistines, as well as their King was still Saul and his house, and not David, yet, despite these very good reasons, yet again, God's people came to Ziklag, so they could make David their King, as God had spoken. We encounter similar challenges in our lives. There are many good reasons why we should not pursue certain things, and yet, despite what the world says we should not, we should because God's word directs us to it. Many times in our lives, we allow the circumstances and situations around us determine our steps, when it should be God's word spoken in His word that should have the final authority in our lives. I suppose, ultimately, this is about who has the true authority in our lives, the situation or God's word. Rather than just words, will you examine a little your life, return to your most recent difficult choice you had to make, and see who had the authority in your life, the way you understood your situation or God's word? Will you meditate on Matthew 28:18, and if possible, memorize it, and pray that you can learn to live under Him?

1Chron 13 (6/21/23)

1. In 13:1-8, David and the people exhibited wonderful hearts and their intentions were godly—but in v. 7, what was wrong with this kind of heart (Ex 25:10-15; 1Sam 6:7-11); in v. 8, the worship looked beautiful and yet what was wrong; how is this applicable to you?
2. In 13:9-14, why would God punish Uzzah who only seemed to be trying to do a good thing (Numb 4:15); how was David's anger misplaced and what should he have done when he saw how God acted; what kind of God do you see here and how should that impact your life?

- (Here's a helpful short note on the ark of the covenant from my Bible.)
- What power did the ark have? In and of itself, the ark was simply an ornate box with no supernatural power. However, as a representation of God's presence among His people, it reflected God's holiness and caused His people to be filled with awe. Still, it was God they were to respect, not the symbol of His presence. The ark illustrated to the Israelites several things about God:
 1. No one could approach God on a whim; proper preparation was necessary. The high priest, for example, could come before God's presence in the Most Holy Place only once a year, and then only after careful ritual cleansing (Heb 9:7).
 2. God's power could save. On occasion, God instructed the people to take the ark into battle (Josh 6:2-13). However, when the Israelites used the ark as a "good luck charm" and brought it into battle on their own initiative, they were defeated (1Sam 4:3-11).
 3. God's power was both fearful and desirable. God's power was displayed in judgment when some died for looking into the ark (1Sam 6:19) and when Uzzah disregarded God's holiness by touching the ark (1Chron 13:9-10). But when the ark was left at the home of Obed-Edom, God's power blessed his whole household (v. 14). Those who showed reverence for the ark as a symbol of the holy God enjoyed blessings; those who viewed the ark as a "good luck charm" flirted with disaster.

1Chron 14 (6/22/23)

1. In 14:1-7, in v. 2, why did God exalt David; in the same principle, why does God exalt leaders (i.e., kings, presidents, parents, teachers, church leaders); in v. 3, what's wrong with this picture and why (Gen 2:21-22); what do you learn?
 2. In 14:8-17, who were the Philistines, where did they live, and why attack God's people; when attacked, what did David do; what kind of God do you meet here; how is this applicable to you?
- In vv. 1 & 8, we see two foreign nations surface, Tyre and the Philistines. One blessed God's people, by helping to build the king's palace. And the other kept attacking, to destroy God's people. It is like that in our lives. Some people come to help us, while others come near with the intention to destroy us. They are both near. Do you know which is which? But, most importantly, when attacked, David prays to his God, for He alone knows what's best and how to keep us safe. Though the same enemy attacked again, David did not assume and rely on his past experience. Again, David went to the Lord and inquired. I pray that is what we would learn in our lives. Again and again, even when it seemed similar to the last time, let's again go to our Lord and pray genuinely, and have the heart to discern to hear the Lord's leading. And as we see here, same scenario does not mean same answer from God. Just as we would want our God to hear our repeated prayers, not as repeat, but fresh like the first time, so we must learn to pray genuinely, in a fresh way, what we often repeat, i.e., the prayers that God would have us pray for a long time. So, may I encourage our prayer warriors, don't ask for prayers as you have asked the last week, the last month, and so on. It sounds like a bad broken record. Pray and ask for prayers in a fresh way, each week, with a faith that believes our God hears us and will answer us in a way that's best for us and for the people we pray for.

