

December 15  
Lesson 3 (NIV)

## DAVID'S HOUSE

DEVOTIONAL READING: Psalm 138

BACKGROUND SCRIPTURE: 2 Samuel 7:1-17;  
24:18-25; 1 Chronicles 17:1-15; 21:18-30

### 1 CHRONICLES 17:1, 3, 4, 11-14

<sup>1</sup>After David was settled in his palace, he said to Nathan the prophet, "Here I am, living in a house of cedar, while the ark of the covenant of the LORD is under a tent."

<sup>3</sup>But that night the word of God came to Nathan, saying:

<sup>4</sup>"Go and tell my servant David, 'This is what the LORD says: You are not the one to build me a house to dwell in.'"

<sup>11</sup>"When your days are over and you go to be with your ancestors, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. <sup>12</sup>He is the one who will build a house for me, and I will establish his throne forever. <sup>13</sup>I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. <sup>14</sup>I will set him over my house and my kingdom forever; his throne will be

established forever.'"

### 1 CHRONICLES 21:18, 21-27

<sup>18</sup>Then the angel of the LORD ordered Gad to tell David to go up and build an altar to the LORD on the threshing floor of Araunah the Jebusite.

<sup>21</sup>Then David approached, and when Araunah looked and saw him, he left the threshing floor and bowed down before David with his face to the ground.

<sup>22</sup>David said to him, "Let me have the site of your threshing floor so I can build an altar to the LORD, that the plague on the people may be stopped. Sell it to me at the full price."

<sup>23</sup>Araunah said to David, "Take it! Let my lord the king do whatever pleases him. Look, I will give the oxen for the burnt offerings, the threshing sledges for the wood, and the wheat for the grain offering. I will give all this."

<sup>24</sup>But King David replied to Araunah, "No, I insist on paying the full price. I will not take for the LORD what is yours, or sacrifice a burnt offering that costs me nothing."

<sup>25</sup>So David paid Araunah six hundred shekels of gold for the site. <sup>26</sup>David built an altar to the LORD there and sacrificed burnt offerings and fellow-

ship offerings. He called on the LORD, and the LORD answered him with fire from heaven on the altar of burnt offering.

<sup>27</sup>Then the LORD spoke to the angel, and he put his sword back into its sheath.

## KEY VERSES

*When your days are over and you go to be with your ancestors, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. He is the one who will build a house for me, and I will establish his throne forever. —1 Chronicles 17:11, 12*

## HONORING GOD

### Unit 1: David Honors God

LESSONS 1–5

### LESSON AIMS

After participating in this lesson, each learner will be able to:

1. Summarize David's intention, God's response, and David's reaction regarding construction of a house (temple) for God.
2. Explain why David refused to offer sacrifices that cost him nothing.
3. Prepare a testimony of a time when he or she expected to serve God in a cer-

tain way, but found the plans redirected by him.

## LESSON OUTLINE

### Introduction

A. Doors, Windows, and Houses

B. Lesson Context

I. Building a House (1 CHRONICLES 17:1, 3, 4, 11–14)

A. A Realization (v. 1)

B. A Word (vv. 3, 4)

C. The Plan (vv. 11–14)

*Unfulfilled Dream*

II. Providing a Site (1 CHRONICLES 21:18, 21–27)

A. A Command (v. 18)

B. A Negotiation (vv. 21–25)

*Price of Doing Business*

C. An Altar (vv. 26, 27)

### Conclusion

A. Looking Ahead

B. Prayer

C. Thought to Remember

## HOW TO SAY IT

Araunah    A-raw-nuh.

Gad        Gad (a as in bad).

Jebusites    Jeb-yuh-sites.

Joab        Jo-ab.

## Introduction

### A. Doors, Windows, and Houses

Most of us have heard the saying, “When God closes a door, he opens a window,” or some variation of that. The specific origin of that popular proverb is unknown. Many know it from the movie *The Sound of Music*. The would-be nun Maria speaks the words to herself as she unexpectedly leaves the abbey to serve as a governess.

The statement describes how, when one opportunity disappears, in time another opportunity will present itself. People of faith view these situations as much more than coincidence or luck. They see the sovereign hand of God at work to provide in his special and often surprising ways.

