

1 Chronicles 28 Commentary

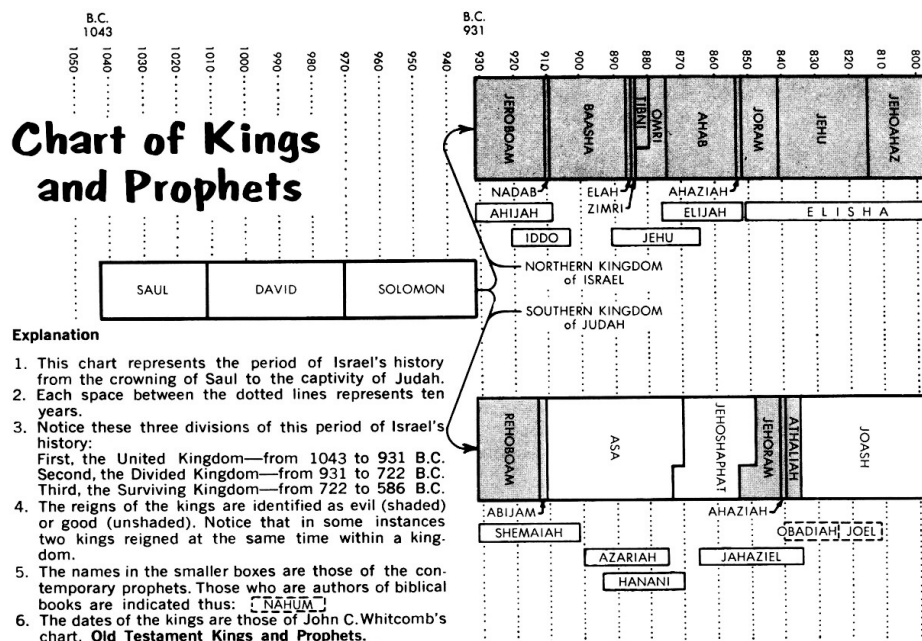
PREVIOUS

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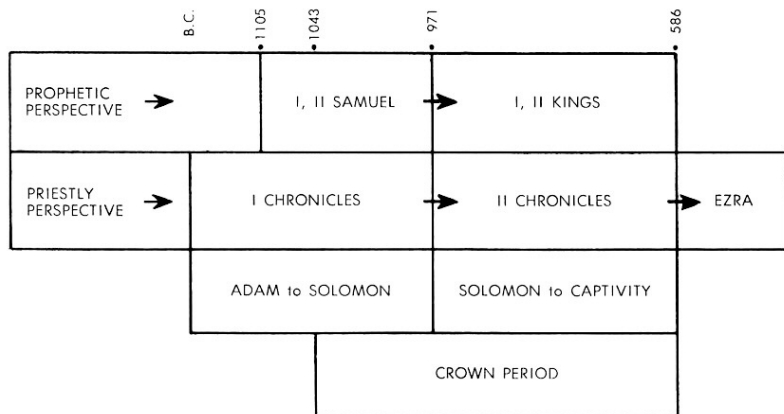
NEXT

- 1 Chronicles 28:1
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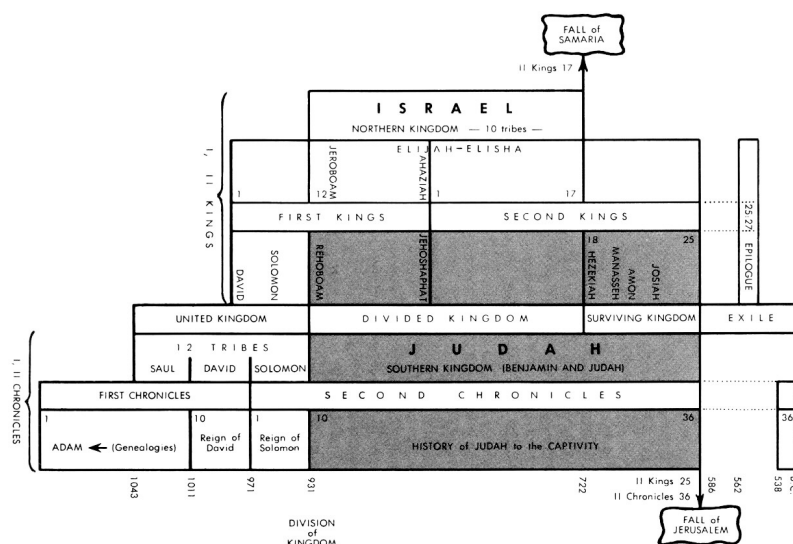
TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	
1 Chronicles 10		1Chr 11-19		1Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36		
Legend: B.C. dates at top of timeline are approximate. Note that 931 BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that after the division of the Kingdom in 931 BC, the Southern Kingdom is most often designated in Scripture as " Judah " and the Northern Kingdom as " Israel ." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.									



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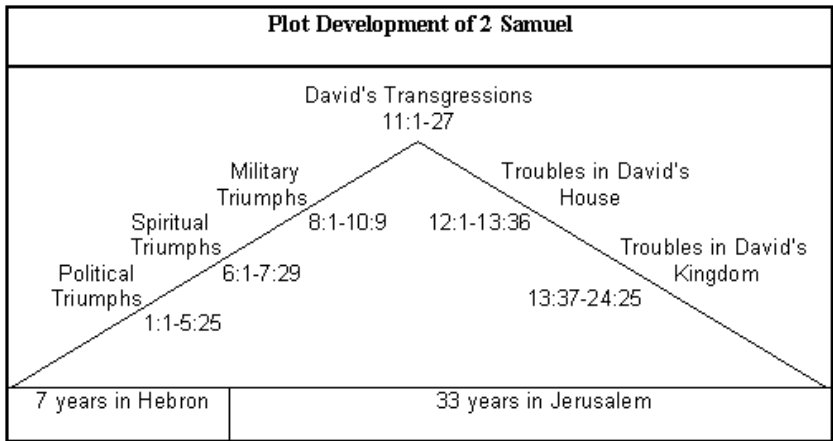
Comparison of 1 Samuel thru 2 Chronicles



FIRST CHRONICLES SUMMARY CHART

1 Chronicles 1-9:44	1 Chronicles 10:1-39:30
Royal Line of David	Reign of David
12 Tribes of David's Reign	Highlights of David's Reign

Genealogies	History
Ancestry	Activity
1000's of Years	Circa 33 Years



Map of David's Kingdom-ESV Global

Map of Cities in 2 Samuel

1 Chronicles 28:1 Now David assembled at Jerusalem all the officials of Israel, the princes of the tribes, and the commanders of the divisions that served the king, and the commanders of thousands, and the commanders of hundreds, and the overseers of all the property and livestock belonging to the king and his sons, with the officials and the mighty men, even all the valiant men.

- **assembled:** 1Ch 23:2 Jos 23:2 24:1
- **the officials:** 1Ch 27:16-22
- **the commanders of the divisions:** 1Ch 27:1-15,25
- **the overseers:** 1Ch 27:25-31
- **his sons:** 1Ch 27:32-34
- **the mighty men:** 1Ch 11:10-47

Related Passages:

1 Chronicles 23:2 And he gathered together all the leaders of Israel with the priests and the Levites.

**DAVID ASSEMBLES LEADERS
TO PUBLICLY PASS THE TORCH**

Warren Wiersbe has an excellent introduction to these last 2 chapters of David's life - No amount of human machinery and organization can take the place of heartfelt consecration to the Lord. David was going to leave the scene, an inexperienced son would follow him, and the construction of the temple was a task beyond any one man or group of men. Apart from the blessing of the Lord, the people could not hope to succeed. Leaders come and go, but the Lord remains; and it is the Lord whom we must please. (Borrow [Be restored : trusting God to see us through : OT commentary, 2 Samuel & 1 Chronicles](#))

Last words from godly men and women should be lasting words.