1Chron 15 (6/23/23)

1. In 15:1-15, how was David's instruction on carrying the ark different here than in chapter 13 and why does that matter (1Sam 6:7-8 and Numb 4:15); how was God's heart different here than in chapter 13; how is this applicable to you?

2. In 15:16-29, what is David asking the Levites leaders to do and why; who was in charge of the singing and why; why was this celebration over the ark's coming different than in chapter 13; why would Michal feel the way she did; how is this applicable to you?
 - Why did priests and Levites consecrate themselves (15:12, 14)? For their consecration and ordination, priests washed their bodies and dressed in the ceremonial garments prescribed for priestly service. Then the high priest anointed them with oil; sacrificed a sin offering a burnt offering for them; put blood on each man's right ear lobe, thumb and big toe; and sprinkled each man with blood and with oil. This was repeated for seven consecutive days, without the priests leaving the place of consecration (Ex 29:1-46; Lev 8:1-9:24).
 - The Levites who were not priests were consecrated to carry the ark and to do the work of pitching the tent for the ark. For their consecration, the high priests sprinkled them with the water of cleansing. Then the Levites shaved their entire bodies and washed their clothes. The whole assembly gathered to lay their hands on them, and the high priest presented the Levites to the Lord as a wave offering from the Israelites. This symbolized the substitution of the Levites for all the firstborn of the rest of Israel. Finally, the high priest offered a sin offering and a burnt offering on the Levites' behalf (Numb 8:5-22).
 - Here's a few thoughts for us to ponder—If we are “a royal priesthood” (1Pet 2:9), why would today's Christians think less in our preparation to worship our living and holy God? If we prepared to worship our God like they did, wouldn't our worship be very different? Wouldn't our hearts be very different? Wouldn't our lives be very different? And, sadly, even in that joy, a Michal would also be there. Let's not be the Michal in our worship. So sad for her.

1Chron 16 (6/24/23)

1. In 16:1-36, why did David want to bring the ark of God and how did he do that; in vv. 4-6, who did David specifically appoint, to do what; in vv. 8-36, what are some of the words that stand out to you and why were they important for them and to you; in v. 36, how did the people respond and what did it mean; how is it applicable to you?
2. In 16:37-43, what was Obed-Edom's responsibility here and how do we know him from before (13:9-14); who were the leaders of the Levites and the priests and what were they to do and how; how would you describe or summarize this chapter; how is this applicable to you?
 - I love the ending verse of this chapter. For the first 42 verses, under the leading of the priests and Levites, the people worshiped God, with music and offerings, all “in accordance with everything written in the Law of the Lord” (v. 40). While many people today think that holiness is only somber, which should be true in many cases, yet, we are told to “worship the Lord in the splendor of His holiness” (v. 29). There is much joy and rejoicing in worshiping our God, along with the seriousness that we must also learn to offer. After all the seriously joyful worship, all the people had to leave for home. And as David returned home, he did not return as king, but as a father and husband to his family. And because he returned from worship, his blessings of worship overflowed to his family, and he blessed them with the joy of the Lord. Yes, I pray that's what happens to all of us. May we “worship the Lord in the splendor of His holiness.” And may that worship-blessing overflow to our family. As many of us have experienced, after the worship, at home, with our families, too often, it is not the blessing of worship, but the ugliness of our words and deeds that flow from us. May our God bless us to live v. 43, “David (your name please) returned home to bless his/her family.”

1Chron 17 (6/26/23)

1. In 17:1-15, in vv. 2-3, how are Nathan's responses to David different in these two verses and why; in v. 7, how does God describe David's journey; how is David's desire to build God His "house" different than God's promise to build David his "house"; how is this applicable to you?
 2. In 17:16-27, when David hears of God's promise, what does David immediately do and why; in v. 17, how does David say God looks on him; how does David look on God and why; how is this applicable to you?
- In v. 25, David says he found courage to pray to God because God had promised to build his house. David finds freedom to pray to God because his prayer stands on God's promises. His prayer was not simply listing his desires and needs, but it was to humbly respond to God's wonderful promises to him and for His people. His prayer was not a wishful thinking hoping that it will become a reality, for it stood on the solid ground of God's promise. I can see David, like a little child, whose father just promised him to buy him the best gift ever. And the little child is going to dad and making sure daddy keeps the promise, even though it was dad who first brought out the idea that he would. But, what a fun and exciting conversation this must have been for the child. It's too good to be true, but since daddy said it, he now wants to make sure that daddy will keep the promise. But, of course, dad was excited to do this for his child, which is why, he made the promise in the first place. And of course, dad would also be excited seeing his child so excited. May we also join in the excitement, as we pray, as we converse with our Father, who makes the promise to all of His children.