## B. Lesson Context

Last week’s lesson examined a psalm that David commissioned for use in celebrating the arrival of the ark of the covenant in Jerusalem (1 [Chronicles 16:8–36](#)). The text does not indicate how much time passed between bringing the ark to the city and the events studied in today’s text. David became troubled by a glaring discrepancy, which is the point at which today’s text begins.

The accounts in this lesson have parallel records in 2 [Samuel 7](#) and [24](#). The first parallel, concerning David’s impulse to build a house, shows little variation between 2 [Samuel](#) and 1 [Chronicles 17](#).

The second parallel, which follows David’s taking a census in Israel (2 [Samuel 24:1–17](#); 1 [Chronicles 21:1–17](#)), is more detailed in 1 [Chronicles](#) than in 2 [Samuel](#). The details differ significantly. Those differences pertinent to the printed text will be considered in the commentary below.

## I. Building a House

### (1 [CHRONICLES 17:1, 3, 4, 11–14](#))

David captured the city of Jerusalem following his being anointed as king of Israel (1 [Chronicles 11:3–5](#)). He took up residence “in the fortress” (11:7). This is either a preexisting structure in Jerusalem or, more likely, the home that King Hiram of Tyre had built for David out of cedar (2 [Samuel 5:11](#)).

### A. A Realization (v. 1)

**1. After David was settled in his palace, he said to Nathan the prophet, “Here I am, living in a house of cedar, while the ark of the covenant of the LORD is under a tent.”**

David becomes disturbed by the contrast between his own permanent *house* and the place in which *the ark of the covenant* now sits. It is still *under a tent* that David had erected in Jerusalem (2 [Samuel 6:17](#)). While Israel was walking through the desert, a portable home for

the Lord was required. So the design of the tabernacle was given by God at Mount Sinai ([Exodus 24:15–25:9](#); [26](#)). Now that the Israelites are settled in the land, a permanent structure makes sense, at least to King David. Cedar is a strong, durable wood, frequently used in the Ancient Near East for building and decorating temples and palaces.

The Lord has not mentioned wanting a new residence (compare [2 Samuel 7:6, 7](#); [1 Chronicles 17:5, 6](#)). However, David believes that the portable tabernacle has become obsolete. A permanent home should be erected for God in the land he has given to his people. Why should David, a mere human king, have a more elaborate residence than the king of the universe?

David voices his concern to *Nathan the prophet*. Apparently, Nathan has served as a counselor to David for spiritual matters ([2 Samuel 7:1–4, 17](#); [12:1–14, 25](#); [1 Kings 1](#)). Though many prophets experience tumultuous relationships with kings ([1 Kings 18:1–19:9](#); [2 Kings 6:24–33](#); [Jeremiah 38:1–13](#); etc.), David respects God and his messengers ([1 Samuel 22:5](#); [2 Samuel 7:17–29](#); [12:1–14](#); [24:10–17](#); [1 Kings 1](#)). [First Chronicles 17:2](#), not in today's text, records Nathan's initial response to David's observation: he encourages David to pursue the matter, assuming with the king that this is what the Lord would

have David do. David and Nathan make their plan without consulting God first.

## B. A Word (vv. 3, 4)

### 3a. But that night the word of God came to Nathan,

The Lord wastes no time in reacting to Nathan's counsel to David. The phrase *the word of God came* indicates that what follows will not reflect a human's understanding. Though *Nathan* has presumed God's approval in responding to David, God now makes known what he really wants.

### 3b, 4. saying, "Go and tell my servant David, 'This is what the LORD says: You are not the one to build me a house to dwell in.'"

*The Lord* makes his will for *David* quite clear to *Nathan*. But God's denying *David* his desire is not the Lord's final word. In the following verses ([1 Chronicles 17:5–9](#), not in today's text), the Lord clarifies that he has not asked for a temple. He reminds *David* through *Nathan* of God's abundant blessings for *David*. But the Lord has even more planned for his faithful servant.

#### What Do You Think?

What habits can you cultivate to help you remain faithful when your prayers result in answers that are not what you hope for?