J Barton Payne has an interesting introduction - In describing David's plans for building the temple, Chronicles has paid special attention to portray David as a second Moses and Solomon as a second Joshua. In "Accession of Solomon," Williamson shows in detail how that was done. So does Dillard in "Chronicler's Solomon." Their arguments go as follows. In spite of many achievements by both Moses and David, neither one finished the task. Moses did not lead the people into the Promised Land, nor did David build the temple. Furthermore in both cases it was God who prohibited them from completing the work. Since the task fell on their successors, Chronicles depicts Solomon as a second Joshua by noting several resemblances between the two: **(1)** both were chosen privately and declared the support of all the people; **(2)** both received the support of the people without resistance or opposition; **(3)** both were magnified by God; **(4)** both led God's people into "rest." Aside from these similarities, the language used in describing these events is striking: **(5)** both were told, "Be strong and courageous (Deut 31:6; 1 Chronicles 22:13); The LORD your God goes with you" (Deut 31:6, 8, 23; Josh 1:5, 9; 1 Chronicles 22:11, 16); and "He will never leave you nor forsake you" (Deut 31:6, 8; Josh 1:5; 1 Chronicles 28:20). These similarities show Joshua and Solomon as the ones chosen by God to finish the great work of their predecessors. (SBM) ([Expositor's Bible Commentary – Volume 4](#))

Jack Hay notes that David's "pilgrimage was almost at an end, but, like mighty leaders before him, prior to his departure he took the opportunity to address his people one last time. Moses had done it (Dt 31:30–33:29), and Joshua had followed his example (Josh 24:1-33). In that tradition, David now summoned the leaders of the nation for his valediction.....David wanted to ensure that anyone in the land with any responsibility or influence, anyone with any kind of power, would hear his final appeals in respect of his successor and take on board what had once been a personal ambition, but was now a national responsibility, to build the temple of God. ([What the Bible Teaches – 1 Chronicles and 2 Chronicles](#)) ([What the Bible Teaches – 1 Chronicles and 2 Chronicles](#))

Now David assembled ([qahal](#); Lxx - exaekklesiaso - call together) **at Jerusalem all the officials of Israel, the princes of the tribes, and the commanders of the divisions that served the king, and the commanders of thousands, and the commanders of hundreds, and the overseers of all the property and livestock belonging to the king and his sons, with the officials and the mighty men, even all the valiant men** - David assembles all the leaders to issue a challenge to commitment.

Hay on assembled...all - David wanted to ensure that anyone in the land with any responsibility or influence, anyone with any kind of power, would hear his final appeals in respect of his successor and take on board what had once been a personal ambition, but was now a national responsibility, to build the temple of God. ([What the Bible Teaches – 1 Chronicles and 2 Chronicles](#)) ([What the Bible Teaches – 1 Chronicles and 2 Chronicles](#))

Thompson points out that "This verse repeats the material of 1Ch 23:2. It is a literary device **designed to resume the narrative** from chap. 23 after the inclusion of the important data of 1Ch 23–27. ([New American Commentary - 1-2 Chronicles](#))

Utley - This verse lists the same leaders as chapter 27 (the assembling is mentioned in 1 Chr. 23:2): tribal leaders, military leaders, stewards, two general terms - all the officials of Israel and the mighty men, even all the valiant men. Surprisingly the role of the priests and Levites is not emphasized here, as in other places in 1 Chronicles.

Assembled ([06950](#))(qahal) means to gather or assemble and is related to the noun qahal ([06951](#)) which describes an assembly, convocation, congregation. People would congregate for a religious purpose (Josh 8:1), a battle (Jdg 20:1, 2Sa 20:14) or in 1Ch 28:1 so that they could all hear an announcement by King David. Lxx - exaekklesiaso - call together in Lv 8:4; Nu 20:10; Jdg 20:1; 2Sa 20:14

Gilbrant - This is the Hebrew verb from which comes the noun which corresponds to the Greek word translated "assembly" or "church" in the NT. The basic concept is the gathering or assembling of a group of people for some purpose.

There are basically two forms of qāhal, one referring to a group gathering itself and the other to causing others to gather. In Job 11:10, it is used of convening a court; and in Ezek. 38:7, 13, it refers to enemies assembling their company to attack Israel. However, everywhere else in the OT, qāhal is used of God's people. Sometimes they are referred to as 'fidhāh (HED #5920), "the congregation." Though it is God's people gathering, they can be doing so for their own evil purposes, as with Korah's rebellion (Num. 16:3, 19). This verb does not seem to be used of small, routine gatherings, but very special or serious occasions which affected the whole nation of Israel. When it says "all" the congregation or the people of Israel gathered together, it must refer to as

many as were able to gather in that situation. In the wilderness, there could be over 2,000,000 people, and all of them would not physically be able to hear and see the leaders speak at one time. Furthermore, in the land, not everyone could leave home to gather at Jerusalem, such as very young children and their mothers or those who were too old or weak to travel. The verb is also used of the elders or leaders gathering at the direction of Moses, David or Solomon for some important purpose (e.g., 1 Ki. 8:1). In Est. 9:2, qāhal is used of the Jews gathering together in their cities throughout the Persian Empire to defend themselves.

One of the major purposes for assembling was for special times of worship involving a momentous event, with as many Israelites present as were able, such as the dedication of the Temple (1 Ki. 8:2), the ordination of the priests (Lev. 8:4) or the annual feasts (Num. 10:7-10). Another reason God called his people together was to speak to them and instruct them (Deut. 31:12, 28). Moses assembled the people to receive water from the rock (Num. 20:8). The nation sometimes gathered to deal with very serious problems among them (e.g., Jdg. 20:1). Finally, the other major reason for assembling a large amount of God's people was to go to war against their enemies (cf. Josh. 22:12; 2 Sam. 20:14; 2 Chr. 11:1). ([Complete Biblical Library](#))

Qahal - 39x/39v - assemble(7), assembled(26), calls an assembly(1), convening(1), gathered(4). Exod. 32:1; Exod. 35:1; Lev. 8:3; Lev. 8:4; Num. 1:18; Num. 8:9; Num. 10:7; Num. 16:3; Num. 16:19; Num. 16:42; Num. 20:2; Num. 20:8; Num. 20:10; Deut. 4:10; Deut. 31:12; Deut. 31:28; Jos. 18:1; Jos. 22:12; Jdg. 20:1; 2 Sam. 20:14; 1 Ki. 8:1; 1 Ki. 8:2; 1 Ki. 12:21; 1 Chr. 13:5; 1 Chr. 15:3; 1 Chr. 28:1; 2 Chr. 5:2; 2 Chr. 5:3; 2 Chr. 11:1; 2 Chr. 20:26; Est. 8:11; Est. 9:2; Est. 9:15; Est. 9:16; Est. 9:18; Job 11:10; Jer. 26:9; Ezek. 38:7; Ezek. 38:13

1 Chronicles 28:2 Then King David rose to his feet and said, "Listen to me, my brethren and my people; I had intended to build a permanent home for the ark of the covenant of the LORD and for the footstool of our God. So I had made preparations to build it.

NET 1 Chronicles 28:2 King David rose to his feet and said: "Listen to me, my brothers and my people. I wanted to build a temple where the ark of the LORD's covenant could be placed as a footstool for our God. I have made the preparations for building it.

CSB 1 Chronicles 28:2 Then King David rose to his feet and said, "Listen to me, my brothers and my people. It was in my heart to build a house as a resting place for the ark of the LORD's covenant and as a footstool for our God. I had made preparations to build,

ESV 1 Chronicles 28:2 Then King David rose to his feet and said: "Hear me, my brothers and my people. I had it in my heart to build a house of rest for the ark of the covenant of the LORD and for the footstool of our God, and I made preparations for building.

NIV 1 Chronicles 28:2 King David rose to his feet and said: "Listen to me, my brothers and my people. I had it in my heart to build a house as a place of rest for the ark of the covenant of the LORD, for the footstool of our God, and I made plans to build it.

NLT 1 Chronicles 28:2 David rose to his feet and said: "My brothers and my people! It was my desire to build a temple where the Ark of the LORD's Covenant, God's footstool, could rest permanently. I made the necessary preparations for building it,

- **rose to his feet** : Ge 48:2 1Ki 1:47
- **rose to his feet** : 1Ch 11:1-3 De 17:15,20 Ps 22:22 Heb 2:11,12
- **I had intended** I had in mine heart: 1Ch 17:1,2 2Sa 7:1,2 1Ki 8:17,18
- **build a permanent home**: 1Ch 6:31 Ps 132:3-8,14
- **the footstool**: Ps 99:5 132:7 Isa 66:1 La 2:1 Ac 7:49
- **So I had made preparations**: 1Ch 18:7-11 22:2-5,14

Related Passages:

Psalm 99:1+ The LORD reigns, let the peoples tremble; **He is enthroned above the cherubim**, let the earth shake!

Psalm 132:7-8; 14+ Let us go into His dwelling place; Let us worship at His **footstool** ([hadom](#)). Arise, O LORD, to Your resting place, You and the ark of Your strength..... (14) "This is My resting place forever; Here I will dwell, for I have desired it.

Lamentations 2:1 How the Lord has covered the daughter of Zion With a cloud in His anger! He has cast from heaven to earth The glory of Israel, And has not remembered His **footstool** In the day of His anger.

Isaiah 66:1 Thus says the LORD, "Heaven is My throne and the earth is My footstool. Where then is a house you could build for Me? And where is a place that I may rest?"