1Chron 18 (6/27/23)

1. In 18, against whom did the Lord give David victories and why was that; why did David hamstring valuable horses rather than use them (Deut 17:16); who else did that (Josh 11:6, 9); what do you learn about God and how should this impact you?
 2. In 18:7-11, what did David do with all the spoil of war and why; who were the Kerethites and Pelethites and why were they important to David; what do you learn?
- In v. 14, David did what was just and right "for all his people." As much as our lives are meant to live for God's glory alone, yet, to determine if we are right with God, is known if we are serving His people rightly. Though we live for God, the way to determine if we are right with God, is determined how we live for His people. In Phil 2:5, we are told to have the right relationship with other people (according to God's eyes), by having the same mindset as Christ Jesus. Though Christ's image is our end, the way to grow more like Him, is done by the way we treat the people around us. And one of the sure way God uses to build us more like Christ, is through the people who do not act like Christ to us. And so, the way we treat such people will either cause us to grow more like Christ or not. Their action towards us must not determine our actions towards them. Our action should be determined "by having the same mindset as Christ Jesus" to them. And so, the less like Christ they act towards us, the more Christ-like we can be to them, and that's how we most grow like Christ. So, the people who seem to bring more trouble to our lives, can actually be THE instrument for us to grow more like Christ, as we have "the same mindset as Christ Jesus" for them. Our God is wise, for He knows how to use the good and the bad things of life for His people to grow more like our Lord Jesus, so we can live for the Father's glory alone. God is amazing, isn't He?

1Chron 19 (6/28/23)

1. In 19:1-9, would you summarize how and why this war was fought; can you think of an event or experience that's similar in your life; how should have David's kind gesture be received; how is this applicable to you?
 2. In 19:10-19, as a result of their suspicion, how far do the Ammonites go to cover their evil and what was the result; besides the Ammonites, who suffers greatly and why did they; what do you learn and what can you apply in your life?
- The final sentence of this chapter reads, "So the Arameans were not willing to help the Ammonites anymore." What price the Arameans paid in order to help the Ammonites. Besides the death of 7,000 charioteers and 40,000 foot soldiers and their commander Shophak, now, for trying to help, they became subject to another kingdom. It wasn't their fight, but because they tried to help, for their help, their army was destroyed and their country now became subject under a neighbor's rule. The company we keep is important. Helping a friend is a wonderful thing, usually. But, when it is in evil, we must learn, there are consequences. Unfortunately, when we get sucked in to the evil, then the price of evil will be ours. "Do not be misled: 'Bad company corrupts good character.' Come back to your senses as you ought, and stop sinning; for there are some who are ignorant of God—I say this to your shame." (1Cor 15:33-34).

1Chron 20 (6/29/23)

1. In 20:1-3, why do you think spring time was for war; though it was time for war, what did David do and do you remember what happened when he did (2Sam 11:1-27); what do you learn?
 2. In 20:4-8, who did Israel kept fighting against and why and where were they living; what made the descendants of Rapha special that God's word would want to mention them; how is this applicable to you?
- The result of a war was brutal and cruel. The losers would either be killed or taken into slavery, consigned to harsh labor, and have all of their treasures taken from them. For God's people, it would be no different. While living in this world, it's either kill or be killed. And it is under such conditions, our calling is to glorify our God by growing and reflecting Christ's goodness and likeness in us to others. To live out our calling in the midst of such condition seem very contradictory and simply impossible. Yet, that's our calling. As God's people, our eyes therefore, must always be focused on our God for His wisdom and guidance to learn to live as God calls us to do. And the fellowship of God's people should have a lot more of us sharing, learning and teaching each other on how to live out our calling more faithfully. Many of us spend much of our time simply living or assimilating to the world, rather than learning to be set apart to live as our God called us to live. Many Christians do not like to be different than the world, though we are called to be set apart, that is, to be different than the world. May we remember, we are living in the world, but we are not of the world (Jn 17:16). May we learn to navigate in this world, without being immersed in this world's value, because we believe our true treasures are in our eternal home, and our desire and lifestyle is to reflect our King's ways over this world's.