### *Digging Deeper*

In what ways can or should [2 Corinthians 12:8](#), [9](#) help frame your response?

## **C. The Plan (vv. 11–14)**

**11. “When your days are over and you go to be with your ancestors, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom.**

The Lord declares that he will build “a house for [David],” not the other way around ([1 Chronicles 17:10](#), not in today’s text). God makes clear that his intention is not to replace the physical house of cedar David already has. Instead, after David has gone *to be with his ancestors*—an expression describing death (compare [2 Samuel 7:12](#))—one of his sons will succeed him as king over Israel.

At this point, it is not obvious to David which son this will be; he has several sons, by several wives, who could seek the throne ([1 Kings 1:5–14](#); [1 Chronicles 3:1–9](#)). For God to *establish his kingdom* suggests that he will bless the line of the next king with longevity on the throne (compare [1 Kings 11:9–13](#); [2 Kings 8:19](#); [2 Chronicles 21:7](#)).

**12a. “He is the one who will build a house for me,**

God addresses David’s concern for the Lord’s house. His word for David is not that building a temple is an absurd idea. Instead, God reveals that the man to *build the house* will be the son that God raises up after David ([2 Chronicles 2:1–5:1](#)).

### *What Do You Think?*

What are some ways to encourage a believer who feels that God is taking a long time to acknowledge his or her prayers?

### *Digging Deeper*

Under what circumstances would pointing out passages such as [Job 35:12, 13](#); [Lamentations 3:8, 44](#); [Ezekiel 8:18](#); [Romans 8:28](#); and/or [James 4:3](#) be appropriate and inappropriate? Why?

## **UNFULFILLED DREAM**

Chief Henry Standing Bear had a dream. He wrote to the Department of the Interior and offered to trade 900 acres of his farmland for Thunderhead Mountain, located about 17 miles from Mount Rushmore. The National Forest Service agreed. Standing Bear commissioned Korczak Ziolkowski to carry out his dream: to carve the image of Sioux warrior, Crazy Horse, into the mountain.

The memorial has been under construction since 1948 and is far from finished. Standing Bear died in 1953 and saw

little of the progress made on fulfilling his dream. Forty-five years later, the face of Crazy Horse was completed and dedicated. When completed, the monument will be the world's largest sculpture, measuring 641 feet wide and 563 feet high.

King David dreamed of building a temple to honor the God of Israel. Like Standing Bear, David died before his dream was fulfilled. Both men planned for a future they would not see. What dreams can you only see by faith?

—J. E.

**12b. “and I will establish his throne forever.**

After assuring David that the temple will be built, God reveals his greater plan. This plan will encourage David to think in far more sweeping terms about his legacy. The promise that the *throne* of David's successor will last *forever* will cause confusion for the exiles, especially during the events surrounding the Babylonian exile ([Jeremiah 25:1-14](#)). Ultimately, this promise is fulfilled in Christ in a much greater way than David could imagine ([Isaiah 11:1-9](#); [Matthew 22:41-45](#); [Romans 1:2-4](#)).

**13. “I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor.**

God had indeed removed his *love* from Saul who was king before David. The

same Hebrew word translated love is also translated “kindness” ([Genesis 24:27](#)) or “mercy” ([Hosea 6:6](#)). God did not stop loving Saul, but he did remove the kind blessings that the first king in Israel had enjoyed for a time.

As a result, Saul was tormented ([1 Samuel 16:14, 15, 23; 19:9, 10](#)), and his line did not continue on Israel's throne ([16:1; 23:16-18; 24:16-20](#)). In contrast, a strong bond will be established between the Lord as *father* and the *son* who will build the Lord's house. Solomon will fall far short of being the greatest fulfillment of the promises within this verse ([1 Kings 11:1-13](#)). Once again, the promise is fulfilled in Christ ([Luke 1:31-33; 24:44-49](#)).

**14. “I will set him over my house and my kingdom forever; his throne will be established forever.’”**

Twice in this verse the Lord emphasizes the eternal nature of the *house*, *kingdom*, and *throne* that he will establish. It becomes clear that God's promises look beyond the circumstances of David and his son, even beyond the construction of the Lord's house in Jerusalem. His intentions for David's family are very grand indeed.