DAVID HEART'S DESIRE TO BUILD THE TEMPLE

Then - Normally marks progression in a narrative, in this case from calling the assembly to then standing before the assembly.

King David rose to his feet - This was undoubtedly no easy task for 1Ki 1:1-4+ records he was so frail he could not even stay warm. But this momentous occasion called for him to stand to address the assembly. If they knew how frail he was (some surely did), his standing would have added [gravitas](#) to this message.

and said, "Listen (shama) to me, my brethren and my people - "David the king" was not ashamed to refer to his subjects as "my brethren". He addresses them as equals (brethren) and also they are in a sense his "possession" as their king (**my people**). He is responsible for them and to them, as are all leaders! **Listen** is the verb in Israel's famous "[Shama](#)" in Deut 6:4+ "**Hear**, O Israel! The LORD is our God, the LORD is one!" There is a flavor of that in David's last words to Israel as he issues his call to the people.

I had intended (ESV = "had it in my heart") **to build a permanent home for the ark of the covenant of the LORD and for the footstool (hadom) of our God** - The Hebrew literally reads "I, with my heart to build a house of rest for the ark of the covenant of the LORD and for a stool of the feet of our God." In other words, these last words are an expression of David's heart desire regarding His God. The footstool was the place of atonement or mercy seat (1Ch 28:11, golden cover of the ark, over which the [Shekinah glory cloud](#) was enthroned; Ex 25:20-22; 2Sa 6:2).

THOUGHT - Is there something you have had in your heart to accomplish for God? I think we all have those thoughts and the website you are reading is the one I have had in my heart for almost 20 years. If you don't have anything in your heart to accomplish for God before you pass on to see Him face to face, can I encourage you to turn Ephesians 2:10+ into a prayer to Him that He will clearly show you one the **good works**, which He prepared beforehand so that (you might) walk in them." If you sincerely seek Him with your whole heart (cf Jer 29:13), I think He will answer and show you those "good works," because ultimately He will receive the glory as you work out those "good works!" And isn't that what the Westminster Shorter Catechism says that we are to glorify God and enjoy Him forever?

For the footstool (hadom) of our God in the Septuagint reads "a place for the feet of our Lord."

Andrew Hill - The royal **footstool** (1Ch 28:2) is a symbol of a king's authority, a symbol of the peaceful rest enjoyed by his kingdom, and a sign of humble loyalty to the monarch on the part of his subjects. By means of this symbol the Chronicler recognizes that Israel's "rest," whether in David's time or his own, is entwined with God's restful presence among his people. ([NIV Application Commentary](#))

How different was **David's heart** compared to the **heart of the two men** who built monuments to themselves - **Saul** (1Sa 15:12+) and **Absalom** (2Sa 18:18+).

Utley on **build a permanent home for the ark of the covenant** - This imagery goes back to ancient promises. Nu 10:33; 2 Chr. 6:41 – a place for the ark to **rest** Dt. 12:9; Ps. 95:11 – the Promised Land. 1Ki 8:56 – Solomon's Temple as a place of **rest** for all nations (i.e., 1Ki 8:43) Isa 11:10 – eschatological hope for **rest** for Israel and the nations. David did not simply want a temple but the actuality of the ancient promises, not only for Abraham's seed but for the world. This context is obviously a word play on 2 Samuel 7; 1 Chronicles 17, "house" and Hebrews 3-4, "rest"....footstool - [The Mercy Seat](#) (cf [What is the mercy seat? | GotQuestions.org](#)) was the place where heaven and earth met; the invisible and visible, the fallen, sinful, and sacred.

So - For this reason. Leads to a conclusion. In light of his heart's desire.

I had made preparations to build it - The way this is stated implies that David was making preparations with the initial thought that he would be able to follow through with the building of the Temple (cf 1 Chronicles 17:1-4). The point is that this desire had been on his heart and motivated him to make preparations.

Listen (obey, understand)([08085](#)) [shama](#) means to hear (Adam and Eve hearing God = Ge 3:8, 10, Ge 18:10 = "overheard"), to listen (Ge 3:17, Ge 16:2 [= this was a big mistake and was the origin of Jews and Arabs!]) Ex 6:9, 16:20, 18:19, Webster's 1828 on "listen" = to hearken; to give ear; to attend closely with a view to hear. To obey; to yield to advice; to follow admonition) and since

hearing/listening are often closely linked to obedience, shama is translated obey (1 Sa 15:22, Ge 22:18, 26:5, 39:10, Ex 19:5, disobedience = Lev 26:14, 18, 21, 27) or to understand. KJV translates shama "hearken" (196x) a word which means to give respectful attention. Of God's hearing in general or hearing our prayers (Hab 1:2, Ps 66:18, click here for more in the Psalms, cf God's hearing in Zeph 2:8, Ge 16:11, 17:20, 30:17, 22, Ge 21:17, 29:33, 30:6, 17, 22; Ex 2:24, Ex 16:8, 9, 12, Nu 11:1, 12:2). Shama means "to hear intelligently and attentively and respond appropriately." In other words to hear does not convey the idea of "in one ear and out the other!"

Footstool (01916)(hadom) - Gilbrant - A related Arabic root of this word means "to overthrow," "to overturn" or "to cast down." The noun refers to something low and is commonly translated "stool" or "footstool." The noun mostly occurs in poetic portions of the OT and is always used in reference to the Lord and his worship. The footstool was a low bench used to support the feet of a person reclining on a throne. In ancient times the footstool was used as a symbol of absolute dominion. To make something a footstool means to conquer. In 1 Chr. 28:2, hădhôm is used as an allusion to the Ark while in Ps. 99:5; 132:7; and Lam. 2:1 the noun is used as a metaphor for the Temple in Jerusalem. In Ps. 110:1, it is figuratively used to refer to the dominion of the Davidic kings and ultimately the Messiah. Finally, in Isa. 66:1 the term is used to metaphorically refer to the earth as the place of God's sovereign rule.

Hadom - 1 Chr. 28:2; Ps. 99:5; Ps. 110:1; Ps. 132:7; Isa. 66:1; Lam. 2:1

Footstool - Easton's Dictionary - connected with a throne (2 Chr. 9:18). Jehovah symbolically dwelt in the holy place between the cherubim above the ark of the covenant. The ark was his footstool (1 Chr. 28:2; Ps. 99:5; 132:7). And as heaven is God's throne, so the earth is his footstool (Ps. 110:1; Isa. 66:1; Matt. 5:35).

FOOTSTOOL -ISBE - foot'-stool (kebhes; hupopodion, "trodden on"): The 15 Scripture references to this term may be classified as literal or figurative. Of the former are the two passages: 2 Ch 9:18 and Jas 2:3. In these the footstool was a sort of step or support for the feet placed before the throne or any pretentious seat. **Of figurative uses**, there are the following groups: (1) Of the earth: Isa 66:1; Mt 5:35; Acts 7:49. (2) Of the ark: 1 Ch 28:2. (3) Of the Temple: Ps 99:5; 1 32:7; Lam 2:1; compare Isa 60:13. (4) Of heathen enemies subdued by the Messianic King: Ps 110:1; Mt 22:44 the King James Version; Mk 12:36; Lk 20:43; Acts 2:35; Heb 1:13; 10:13. Thus the uses of this term are mainly metaphorical and symbolic of subjection, either to God as universal Lord or to God's Son as King by redemptive right. Compare 1 Cor 15:25-27, in which all things, including death, are represented as subject to Christ and placed beneath His feet. Leonard W. Doolan

Related Resources:

- [Ark of the Covenant](#)
- [What is the ark of the testimony? | GotQuestions.org](#)

1 Chronicles 28:3 "But God said to me, 'You shall not build a house for My name because you are a man of war and have shed blood.'

- **You shall** : 1Ch 17:4 1Ch 22:8 2Sa 7:5-13 1Ki 5:3 2Ch 6:8,9

Related Passages:

1 Chronicles 17:1-4 And it came about, when David dwelt in his house, that David said to Nathan the prophet, "**Behold**, I am dwelling in a house of cedar, but the ark of the covenant of the LORD is under curtains." 2 Then Nathan said to David, "Do all that is in your heart, for God is with you." 3 It came about the same night that the word of God came to Nathan, saying, 4 "Go and tell David My servant, 'Thus says the LORD, "You shall not build a house for Me to dwell in;

1 Chronicles 22:8-9 "But the word of the LORD came to me, saying, 'You have shed much blood and have waged great wars; you shall not build a house to My name, because you have shed so much blood on the earth before Me. 9 '**Behold**, a son will be born to you, who shall be a man of rest; and I will give him rest from all his enemies on every side; for his name shall be Solomon, and I will give peace and quiet to Israel in his days.