1Chron 21 (6/30/23)

1. In 21:1-17, what did David do that made God angry, why; who was Gad and how do we know him (1Sam 22:5); what options did God give David and how did David respond and why; what do you learn about God here and how does it impact you?
 2. In 21:18-30, what did God ordered David to do and why; why did David not want to receive the threshing site as a gift; why would David pay such an extravagant price for the site; what kind of God do you see here and how does it impact you?
- I have two quick thoughts. First, on Gad. He is an old time friend, who's been with David, since the days of Saul chasing them. And to have this old friend, to speak truth, difficult truth to his friend, the king, is so precious. To have such a friend and to be such a friend is precious. How I pray that both will be true in us as well. Second thought is on David's heart on his offering. David could have received the land free of charge. We love free things, don't we? But, he pays an extravagant price, far more than what the land was worth, because the worth of worshiping his God is why. How I pray that all God's people, myself included, will have such a high view of our worship to our God, that we would insist on offering so much more than what is required, because He is that worthy to us.

1Chron 22 (7/1/23)

1. In 22:1, where is the house of the of the Lord to be and why did God want it to be there (21:15, 18); why did God not want David to build His house but Solomon could; what does Solomon's father do for his inexperienced son; how is this applicable to you?
 2. In 22:11-13, what does the father want his son to be mindful of and why; how much did David prepare in order for his son to accomplish the task; in v. 19, what were the hands and hearts to do; how is this applicable to you?
- In v. 5, David understood that the building of God's house must be of "great magnificence and fame and splendor in the sight of all the nations." In other words, just like any other building, will not do. For some reason, many people think that God's house must be modest. But, as we see here, it must rather be extravagant. Many people outside and inside the church speak out as a waste when God's house is magnificent. I think too many people accept the worldly standard or their own thoughts over God's, as if people knew better than God. Of course, God's house should be far more than the splendor of a building. More than anything, God's house should symbolize and point to the splendor of God's beautiful presence. And if God's people are truly God's house, then His people should reflect and display His magnificence in every way, in our lifestyle as well as in our outward reflection. But, again, many Christians foolishly think in their terms and do not pay attention to God's word, that His house, whether be building or people must be of "great magnificence and fame and splendor in the sight of all the nations." Is God's house, His church and His people (let's remember, this includes us), magnificent in the sight of all? And, of course, there's no greater magnificence than the beauty and holiness of Christ Jesus, in whose likeness we delight and strive to grow more and more.

1Chron 23 (7/3/23)

1. In 23:1-6, what two things did David do to prepare God's people and why; how many Levites were set aside to praise the Lord and why so many and can you picture what that would look and sound like; what do you learn?

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2. In 23:7-32, who were the three sons of Levi; what did the Levites no longer needed to do and why; what were their duties; what do you learn?
 - In the book of Chronicles, the emphasis is mostly on the preparation for the temple and the worship, rather than the kingship. Far more than the building of the Temple building, it is about preparing the servants who will serve there. "They were to serve before the Lord regularly in the proper number and in the way prescribed for them" (23:31). Though the worship was to help and bless the people, the primary focus was always on serving God first. And the proper way to serve our God is to worship our God "in the way prescribed" for His people to do. So, may I lovingly remind us again, worship is not about us, even our blessing, as wonderful as that is. Our blessing is a fruit of worshiping our God well, but never the focus. Worship is always to serve our God first and to do this right, it must always be done in His prescribed way, which is why, we must always search and study God's word to learn His ways. So, what we sing, how we sing, where to sit, how we sit, what to wear, what to bring, how to enter, how to pray, how to listen, how to fellowship, how to serve, everything must be done properly, and the way I can summarize this is, "To worship our God with the best of our hearts, in the best possible way, because our God is most worthy to receive His glory above everything else in our lives." So, I pray, we will never place any person or any situation or any events before or above worshiping the worthiness of our living God.