When Gabriel will speak to Mary about becoming the mother of Jesus, he will echo God's promise here. Mary's son will inherit a throne, house, and kingdom forever ([Luke 1:32, 33](#)). Jesus is a far

greater son of David than Solomon ([Matthew 12:42](#); [John 18:36](#); [Acts 2:29-31](#)). The eternal realm of Heaven is the consummation of the throne, house, and kingdom ([Revelation 7:9-17](#); [11:15](#)).

## II. Providing a Site (1 CHRONICLES 21:18, 21-27)

Following several military victories ([1 Chronicles 18-20](#)), David commanded Joab (the king's chief military commander) to conduct a census in Israel ([21:1-17](#)). Taking the census either reflected pride on the king's part or revealed a lack of faith in the Lord's protection. Joab objected to the order but yielded to the king's demand.

As Joab anticipated, the Lord was displeased with David's action. The Lord sent a seer, Gad, to give David a choice of three punishments. David chose a plague from the Lord that would last for a period of three days. As a result, 70,000 men perished in Israel ([1 Chronicles 21:14](#)).

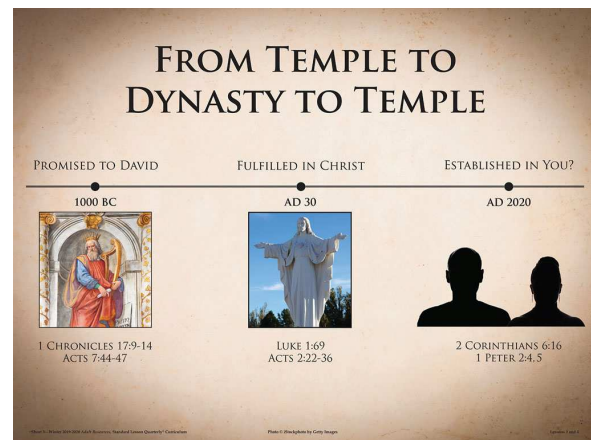
### A. A Command (v. 18)

**21:18.** Then the angel of the LORD ordered Gad to tell David to go up and build an altar to the LORD on the threshing floor of Araunah the Jebusite.

*The angel of the Lord* has been sent to destroy Jerusalem, but now the Lord's

mercy prevails to spare the city. The angel is stopped at *the threshing floor of a Jebusite* ([1 Chronicles 21:15](#)).

The Jebusites have long lived in the promised land ([Genesis 15:18-21](#); [Exodus 3:8, 17](#)); they inhabited Jerusalem before David conquered the city ([Joshua 15:8](#)). The Jebusites continued to live in the land until David's taking Jerusalem ([15:63](#); [Judges 1:21](#); [2 Samuel 5:6, 7](#)), at which point they rapidly fade from history. This account concerning *Araunah* and his threshing floor constitutes one of the final references to Jebusites in the Bible.



Visual for Lessons 3 & 4. *Point to this timeline as you ask the class how it helps Christians understand their role as God's temple today.*

*The angel of the Lord* who has been inflicting the plague now speaks to the prophet *Gad*. That man has not been mentioned in 1 Chronicles until now. He was with David during the attempt to escape from the hand of jealous King Saul ([1 Samuel 22:5](#)). The instruction to

*build an altar* marks the end of God's punishment of Israel for David's sin (1 [Chronicles 21:17](#)). Altars built by the patriarchs and the nation of Israel often mark locations where God had done something incredible ([Genesis 12:7, 8; 22:9, 13; 26:24, 25; 35:1-7; Exodus 17:15; Judges 6:23-32](#); etc.). This particular altar on Araunah's threshing floor will remind the nation not only of the plague they have suffered but, more importantly, God's mercy in cutting it short (1 [Chronicles 21:15](#)).

*What Do You Think?*

What procedure can we adopt to discern that a person's counsel to us represents God's will?

*Digging Deeper*

What would make you suspect that a person's well-intentioned counsel is not truly from God? How does 2 [Samuel 7:3-5](#) help frame your response?