**DAVID DENIED BECAUSE
OF TWO MUCH BLOODSHED**

But God said to me - Term of contrast. God communicated with him through His prophet Nathan. Some of the "but God" statements are encouraging (Eph 2:4 is one of the greatest - "But God, being rich in mercy, because of His great love with which He loved us."), but this one clearly introduces a negative tone and as such it could have been very discouraging to David. But keep reading.

You shall not build a house for My name because (term of explanation) **you are a man of war and have shed blood** - God had said "No" and here He explains clearly to David why He had said "No." (compare 1Ch 22:7-16).

Man proposes but God disposes!

Jack Hays sees an application - The man who would build the house was Solomon whose very name means "peaceable". The lesson is that peaceable conditions must obtain, and peacemakers must be employed, if we are to build anything for God. Strife and commotion will inevitably wreck any potential blessing. "And be at peace among yourselves" (1 Thess 5:13). ([What the Bible Teaches – 1 Chronicles and 2 Chronicles](#))

Alan Redpath - David's ambition to build the temple is similar to the ambition that has come into the life of every genuine believer, that he might do great things for the Lord. "Except great things from God; attempt great things for God" was William Carey's motto, and this has been the desire of everyone who has come to know Jesus Christ as his Saviour and Lord: to do something for Him to extend His kingdom.

The building of the temple in the Old Testament is but a picture of the building of the church in the New Testament. As Peter says, "Ye also, as lively [living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5).

I doubt whether there is a Christian but at one moment in his or her life has pictured himself as a great and successful servant of God – a missionary, a Christian leader, a Bible teacher, a powerful preacher, an evangelist much used by God – but somewhere along the line God has said "No". He says it in different ways: perhaps by putting you on a sickbed for the rest of your life, perhaps by choosing a different sphere altogether for you.

If you are living with such a frustrated desire, an ambition which God has cut right across, what have you done about it? When your great dreams of accomplishment lie shattered around you, have you allowed your appetite for the service of the Lord to turn sour, or can you truly say that you are doing your part to build the church of Jesus Christ?

I have always found in my life – and I have had to learn this again and again – that one of the hardest things is to give up some cherished ambition of my own. To die to one's own desire and to accept God's will is most cruel to the flesh. There is something in every one of us that the Bible calls self, which always wants to initiate something. But God says, "I don't want you to initiate anything. I want you to be a channel through which I am going to do everything. If I choose not to put you into the bay window of the church, as it were, to give you work in the popular place where you are in full view, and instead I send you to work in the basement where you will never be seen, how will you react?"

The simple question is, whose glory do you want, yours or God's? How do you react when you are banished from the place of publicity and put in the place of obscurity? How do you react when you are taken from the place of success and reckoned a failure? How do you react when your early dreams of doing great things for God are shattered? Do you leave the work of the Lord, or can you, like David, do your best at whatever God has given you to do, thankful that you are privileged to share in His work?

I am reminded of the words of the Apostle Paul: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:6-9).

Have you accepted the blessing of a frustrated desire? So many people, I am afraid, never do anything to help to build the spiritual temple of the Lord. In fact, they love to pull it apart and throw away the stones. Sometimes they even hide their own particular little talent in case the great Builder, the Lord Jesus, should lay hold of it and use it.

Though you may not reap, yet you can sow. Though you may not water, you can plant. We can take some of the stones and begin to knock off the rough edges, not only in the lives of others, but in our own. We can clear the ground for the temple, or we can fight the battles and bring in the precious material, for without these things the job will never be completed.

1 Chronicles 28:4 "Yet, the LORD, the God of Israel, chose me from all the house of my father to be king over Israel forever. For He has chosen Judah to be a leader; and in the house of Judah, my father's house, and among the sons of my father He took pleasure in me to make me king over all Israel.

- **chose me:** 1Sa 16:6-13 2Sa 7:8-16 Ps 78:68-72 Ps 89:16-27
- **chosen Judah:** 1Ch 5:2 Ge 49:8-10 Ps 60:7 Ps 108:8 Heb 7:14
- **the house of Judah:** 1Sa 16:1
- **the house of my father:** 1Sa 26:1
- **among the sons:** 1Sa 16:12,13 Ps 18:19 Ps 147:10,11

Related Passages:

Luke 1:32-33+ - (ANGEL GABRIEL TO MARY - Lk 1:26-27) "He (MESSIAH) will be great and will be called the Son of the Most High; and the Lord God **will give Him the throne of His father David**; and He will reign over the house of Jacob **forever**, and **His kingdom will have no end**."

DAVID EXPLAINS JUDAH WOULD BE THE LEADER

Yet - Another term of contrast but the nuance here is something like "but at the same time." In other words God's initial "No" to David was not the entire story and in the next section he "accentuates the positive" and uses the verb "chose" or "chosen" 4 times (twice in v4, once in v5 and once in v6) acknowledging that God was sovereign and in charge. David was chosen, Judah had been chosen, Solomon was chosen. God is sovereign in His choice of servants. He accepted God's sovereignty and his "no" to his desire to build the Temple. In other words, David did not have a pity party or fall into the slough of despond or resentment. What does this say about why David was a man after God's own heart? (That's rhetorical).

The LORD, the God of Israel, chose me from all the house of my father to be king over Israel forever([olam](#)) - David goes back to the beginning when Samuel had come into Jesse's house and he himself had misjudged who would be the next king, until God reminded him that "man looks at the outward appearance, but the LORD looks at the heart." (1Sa 16:7) Yahweh chose David from all his brothers because He was looking at David's heart. Notice the word forever. In one sense David did remain the king "**forever**" (for all his life), but ultimately this is an allusion to David's dynasty which would culminate in the reign of the greater Son of David, Who Alone will **be king over Israel forever**, the One who Gabriel (Lk 1:26-27) prophesied to Mary...

"He (MESSIAH) will be great and will be called the Son of the Most High; and the Lord God **will give Him the throne of His father David**; and He will reign over the house of Jacob **forever**, and **His kingdom will have no end**." (Luke 1:32-33+)

Gabriel's message ratified Isaiah's prediction: "There will be **no end to the increase of His government** or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness **From then on and forevermore**. The zeal of the LORD of hosts will accomplish this." (Isa 9:7+).

John Trapp on **forever** - To be king over Israel for ever, that is, for a long time; and in regard of Christ, forever. See Lk 1:32-33 - "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end."

For He has chosen Judah to be a leader- Again David seems to be alluding to the future, for he was of the tribe of Judah, but ultimately One would come from Who would be "the Lion that is from the tribe of Judah," the Messiah, the greater Son of David (Rev 5:5+). And back in Genesis 49:10 we recall the prophecy that "The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh (MESSIAH) comes, And to him shall be the obedience of the peoples."

Swindoll - What is David doing here? He is focusing on what God did allow him to do. It is so easy for us to be disappointed, to get so distraught over a frustrated desire that we forget the things God has given us, the good things He has accomplished through our efforts and through our hands. During the closing years of his life, rather than pining away over this unfulfilled desire, David focused on the good things God had given him. I exclaim once again, what a man! He really looked at life from God's point of view. (Borrow [David : a man of passion & destiny](#))

And in the house of Judah, my father's house, and among the sons of my father He took pleasure in me to make me king over all Israel - David reiterates his choosing as king over all Israel was because God had chosen the tribe of Judah and the family

of Jesse. In short, he was not king because he was good or better than anyone else, but simply because it was God's sovereign will and choice that he be the king. There is no hint of pride in David's declaration, for he understands this is all of God's doing, not his.

Jack Hays - Out of all the tribe of Judah, the house of Jesse had been chosen. Out of all the sons of Jesse, David had been chosen, and now out of all his "many sons", Solomon had been chosen. (This lineage was never stated of any subsequent king.) Judah was not the firstborn and yet he was chosen; Jesse was a nonentity who "went among men for an old man in the days of Saul", a man who was the owner of just "those few sheep" (1 Sam 17:12, 28), and yet he was chosen. Messiah would "come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa 11:1). David was the despised youngest son of Jesse, and yet he was chosen; "he took pleasure in me to make me king over all Israel" (RV). Solomon was the fruit of a union that should never have been and yet he was chosen. No wonder Scripture says of the sovereign God of the universe, "how unsearchable are his judgments, and his ways past finding out!" (Rom 11:33). ([What the Bible Teaches – 1 Chronicles and 2 Chronicles](#))

Payne - The divine choice had been revealed through a process of progressive elimination: from the whole of national "Israel," through the tribe of "Judah," down to the Davidic "family" in particular (Gen 28:14; 35:10-11; 49:10; 1 Sam 16:1-3; 1 Chronicles 17:16-17, 23-27). (Ibid)

Utley - Notice the number of times God's choice is emphasized by this special theological VERB - God chose David, 1 Chr. 28:4 (cf. 2 Samuel 7); God chose Judah, 1 Chr. 28:4 (cf. Gen. 49:10); God chose Solomon to succeed David, 1 Chr. 28:5,6 (cf. 1 Kgs. 2:15; 1 Chr. 22:9,10); God chose Solomon to build the temple, 1 Chr. 28:10; God has a wider theological agenda (cf. 1 Kings 8); **Pulpit Commentary** – David mentions himself as the elect of God among all the members of his father's family, and from thence is led to trace the call from the first, by the following steps: — The tribe of Judah (Genesis 49:8; 1 Chronicles 5:2); the house of Jesse (1 Samuel 16:1); thirdly, of himself (1 Samuel 16:13); and lastly of Solomon (1 Chronicles 22:9, 10; 17:11-14; 2 Samuel 7:12-16). The exact time and method of David's receiving the identification of Solomon as the son to succeed him, is nowhere given. (cf [HE CHOSE US](#))

1 Chronicles 28:5 "Of all my sons (for the LORD has given me many sons), He has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel.