1Chron 24 (7/4/23)

1. In 24:1-19, can you explain briefly why God killed Aaron's two sons and why do you think Nadab and Abihu did what they did (Lev 9:23-10:2); during David's time, who were the two priests representing their lines; how were the priests assigned their order and why in such manner; what do you learn about God and how does that impact you?
2. In 24:20-31, which tribe did Moses and Aaron belong and what was their parents names (Ex 6:20); how were the order of the Levites service determined and why in such manner; what does that say about God (1Cor 14:33); how is this applicable to you?
 - In vv. 19 and 31, we see the King is heavily involved in helping the priests and Levites in their service in the Temple. But, as much as David is helping in organizing the order of their service, he is not determining their duties, because it is already prescribed by God's command to Aaron (Lev 1-7). We remember King Jeroboam and other kings who required the priests to serve in ways God did not command. So, it's easy for the king to think too highly of himself because of his powerful position. But David does not do that. This is such a fine line. To know what to help and to know when to stop, it demands great humility and wisdom and love for God. Because David's first love was God, he knew not to usurp His place, and submit under His command. But, his love also urged him to serve in ways to help God's people to worship our God well, so he helped organize because his position would have given him a great advantage to help organize the servants in leading in worship. Helping because he could, but not overstepping because he knows he shouldn't, all to help God's people to worship our God well. May we also help and not overstep in helping God's people to worship our God well.

1Chron 25 (7/5/23)

1. In 25, who were the three men set apart to lead the ministry of music and to which tribe did they belong; how were they supervised and why supervise; what do you learn?
 2. In 25, how many musicians were set apart to serve and how were they divided; how was their order of service and why in such a way; what is your thought on this music ministry; how can we best apply this to our church and will you pray for that?
- When we read the Book of Psalms, we come across these three men, Asaph, Jeduthun and Heman. Psalms 50 and 73-83 are attributed to Asaph; psalm 39, 62, and 77 are attributed to Jeduthun, and psalm 88 to Heman. They were not only musicians but also prophesying, we are told. But the prophesy here is most likely the proclaiming of God's truth with music, rather than proclamations of truth in the coming future, as we saw with Daniel. As we can see, our God values music and the people leading in worship, so let's pray for a wonderful, supervised, God appointed and God glorifying music every time we worship our living God. Let's pray for an even greater music ministry in the coming days.

1Chron 26 (7/6/23)

1. In 26:1-19, what were the duties of the gatekeepers (9:22-29); why does God single out Obed-Edom for blessing (13:11-14); how were the gatekeepers assigned to their duties and why in such way; what do you learn about God?
 2. In 26:20-32, why do you think God had the treasuries stored in His house, who were in charge of the treasuries and why them; in vv. 27-28, what other treasuries were brought to the temple; how is this applicable to you?
- In v. 24, we see a rare treat, as we meet Shubael, a descendant of Gershon (not Gershon, one of Levi's three sons) son of Moses (Ex 2:22). Though Moses was clearly the more important person than his brother Aaron, and yet, among their descendants, Aaron's sons clearly play a far more important roles than Moses'. In fact, we rarely ever get to meet one of Moses' descendants, which we do here. And to see that Shubael "was the official in charge of the treasuries" is great. I appreciate so much when people who seem to be forgotten as we saw with Shelah's descendants (4:21) is so precious. God remembers His people; in fact, God never forgets any of His people, even the people that no longer seem significant. God remembers their names. God knows them. Will you remember, whenever you feel insignificant and maybe feel forgotten, others may forget, but our God remembers. He knows the names of even the little known characters. He knows your name.