## B. A Negotiation (vv. 21-25)

**21. Then David approached, and when Araunah looked and saw him, he left the threshing floor and bowed down before David with his face to the ground.**

While threshing wheat, Araunah first sees the angel (1 [Chronicles 21:20](#), not in today's text), then David. The man appropriately bows in homage as he recognizes

the king.

**22a. David said to him, "Let me have the site of your threshing floor so I can build an altar to the LORD,**

A typical *threshing floor* is a level and hard piece of ground. It is usually located in the open air where the task of threshing (dividing the chaff from the usable grain in kernels of wheat) can be carried out. Building *an altar* implies that David plans to offer sacrifices.

**22b. "that the plague on the people may be stopped. Sell it to me at the full price."**

As king of Israel, David can simply seize Araunah's land for whatever reason desired. The Jebusites are a conquered people whose land had been promised to Israel ([Exodus 3:8; 34:11; Deuteronomy 7:1](#)). They were meant to be destroyed in the original conquest of the land ([Deuteronomy 20:17](#)). But instead of seizing what he requires, David insists on paying Araunah *the full price* for his property.

The angel of the Lord has stopped at the threshing floor (1 [Chronicles 21:15, 16](#)) because the next move is David's. Because *the plague* came on *the people* as a result of David's sin, he is responsible for the sin offering to show repentance ([Leviticus 4:1-5:13](#)). When the Lord forgives David, as the king believes God will do, the punishment on David and his people will



come to an end.

*What Do You Think?*

How visible should be our refusals to use power or privilege to personal advantage, considering the tension between [Matthew 5:14-16](#) and [6:1-4](#)?

*Digging Deeper*

Consider the relevance, or lack thereof, of [John 7:4, 10; 13:15](#); and [Titus 2:7, 8](#).

**23. Araunah said to David, “Take it! Let my lord the king do whatever pleases him. Look, I will give the oxen for the burnt offerings, the threshing sledges for the wood, and the wheat for the grain offering. I will give all this.”**

*Araunah* holds nothing back. He is willing to give *David* everything the king needs in order to build the altar and offer sacrifices on it. No reason is noted for the generous offer. Given that he sees the angel of the Lord nearby ([1 Chronicles 21:20](#)), *Araunah* may recognize that the Lord has determined for *David* to receive this land and therefore doesn't desire to impede God's intentions.

**24. But King David replied to Araunah, “No, I insist on paying the full price. I will not take for the LORD what is yours, or sacrifice a burnt offering that costs me nothing.”**

In refusing *Araunah's* counteroffer, *David* states an important principle: he will not take something for the Lord's use *that costs him nothing*. This is especially significant regarding animals that are used for burnt offerings. Such an offering ordinarily is to be taken from one's personal livestock and must always be “a male without defect” ([Leviticus 1:1-3](#)). Sacrifices are therefore costly in quality and quantity; to offer a sacrifice that is flawed or cheap suggests terrible things about one's reverence for the Lord (compare [Malachi 1:8](#)) and trust in his provision.

*David* knows that sin carries “wages” (a concept that Paul will later make clear in [Romans 6:23](#)). He has admitted that he and his family should have been plagued ([1 Chronicles 21:17](#)), not the 70,000 who have died thus far. For these reasons, nothing *Araunah* says can convince the king to take the property for free.

*What Do You Think?*

How will you know when your personal giving moves from costing you little or nothing to being truly sacrificial?

*Digging Deeper*

Of [Mark 12:41-44](#); [1 Corinthians 16:2](#); [2 Corinthians 8:1-15](#); [9:6-9](#), which most speaks to your heart in this regard? Why?

**25. So David paid Araunah six hundred shekels of gold for the site.**

The payment noted here is far more than the “fifty shekels of silver” noted in the parallel account [2 Samuel 24:24](#)—perhaps 180 times as much when considering silver vs. gold. The difference may be explained by noting that [2 Samuel 24:24](#) mentions only the threshing floor and the oxen being purchased. The verse before us, however, appears to include the entire site, a much larger area (compare [1 Chronicles 21:28–22:1](#)).