- **all my sons:** 1Ch 3:1-9 14:4-7
- **he has chosen:** 1Ch 22:9,10 23:1 29:1
- **to sit:** 1Ch 17:14, 29:23 2Ch 1:8,9 Ps 72:1 *title Ps 72:1-20 Isa 9:6,7

Related Passages:

1 Chronicles 17:14 "But I will settle him in My house and in My kingdom forever, and his throne shall be established forever."

1 Chronicles 29:23 Then Solomon sat on the throne of the LORD as king instead of David his father; and he prospered, and all Israel obeyed him.

Psalms 127:3 Behold, children are a gift of the LORD, The fruit of the womb is a reward.

SOLOMON SELECTED BY DIVINE ELECTION

Of all my sons (for the LORD has given me many sons) - How many sons? More than 19 sons (See [below](#)), this number not including the unnamed son who was conceived out of wedlock, "besides his sons by his concubines." (1Ch 3:9, 1-8)

He has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel - Having given a clear explanation that it is God Who chooses and Who had chosen him to be king, David now explains it is God Who has chosen Solomon to be king. In other words David is saying Solomon is not his choice, but God's choice! And what a gracious, magnanimous choice by God as Solomon's mother was the one with whom David had committed the sin that radically, adversely impacted the latter half of his reign! The phrase **the kingdom of the LORD over Israel** explains Who the **kingdom** truly belongs to so that Solomon was only God's deputy in His kingdom. This truth was critical because Dt 17:15+ said **"you shall surely set a king over you whom the LORD your God chooses**, one from among your countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your countryman." The **LORD** was the true King of Israel (1Sa 8:7; 1Sa 10:19; 1Ch 29:23).

Payne notes David "and all of earth's rulers, are but vice-regents, deputies who act as representatives of God to uphold his

standards (1Ch 29:23; 1Sa 12:14; Ro 13:1-6). (Ibid)

Of course the greatest "son" of David was described in Matthew 1:1+ who recorded "The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham."

QUESTION - [Who are the sons of David mentioned in the Bible?](#)

ANSWER - 1 Chronicles 3:1–9 lists the sons of [David](#). The list reads like this:

"These were the sons of David born to him in Hebron:

The firstborn was [Amnon](#) the son of [Ahinoam of Jezreel](#);
the second, Daniel the son of Abigail of Carmel;
the third, [Absalom](#) the son of Maakah daughter of Talmai king of Geshur;
the fourth, [Adonijah](#) the son of Haggith;
the fifth, Shephatiah the son of Abital;
and the sixth, Ithream, by his wife Eglah.

These six were born to David in Hebron, where he reigned seven years and six months.

David reigned in Jerusalem thirty-three years, and these were the children born to him there:

Shammua, Shobab, Nathan and [Solomon](#). These four were by Bathsheba daughter of Ammiel. There were also Ibhar, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada and Eliphelet—nine in all. All these were the sons of David, besides his sons by his concubines. And Tamar was their sister."

Breaking down this list, we first have David's six sons born in Hebron: 1) Amnon, 2) Daniel, 3) Absalom, 4) Adonijah, 5) Shephatiah, and 6) Ithream. Next, we have the thirteen sons born to David in Jerusalem: 7) Shimea, 8) Shobab, 9) Nathan, 10) Solomon, 11) Ibhar, 12) Elishama, 13) Eliphelet, 14) Nogah, 15) Nepheg, 16) Japhia, 17) Elishama, 18) Eliada, and 19) Eliphelet. In addition to the nineteen sons David had by his wives were a number of unnamed sons David fathered through his concubines. He also had a daughter named Tamar. Another son named Jerimoth is mentioned in 2 Chronicles 11:18, although it is unclear whether he is one of the sons mentioned above (using another name) or one of David's sons by a concubine.

David also had a son with Bathsheba before she bore Solomon. This son died seven days after his birth (2 Samuel 12:16–23), and it is possible that he is not included in this list. If so, the sons of David with his wives would total at least 20. To that total we would add all the unnamed sons of his concubines.

At least three of David's sons died during David's lifetime. In addition to the death of Bathsheba's first son were the deaths of his sons Amnon and Absalom. Another son, Adonijah, was executed shortly after David's death for trying to usurp the throne (1 Kings 2:25).

David's son Solomon succeeded him as king and later built the temple of the Lord that David had dreamed of building. Ultimately, Jesus Christ was born as a descendant of David (Matthew 1:1), providing a fulfillment of [prophecy](#) and bestowing the greatest possible honor to King David. [GotQuestions.org](#)

1 Chronicles 28:6 "He said to me, 'Your son Solomon is the one who shall build My house and My courts; for I have chosen him to be a son to Me, and I will be a father to him."

BGT 1 Chronicles 28:6 κα ε π ν μοι θε ς Σαλωμων υ ς σου ο κοδορ σει τ ν ο κ ν μου κα τ ν α λ ν μου τι ρ τι κα ν α τ ε να μου υ ν κ γ σομαι α τ ε ς πατ ρ α

LXE 1 Chronicles 28:6 And God said to me, Solomon thy son shall build my house and my court: for I have chosen him to be my son, and I will be to him a father.

KJV 1 Chronicles 28:6 And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

NET 1 Chronicles 28:6 He said to me, 'Solomon your son is the one who will build my temple and my courts, for I have chosen him to become my son and I will become his father.

CSB 1 Chronicles 28:6 He said to me, 'Your son Solomon is the one who is to build My house and My courts, for I have chosen him to be My son, and I will be his father.

ESV 1 Chronicles 28:6 He said to me, 'It is Solomon your son who shall build my house and my courts, for I have chosen him to be my son, and I will be his father.

NIV 1 Chronicles 28:6 He said to me: 'Solomon your son is the one who will build my house and my courts, for I have chosen him to be my son, and I will be his father.

NLT 1 Chronicles 28:6 He said to me, 'Your son Solomon will build my Temple and its courtyards, for I have chosen him as my son, and I will be his father.

NRS 1 Chronicles 28:6 He said to me, 'It is your son Solomon who shall build my house and my courts, for I have chosen him to be a son to me, and I will be a father to him.

NJB 1 Chronicles 28:6 Furthermore, he has told me, "Solomon your son is the man to build my house and my courts, for I have chosen him to be my son and I shall be his father.

NAB 1 Chronicles 28:6 For he said to me: 'It is your son Solomon who shall build my house and my courts, for I have chosen him for my son, and I will be a father to him.

YLT 1 Chronicles 28:6 and saith to me, Solomon thy son, he doth build My house, and My courts, for I have fixed on him to Me for a son, and I -- I am to him for a father,

GWN 1 Chronicles 28:6 "He told me, 'Your son Solomon will build my temple and my courtyards because I have chosen him to be my son. I will be his father.

BBE 1 Chronicles 28:6 And he said to me, Solomon your son will be the builder of my house and the open spaces round it; for I have taken him to be my son, and I will be his father.

- he shall: 1Ch 17:11-14 1Ch 22:9-10 2Sa 7:13-14 2Ch 1:9 Zec 6:12,13 Heb 3:3,6
- I have: Heb 4:5

Related Passages:

1 Chronicles 17:11-14+ "When your days are fulfilled that you must go to be with your fathers, that I will set up one of your descendants after you, who will be of your sons; and I will establish his kingdom. 12 "He shall build for Me a house, and I will establish his throne **forever**. 13 "I will be his father and he shall be My son (DAVID REPEATS THIS TRUTH HERE IN 1Ch 28:6); and I will not take My lovingkindness away from him, as I took it from him who was before you. 14 "But I will settle him in My house and in My kingdom **forever**, and his throne shall be established **forever**."