1Chron 27 (7/7/23)

1. In 27:1-24, what do you see of the army division and what do you learn; what about the numbering of the men that made God angry and what do you learn?
 2. In 27:25-34, are there any services here that you find interesting and why; why are we told that Ahithophel was succeeded by Jehoiada but not Hushai (2Sam 15); what do you learn?
- In vv. 23-24, we are told of the numbering of the fighting men, which displeased God. But, actually, the numbering of the people were not always wrong. God ordered a census for couple of reasons. One, so that "each one must pay the Lord a ransom for his life at the time

he is counted. Then no plague will come on them when you number them” (Ex 30:11-12). Twice, God also ordered a census before preparing an army to conquer the Promised Land (Numb 1:2 and 26:2). Therefore, taking a census or numbering the fighting men in itself would not necessarily be wrong. But, the reason why David did, made it wrong. David’s wrong heart was the issue. God saw David’s heart, as he seemed to desire to place his trust in his army rather than in his God. Many of us also have similar experiences. The action we take are not wrong, and in fact, they may be good actions, but our hearts, the reason for our action, would be wrong in God’s sight. Many good things we do with a wrong heart, don’t we? May I encourage us, please pray that each of your good things will always be done with the right heart, and the only right heart that pleases our God is, to do all things for His glory alone.

1Chron 28 (7/8/23)

1. In 28:1-8, why is David calling all the leaders of Israel to assemble at Jerusalem; why is David not able to build God’s house and what does that say about God; who did God choose instead and why; how is this applicable to you?
 2. In 28:9-21, in vv. 9-10, how does David encourage his son Solomon to serve our God and why; though God forbade him from building His temple, how did David help prepare and why would he do that when he couldn’t build it himself and what can you learn from this; what was David’s last encouragement to his son; how is this applicable to you?
- I love, not only the fathering of David here, but his spiritual fathering. David is not simply wishing his son to live happily ever after, but to serve his God, with “wholehearted devotion and with a willing mind” (28:9). David knows, only when his son lives for God’s glory above all else, will his son’s life be well. So, for his son’s sake, he wants him to serve our God well. But, more important than his son’s wellbeing, David wants his son to serve our God well, because that is how we glorify our glorious God. As we know, the two, the son’s wellbeing and God’s glory, are connected. But, they only work when they are served in the right order. If the son’s (or any person’s) wellbeing precedes God’s glory, then neither works, for the son will not end well and God will not be glorified. But, if God’s glory is first and foremost, then serve the son to also live for the Father’s glory, then the fruit will be the son’s wellbeing as well. May we learn this order well, so that in our lives and in the lives of our children, we will always live for God’s glory above all else, and receive the fruit of our wellbeing only because the life for God’s glory overflows unto us and unto our children and unto our love ones.

1Chron 29 (7/10/23)

1. In 29:1-9, in vv. 1-8, what was David and the people doing and how and why; in v. 9, why were they rejoicing and can you remember such joy in your life; how would God see these behaviors and what would you like to see in your life?
 2. In 29:10-30, in v. 12, where does David say his wealth and strength came from and why did he receive them; in v. 14-20, what is David’s reason for joy and what is he wanting the people to do; how is this applicable to you?
- Did you see the many omissions of David’s last days at the close of this book? There’s no mention of David’s failing health; no mention of the rebellion of Adonijah; no mention of the chaos and scramble to secure Solomon’s succession; no mention of David’s charge to Solomon to punish his enemies after his death. The author is not lying or misleading here. However, he is helping our focus to see the wonderful transition from King David to Solomon.

In our lives, to know where and how to focus will help us more clearly what we ought. Isn't it, too often, our focus and our memory is fixed on things that will not help us glorify our God? May our God bless us to know how to discern, where and how to focus, so that His glory will radiate brightly in our hearts and minds and lives, so that we will always learn to live with our "wholehearted devotion and with a willing mind" to live for His glory alone.

- I appreciate David's final words and actions, here in v. 20. "Then David said to the whole assembly, 'Praise the Lord your God.' So they all praised the Lord, the God of their fathers; they bowed down, prostrating themselves before the Lord and the king." How wonderful it would be, if we all could also end our lives by leading God's people to praise our God, and the people indeed bowed down, prostrated themselves before the Lord to praise the Lord.