#### **PRICE OF DOING BUSINESS**

Today, the public might simply refer to the Teapot Dome incident as just another example of “pay-to-play” policy making. At the time, however, the scandal was considered sensational, tarnishing the administration of U.S. President Warren G. Harding.

To ensure that the navy had sufficient oil available, several oil fields, including Teapot Dome, were designated as Naval Oil Reserves. The Department of the Interior came to supervise the land in 1921. Harding’s Secretary of the Interior, Albert B. Fall, had the authority to issue leases without competitive bidding. What he was *not* permitted to do was to accept money to influence his decisions. Following Congressional hearings, Fall was convicted of accepting bribes from

two oil companies, bribes amounting to over \$400,000.

Some leaders still view “pay-to-play” politics as a perk of governance. King David firmly rejected that view in the case of Araunah’s threshing floor. David insisted that this site should cost him something. What do the value of your gifts to God say about your view of him?

—J. E.

#### **C. An Altar (vv. 26, 27)**

**26a. David built an altar to the LORD there and sacrificed burnt offerings and fellowship offerings. He called on the LORD,**

The scene is reminiscent of what occurred at the ceremony during which the ark of the covenant was brought to Jerusalem ([1 Chronicles 16:1, 2](#)). In both instances, David addressed acts of disobedience to the Lord ([13:7–14](#)).

**26b. and the LORD answered him with fire from heaven on the altar of burnt offering.**

The response of *fire falling from heaven on the altar* is similar to other occasions in the Old Testament, including Solomon’s (future) dedication of the temple on this site ([2 Chronicles 7:1](#)) and the Lord’s answer to Elijah’s prayer on Mount Carmel ([1 Kings 18:36–38](#)). In these instances, God chooses to demonstrate dramatically his pleasure with the offer-

ings.

Such scenes anticipate Pentecost, when tongues of fire will fall on the disciples. The coming of the Holy Spirit at that time will demonstrate God's choosing and empowering them to carry out their mission ([Acts 2:1-4](#)).

**27. Then the LORD spoke to the angel, and he put his sword back into its sheath.**

David's offering provides the "aroma" that is "pleasing to the Lord" ([Leviticus 1:9](#)). The plague thereby ends, although one can imagine that this incident stays in David's memory long after it occurs.

## Conclusion

### A. Looking Ahead

God's saying *no* to something we propose to do can be devastating. Initially, David probably felt very good about his intended construction project. He had already brought the ark to Jerusalem. What better way to complete the task than to provide a dwelling place in honor of Israel's true king?

But God had other plans. He denied the king's plan, but then proclaimed his choice of David to participate in the building of the temple in a very important way. What had begun as a terrible punishment for sin resulted in David's offering sacrifices and purchasing the place

for his son to build the Lord's house ([1 Chronicles 22:1](#)).

What was true with David applies to us as well: the Lord may reject what we have in mind, but that doesn't mean he rejects *us*. With the denial of David's desire came one of the most significant promises in all of the Old Testament: the Lord's promise to build a house for David.

The advice of [Proverbs 3:5, 6](#) remains sound: "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight." May we, like David, trust God in both his *yes* and *no* to use our lives to his glory.

### B. Prayer

Father in Heaven, be our guide through times of discouragement. Open our eyes to see when your plans should replace ours. We pray in Jesus' name. Amen.

### C. Thought to Remember

Trust God during times of both his *yes* and *no*.

## INVOLVEMENT LEARNING

*Enhance your lesson with [NIV Bible Student](#) (from your curriculum supplier) and the reproducible activity page (at*

[www.standardlesson.com](http://www.standardlesson.com) or in the back of the NIV Standard Lesson Commentary Deluxe Edition).

## Into the Lesson

Tell this story:

In 1632, Emperor Shah Jahan commissioned the building of the Taj Mahal. This marble mausoleum on the banks of the Yamuna River in Agra, India, was constructed to house the remains of Jahan's favorite wife, Mumtaz Mahal. Construction of the complete 42-acre complex took 21 years to finish and employed 20,000 builders and craftsmen. The Taj Mahal attracts millions of visitors yearly and has been designated as one of the seven wonders of the modern world. The beautiful structure was named a UNESCO World Heritage Site in 1983 and is considered the best example of Muslim art in India."