1 Chronicles 22:9-10+ 'Behold, a son will be born to you, who shall be a man of rest; and I will give him rest from all his enemies on every side; for his name shall be Solomon, and I will give peace and quiet to Israel in his days. 10 'He shall build a house for My name, and he shall be My son and I will be his father; and I will establish the throne of his kingdom over Israel **forever**.'

2 Samuel 7:13-14+ "He shall build a house for My name, and I will establish the throne of his kingdom **forever**. 14 "I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,

2 Chronicles 2:1 Now Solomon decided to build a house for the name of the LORD and a royal palace for himself.

2 Chronicles 3:1 Then Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where the LORD had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite.

1 Kings 6:14 So Solomon built the house and finished it.

SOLOMON TO BUILD GOD'S HOUSE

He said to me - When did He say this? God communicated this truth to David through His prophet Nathan (2Sa 7:4, 1Ch 17:4) as recorded in 1 Chronicles 17:11-14. Note also that in the first revelation, David was informed only that it would be one of his descendants, but no name was given (and he had over 19 sons!) (1Ch 17:11) and in the next revelation he was given the name, Solomon (1Ch 22:9).

'Your son Solomon is the one who shall build My house and My courts; for I have chosen him to be a son to Me, and I will be a father to him - Note that a keyword in these opening verses is **chose, chosen** (5x in 1Ch 28:4-6). Again David is emphasizing that this is not his will, but is the will of God that his son Solomon build the Temple.

2 Chronicles 4:9 describes the **courts** - "Then he made the **court** of the priests and the great **court** and doors for the **court**, and overlaid their doors with bronze."

A son to Me and I will be a father to him - Notice what God says - that Solomon would be his "**son!**" Solomon's earthly father would be dead, but he would have a heavenly father. This truth surely must have encouraged David, just as it encourages all of us when our children become believers, for we know then that they have a perfect Father forever!

Utley - This phrase reflects 2Sa 7:14; 1Ch 17:13; 1Ch 22:10; 1Ch 28:6; Ps 89:27; from Ps. 2:7 the imagery was used of theological adoption. See [SPECIAL TOPIC: THE FATHERHOOD OF GOD](#)

1 Chronicles 28:7 'I will establish his kingdom forever if he resolutely performs My commandments and My ordinances, as is done now.'

NET 1 Chronicles 28:7 I will establish his kingdom permanently, if he remains committed to obeying my commands and regulations, as you are doing this day.'

CSB 1 Chronicles 28:7 I will establish his kingdom forever if he perseveres in keeping My commands and My ordinances as he is today.'

ESV 1 Chronicles 28:7 I will establish his kingdom forever if he continues strong in keeping my commandments and my rules, as he is today.'

NIV 1 Chronicles 28:7 I will establish his kingdom forever if he is unswerving in carrying out my commands and laws, as is being done at this time.'

NLT 1 Chronicles 28:7 And if he continues to obey my commands and regulations as he does now, I will make his kingdom last forever.'

NRS 1 Chronicles 28:7 I will establish his kingdom forever if he continues resolute in keeping my commandments and my ordinances, as he is today.'

NJB 1 Chronicles 28:7 I shall make his sovereignty secure for ever if he sturdily carries out my commandments and ordinances as he does now."

NAB 1 Chronicles 28:7 I will establish his kingdom forever, if he perseveres in keeping my commandments and decrees as he keeps them now.'

YLT 1 Chronicles 28:7 and I have established his kingdom to the age, if he is strong to do My commands, and My judgments, as at this day.

- **I will establish his kingdom forever:** Ps 89:28-37 Ps 132:12 Da 2:44
- **if:** 1Ch 22:13 1Ki 6:12,13 9:4,5 11:9-13
- **he resolutely performs** 1Ch 28:10 Jos 1:6,7 1 Ki 2:2-4
- **as is done now:** 1Ki 8:61 11:4

Related Passage:

1 Chronicles 22:13+ "Then you will prosper, if you are careful to observe the statutes and the ordinances which the LORD commanded Moses concerning Israel. **Be strong and courageous**, do not fear nor be dismayed.

Psalms 132:12+ **"IF** your sons will keep My covenant And My testimony which I will teach them, Their sons also shall sit upon your throne **FOREVER.**" (**COMMENT** - One Son did keep His Covenant and will sit upon the throne FOREVER!)

**ENDURANCE OF KINGDOM
CONDITIONED ON OBEDIENCE**

I will establish his kingdom forever ([olam](#)) - **NLT** = "I will make his kingdom last forever." Note the uses of **shall** and **will** in vv 6-7 which indicate these are words of prophecy. Below is the ultimate fulfillment of **FOREVER**...

Luke 1:32-33+ - (ANGEL GABRIEL TO MARY - Lk 1:26-27) "He (**MESSIAH**) will be great and will be called the Son of the Most High; and the Lord God **will give Him the throne of His father David**; and He will reign over the house of Jacob **FOREVER**, and **His kingdom will have no end**."

if he resolutely (resolutely - [chazaq](#); Lxx - [ischuo](#) - be strong, prevail) **performs My commandments and My ordinances, as is done now** - **NET** = "I will establish his kingdom permanently, if he remains committed to obeying my commands and regulations, as you are doing this day." This same charge to Solomon to obey is repeated (1Ki 3:14; 1Ki 8:61; 1Ki 9:4). The point is that Solomon's literal kingdom would endure if he proved obedient, but sadly he proved disobedient and his kingdom did not endure at least in the sense that his offspring would rule over the entire nation, the 12 tribes of Israel. In other words, Solomon would begin great by completing the House of God, but he would end poorly for at the end of his life "he heart was not wholly devoted to the LORD his God, as the heart of David his father had been." (1 Kings 11:4).

2 Samuel 7:14 "I will be a father to him and he will be a son to Me;**when he commits iniquity**, I will correct him with the rod of men and the strokes of the sons of men,

Resolutely ([chazaq](#)) is the same verb used in Joshua 1:6, 7, 9, 1Ch 22:14 and 1Ch 28:20, each time translated as a command to **"be strong!"** **Performs** in the Septuagint is the verb [phulasso](#) which conveys the sense of watch over, to guard, be on the lookout for. The idea then of **resolutely performs** would be to be strong (resolutely - [chazaq](#); Lxx - [ischuo](#) - be strong, prevail) to guard (so to speak) like a sentry God's commandments. It does take "guarding" to keep God's commandments because the [world](#), the [flesh](#) and the [devil](#) are constantly bombarding our eyes and ears and our mind with variegated temptations knocking at the door of our heart, seeking entry to cause us to disobey and fall (we need to practice Pr 4:23+)!

Obedience is not optional but essential for victory!

So how are we to understand **forever** in the context of this conditional statement? In Psalm 89:28-37 God says...

My lovingkindness I will keep for him **FOREVER**, And My covenant shall be confirmed to him. 29 "So I will establish his descendants **FOREVER** And his throne as the days of heaven. 30 **IF** his sons forsake My law And do not walk in My judgments, 31 **IF** they violate My statutes And do not keep My commandments, 32 **THEN** I will punish their transgression with the rod And their iniquity with stripes. 33 "But I will not break off My lovingkindness from him, Nor deal falsely in My faithfulness. 34 "My covenant I will not violate, Nor will I alter the utterance of My lips. 35 **"Once I have sworn by My holiness; I will not lie to David.** 36 "His descendants shall endure **FOREVER** And his throne as the sun before Me. 37 "It shall be established **FOREVER** like the moon, And the witness in the sky is faithful." Selah.

THOUGHT - TO OBEY IS BETTER THAN SACRIFICE (1Sa 15:22+)! "Obedience to God is not an option. It is an absolute essential. What we should and should not do are revealed to us in the Holy Word of God. His commandments are clear, very clear. And as we walk through life, God will instruct us how to walk in His commandments. The first commandment is this: we are to love the Lord our God with all our heart, soul, mind, and strength (Mk 12:30+). Moreover, if we love God, we will do what He says (Jn 14:15). And **when we obey Him**, He gives us the deepest sense of purpose, meaning, and significance in life. We walk through life growing to be more productive and fruitful, overcoming or rising above all the trials and temptations of life. **When we obey the Lord**, He strengthens us mightily within the inner person (Eph 3:16+), within our spirits that have been recreated by the power of God. **When we obey God**, He gives us victorious, conquering lives (1Cor 15:57+). (FROM [Preacher's Outline and Sermon Bible—1 Chronicles](#))

Payne - verse 7 states an explicit condition: "if he is unswerving in carrying out my laws"—which Solomon was not (1 Kings 11:1-11). Moreover between God's words "Solomon... will build my house" and "I have chosen him to be my son," the full prophecy, through Nathan, had originally included an intervening statement that shifted the point of reference beyond Solomon to the more distant future, i.e., "and I will establish his throne forever" (1Ch 17:12). That is, the fulfillment of true sonship to God the "Father" was not achieved by Solomon (cf. comment on 1Ch 22:10); it was "an ideal that actualized only in Christ" (Payne, Prophecy, p. 226). (Ibid)

Utley - "if" This marks the conditional nature of God's promises (cf. 1 Chr. 28:8,9; 1 Kgs. 2:2-4). The conditional nature of the covenant is the focus of 1 Chr. 28:7-9. This conditional aspect was certainly known by the post-exilic leaders. Ezra 7:26; 9:10-15 Nehemiah 1:7-9; 9:33-37

Obedience was crucial to the Mosaic covenant (cf. Leviticus 26; Deuteronomy 27-30; Joshua 23:6-13; 1 Chr. 22:12-13). Thank God

there is a new covenant based on God's performance (cf. Jer. 31:31-34; Ezek. 36:22-38; the NT). The OT focused on the temple but the NT focuses on the new temple (i.e., Jesus' own body, cf. John 2:21).

Pulpit Commentary - This proviso is emphatically presented again to the attention of Solomon, when the time comes for the direct appeal of God to him (1 Kings 3:14; 8:61; 9:4).

Resolutely (02388)(**chazaq**) conveys the basic meaning of to be or become strong, to make strong or strengthen, in the Hiphil to take hold of or seize ("retain His anger" - Mic 7:18+), in the Hithpael to strengthen oneself (to take courage 1 Sa 30:6). To be courageous. Other meanings include "be sure" (Deut. 12:23), "be steadfast" (Joshua 23:6, RSV), To overpower. **Chazaq** describes strength - severity of a famine (a "strong" famine) (2 Ki 25:3, Jer 52:6), strength of humans to overpower (David and Goliath 1 Sa 17:50, cf 1 Sa 17:35 = seized; Amnon and Tamar = 2 Sa 13:14), in a battle, to capture (2 Chr 8:3), Samson's last demonstration of supernatural strength he prays "please **strengthen** me" (Jdg 16:28). Used in the charge "**Be strong** and courageous" (Josh 1:6, 7, 9, 18, Josh 10:25, "be firm" = Josh 23:6; "**Be strong** and courageous" = Dt 31:6-7, 23). **Chazaq** used 12 times in Ex 4-14 of hardening Pharaoh's heart (cf similar use in Josh 11:20). In a great passage in Da 11:32+ we read ""By smooth words he will turn to godlessness those who act wickedly toward the covenant, but **the people who know their God** will display **strength (chazaq)** and take action.""

1 Chronicles 28:8 "So now, in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, **observe and seek** after all the commandments of the LORD your God so that you may possess the good land and bequeath it to your sons after you forever.

KJV 1 Chronicles 28:8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

NET 1 Chronicles 28:8 So now, in the sight of all Israel, the LORD's assembly, and in the hearing of our God, I say this: Carefully observe all the commands of the LORD your God, so that you may possess this good land and may leave it as a permanent inheritance for your children after you.

CSB 1 Chronicles 28:8 "So now in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and follow all the commands of the LORD your God so that you may possess this good land and leave it as an inheritance to your descendants forever.

ESV 1 Chronicles 28:8 Now therefore in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and seek out all the commandments of the LORD your God, that you may possess this good land and leave it for an inheritance to your children after you forever.

NIV 1 Chronicles 28:8 "So now I charge you in the sight of all Israel and of the assembly of the LORD, and in the hearing of our God: Be careful to follow all the commands of the LORD your God, that you may possess this good land and pass it on as an inheritance to your descendants forever.

NLT 1 Chronicles 28:8 "So now, with God as our witness, and in the sight of all Israel-- the LORD's assembly-- I give you this charge. Be careful to obey all the commands of the LORD your God, so that you may continue to possess this good land and leave it to your children as a permanent inheritance.

NRS 1 Chronicles 28:8 Now therefore in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and search out all the commandments of the LORD your God; that you may possess this good land, and leave it for an inheritance to your children after you forever.

NJB 1 Chronicles 28:8 'So now in the sight of all Israel, the assembly of Yahweh, and in the hearing of our God, I charge you to observe and adhere strictly to all the commandments of Yahweh your God, so that you may retain possession of this fine country and leave it to your sons after you as a heritage for ever.

NAB 1 Chronicles 28:8 Therefore, in the presence of all Israel, the assembly of the LORD, and in the hearing of our God, I exhort you to keep and to carry out all the commandments of the LORD, your God, that you may continue to possess this good land and afterward leave it as an inheritance to your children forever.

YLT 1 Chronicles 28:8 'And now, before the eyes of all Israel, the assembly of Jehovah, and in the ears of our God, keep and seek all the commands of Jehovah your God, so that ye possess this good land, and have caused your sons to inherit after you unto the age.

- **in the sight:** De 4:6 Mt 5:14-16 Php 2:15,16 Heb 12:1,2
- **the assembly of the LORD:** De 4:26 29:10,15 Ac 10:33
- **observe and seek:** Ps 119:4,10,11,27,33,34,44 Pr 2:1-5 3:1 Isa 34:16 Ac 17:11
- **so that:** De 4:1 5:32,33 6:1-3
- **bequeath:** Ezr 9:12 Pr 13:22

Related Passages:

Deuteronomy 5:29; 'Oh that they had such a heart in them, that they would fear Me and keep all My commandments always, that it may be well with them and with their sons forever! ...33 "You shall walk in all the way which the LORD your God has commanded you, that you may live and that it may be well with you, and that you may prolong your days in the land which you will possess.

Deuteronomy 6:1-3 "Now this is the commandment, the statutes and the judgments which the LORD your God has commanded me to teach you, that you might do them in the land where you are going over to possess it, 2 so that you and your son and your grandson might fear the LORD your God, to keep all His statutes and His commandments which I command you, all the days of your life, and that your days may be prolonged. 3 "O Israel, you should listen and be careful to do it, that it may be well with you and that you may multiply greatly, just as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey.

HOW TO LEAVE THE LAND AS AN INHERITANCE

So now, in the sight of all Israel, the assembly of the LORD, and in the hearing of our God- Before all these witnesses and addressed to them.

Observe and seek after all the commandments of the LORD your God- Now David is charging all those in the hearing of his words. He is issuing a clarion call to obedience. Notice the **ALL**-inclusive word "**ALL**." David is calling them to the highest standard of **ALL** (pun intended)!

We see an Old Testament example of those in Israel who obeyed these commands...

They were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord. (Lk 1:6+)

So that (term of purpose) - What is the purpose of heeding the call to obedience?

You may possess the good land and bequeath it to your sons after you forever ([olam](#)) - **The good land** is the promised land, the land of Israel. In context **forever** here does not necessarily convey a prophetic promise. In fact, we know that when Solomon sinned with many wives, the land was divided and his son only ruled over a portion (2 tribes). Disobedience proved costly to Solomon (IT ALWAYS DOES BELOVED!)

The readers of these verses would know that the people had disobeyed and been carried off into exile.

HCSB - For the first time since God had given the promise to Abraham (Gen 15:8), the people were living in the entire territory that God had set aside for them. With a faithful king on the throne and the people following him, this state of affairs could last **forever**. However, the people as well as the king must keep all of God's commands. (Borrow [HCSB Study Bible : Holman Christian Standard Bible](#))

THOUGHT - Sins of the flesh always extract their "pound of flesh" for they always incur a debt to God that we can never repay. Before we sin, the flesh will deceive us with a "siren call," of "do not deny yourself," "you only go around once," "why would one little sin be so bad," and the beat goes on. Beloved, we cannot fight the power of the flesh in our own strength, so do not try to argue against it in your own power. We must continually be filled with (Eph 5:18+) and walk by (Gal 5:16+) the powerful Spirit Who **Alone** can defeat the powerful flesh, doing so by giving us the desire and the power (Php 2:13NLT+) to resist it and pursue righteousness instead.

1 Chronicles 28:9 "As for you, my son Solomon, **know** the God of your father, and **serve** Him with a whole heart and a willing mind; for the LORD searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever.