Lead into Bible study by saying, "One thing all famous buildings have in common is *planning*. The need for that never changes. Another thing they all have in common is *unexpected roadblocks*. Today's text has something to teach us about how those may interrelate in service to God."

## Into the Word

Divide the class into groups of three to five. Designate each group to be either

a **God's Response Group** or an **Araunah's Offer Group**. If your class is large enough for three or more groups, merely bestow duplicate designations. Distribute handouts (you create) as follows.

**God's Response Group(s)**. Read [1 Chronicles 17:1, 3, 4, 11-14](#) prior to considering these questions: 1—What interplay do you see between the literal and figurative uses of the word *house*? 2—How do [1 Chronicles 22:8](#) and [28:3](#) enhance your understanding of God's denial to David?

**Araunah's Offer Group(s)**. Read [1 Chronicles 21:18, 21-27](#) prior to considering these questions: 1—In what ways does the alternate wording in [2 Samuel 24:18-25](#) enhance your understanding of this episode, if at all? 2—How is this purchase of property similar to and different from that described in [Genesis 23](#)?

Allow groups up to 10 minutes to discuss before sharing in whole-class discussion. If no one draws the conclusions that you (the teacher) have come to, be prepared to offer those yourself.

Expect those of the **God's Response Group(s)** to note that of the four occurrences of the word *house*, the three in verses [1](#), [4](#), and [12](#) refer to a literal, physical structure while the one in verse [14](#) is figurative. Point out that in all of [1 Chronicles 17](#) the total is 12—5 literal and 7 figurative uses. Expect learners to point out that the figurative is more important

than the literal. Regarding the second question, push learners beyond merely parroting the texts' factual statements that David "shed much blood." Ask why God would consider that fact to be a disqualifier.

Expect those of the **Araunah's Offer Group(s)** to give personal responses to the first question. Regarding the second, expect learners to point out that while Abraham was in a position of weakness, David was not; as king, David may have been able to take the property without cost. (*Option.* Compare and contrast with **1 Kings 21:1-16.**)

*Option.* Distribute copies of the "Fair or Unfair?" exercise from the activity page, which you can download, as a posttest.

## Into Life

Discuss how human ideas, no matter how well-intentioned or logical, can fall short of better ideas God has. Ask participants to share a time when they expected to serve God in a certain way, but found the plans redirected by him.

*Option.* Distribute copies of the "Who Is in Charge?" exercise from the activity page for learners to complete in one minute or less. Give a token prize to the one who completes it the fastest. Discuss what the quote signifies.

Close with prayer asking God to help

your learners trust that his plans are always superior to even the best of human intentions.

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To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

### Activity Page (December 15—David's House)

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#### DAVID'S HOUSE

*Lesson 3, 1 Chronicles 17:1, 3, 4, 11-14; 21:18, 21-27, NIV*

#### FAIR OR UNFAIR?

Mark each of these statements about the history of the temple as seeming fair (F) or unfair (U) to you. What is important is that you can defend your choices.

- \_\_\_ 1. David had a palace but the ark representing God's presence was stored in a tent.
- \_\_\_ 2. David made a selfless decision to build a temple, but God refused to let him.
- \_\_\_ 3. David did the hard work of bringing stability to Israel, but his son would have the glory of building the nation's most important building.
- \_\_\_ 4. Saul's throne was taken away because of his disobedience, but God promised to establish the throne of David's line forever.
- \_\_\_ 5. Araunah wanted to bear the cost of building an altar and making a sacrifice.
- \_\_\_ 6. David insisted that he himself bear the cost of building an altar and making a sacrifice.
- \_\_\_ 7. God demanded animal sacrifice in a specific place so that he would withhold his acts of judgment.

#### WHO IS IN CHARGE?

Drop letters from each column into the grid to spell out a quip that answers the title question. Letters can be used only once. The last line is the attribution to the quip.

O	A			A	U	A		P											
M	I	D	D	I	L	G	H	S			A	N	E	R	B				
Y	D	N	L	P	S	H	N	S	R	O	V	D	G						

Who is in charge? \_\_\_\_\_

Attributed to: \_\_\_\_\_

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