BGT 1 Chronicles 28:9 καὶ νῦν Σαλωμων υἱοῦ μου γινέτω θεόν των πατρων σου καὶ δοῦλε αὐτὸν καρδὴ τέλει καὶ ψυχὴ θελοῦσπιπσας καρδίας τζεικριοσ καὶ πνεύμημα γιγνσκεῖν ζητήσας αὐτὸν ἐρεθσεται σοι καὶ ν καταλεψας αὐτὸν καταλεψει σε εἰς τὸς αἰῶνες

LXE 1 Chronicles 28:9 And now, my son Solomon, know the God of thy fathers, and serve him with a perfect heart and willing soul: for the Lord searches all hearts, and knows every thought: if thou seek him, he will be found of thee; but if thou shouldest forsake him, he will forsake thee for ever.

KJV 1 Chronicles 28:9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

NET 1 Chronicles 28:9 "And you, Solomon my son, obey the God of your father and serve him with a submissive attitude and a willing spirit, for the LORD examines all minds and understands every motive of one's thoughts. If you seek him, he will let you find him, but if you abandon him, he will reject you permanently.

CSB 1 Chronicles 28:9 "As for you, Solomon my son, know the God of your father, and serve Him with a whole heart and a willing mind, for the LORD searches every heart and understands the intention of every thought. If you seek Him, He will be found by you, but if you forsake Him, He will reject you forever.

ESV 1 Chronicles 28:9 "And you, Solomon my son, know the God of your father and serve him with a whole heart and with a willing mind, for the LORD searches all hearts and understands every plan and thought. If you seek him, he will be found by you, but if you forsake him, he will cast you off forever.

NIV 1 Chronicles 28:9 "And you, my son Solomon, acknowledge the God of your father, and serve him with wholehearted devotion and with a willing mind, for the LORD searches every heart and understands every motive behind the thoughts. If you seek him, he will be found by you; but if you forsake him, he will reject you forever.

NLT 1 Chronicles 28:9 "And Solomon, my son, learn to know the God of your ancestors intimately. Worship and serve him with your whole heart and a willing mind. For the LORD sees every heart and knows every plan and thought. If you seek him, you will find him. But if you forsake him, he will reject you forever.

NRS 1 Chronicles 28:9 "And you, my son Solomon, know the God of your father, and serve him with single mind and willing heart; for the LORD searches every mind, and understands every plan and thought. If you seek him, he will be found by you; but if you forsake him, he will abandon you forever.

- **know:** De 4:35 1Ki 8:43 Ps 9:10 Jer 9:24 22:16 24:7 31:34 Ho 4:1,6 Joh 8:55 17:3 Ac 17:23,30 Ro 1:28 1Co 15:34 2Co 4:6
- **the God:** Ge 28:13 Ex 3:16 15:2 1Ki 3:6 Ps 18:2 89:26
- **serve him:** 1Ch 29:9,17-19 1Ki 8:61 2Ki 20:3 22:2 Job 36:11,12 Ps 101:2 Joh 1:47 4:24 Ro 1:29 Heb 12:28
- **a willing mind:** 2Co 8:12 9:7 1Pe 5:2
- **the Lord:** 1Ch 29:17 1Sa 16:7 1Ki 8:39 Ps 7:9 139:2 Pr 17:3 Jer 11:20 17:10 Jer 20:12 Joh 2:25 21:17 Ac 1:24 Heb 4:13 Rev 2:23
- **every intent of the thoughts:** Ge 6:5 8:21 De 31:21 Ps 139:2 Eze 38:10
- **if you seek:** 2Ch 15:2 Pr 2:1-6 Isa 45:19 Isa 55:6,7 Jer 29:13 Mt 7:7,8 Jas 4:8-11
- **if you forsake:** De 31:16,17 1Ki 9:6-9 Ezr 8:22 Isa 1:28 Heb 10:38,39

Related Passages:

2 Chronicles 15:2 and he went out to meet Asa and said to him, "Listen to me, Asa, and all Judah and Benjamin: the LORD is with you when you are with Him. And if you seek Him, He will let you find Him; but if you forsake Him, He will forsake you.

Proverbs 2:1-6 (My son, if you will receive my words And treasure my commandments within you, 2 Make your ear attentive to wisdom, Incline your heart to understanding; 3 For if you cry for discernment, Lift your voice for understanding; 4 If you seek her as silver And search for her as for hidden treasures; 5 Then you will discern the fear of the LORD And discover the knowledge of God. 6 For the LORD gives wisdom; From His mouth come knowledge and understanding.

Isaiah 55:6; 7 Seek the LORD while He may be found; Call upon Him while He is near. 7 Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have

compassion on him, And to our God, For He will abundantly pardon.

1 Kings 2:2-4 (DAVID TO SOLOMON) "I am going the way of all the earth. Be strong, therefore, and show yourself a man. 3 "Keep the charge of the LORD your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the Law of Moses, that you may succeed in all that you do and wherever you turn, 4 so that the LORD may carry out His promise which He spoke concerning me, saying, 'If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'

1 Corinthians 4:5+ Therefore do not go on passing judgment before the time, but **wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts**; and then each man's praise will come to him from God.

DAVID CHARGES SOLOMON TO SERVE GOD WITH WHOLE HEART

Earlier, David had admonished Solomon privately. Now, in the presence of all Israel, the aged king challenges Solomon to pursue his reign with a perfect heart before God. Although David had just admonished the people in the previous passage, they must certainly have sensed that this challenge to Solomon was also a challenge to them, for God had always wanted Israel's whole heart, even as Moses had admonished several hundred years earlier...

Now, Israel, what does the LORD your God require from you, but to **fear** the LORD your God, to **walk** in **ALL** His ways and **love** Him, and to **serve** the LORD your God with **ALL your heart** and with **ALL your soul**, and to **keep** the LORD'S commandments and His statutes which I am commanding you today **for your good**? (Dt 10:12-13+)

[Reformation Study Bible](#) - Basic covenantal conditions apply to the promises given to David and his line. Though the Davidic dynasty itself would not be rejected, individual kings and the nation could suffer severely under God's judgment for apostasy. For similar expressions of this principle see 2 Chr. 6:14, 16; 7:17-22; 15:2; 16:7-9; 19:2, 3; 21:12-15; 24:20; 34:23-28.

As for you, my son Solomon, know ([yada](#); Lxx - [ginosko](#)) **the God of your father, and serve** ([abad](#); Lxx - [douleuo](#)) **Him with a whole** ([shalem](#); Lxx - see [telios](#)) **heart** ([leb](#); Lxx - [kardia](#)) - David gives two commands that can only be obeyed by relying on the power of the Holy Spirit! Solomon could not **know** God intimately and experiently (the sense of the verb [yada](#) and Greek [ginosko](#)) unless the Spirit enabled him. Neither could he (or we) **serve** God with a whole heart unless the Spirit empowered him! While David does not mention the Spirit, these two commands call for Solomon to continually depend on the Holy Spirit to carry out these supernatural activities (**know...serve**). Beloved, you can rest assured that the Spirit was alive and well and active in the Old Testament and specifically in the Old Testament saints! And do not miss the order -- first **KNOW** Him, and then **SERVE** him, the latter flowing out of a love of God (cf **with a whole heart** - Dt 6:5, Mk 12:30).

All failure in service is the result of loss of vision of God,
misapprehension of Him, due to some distance from Him.
-- G Campbell Morgan

Warren Wiersbe - Solomon had a great responsibility to set the example and obey the law of the Lord. A **perfect** (whole) **heart**" means a heart wholly dedicated to the Lord, one that's not divided (**ED**: Ps 86:11NIV+ - See [Give Me An Undivided Heart](#)). It's unfortunate that in his later years Solomon became a double-minded man (**ED**: James 1:8+ = "double-minded man, unstable in all his ways") and began to worship idols, for this led to God's **discipline** and the **division** of the kingdom. ([Bible Exposition Commentary](#))

Service that is mechanical and routine is of little value.

[Utley](#) on "**with a whole heart and a willing mind**" This is imagery of full and complete devotion and obedience (cf. Dt. 18:13; 1Ki 8:61; 15:14; 2Ki 20:3; 1Ch 29:9,17-19; Isa. 38:3). Solomon was this kind of faithful follower at first but in his old age his young non-Israelite wives turned his heart away from YHWH (cf. 1 Kings 11); also note 2Ch 19:9; 25:2,14.

[Guzik](#) - David essentially told Solomon, "The secret of my success has been my relationship with God. You need to pursue the same relationship."

and a willing mind - **Willing** to obey God's ordinances and not **willing** to obey the fallen flesh. The Hebrew word for **willing** (chaphets) has nuances which include delighting in or having pleasure in. I love that word picture. David is not commanding Solomon to carry this out *legalistically* but *lovingly*! As Jesus would later say, if you love Me, you will keep (obey, observe) My

commandments. One recalls the words of Psalm 1:2 (possibly written by David) describing the blessed man of Ps 1:1 declaring that "his **delight** is in the law of the LORD."

THOUGHT - This explanation begs the question - do you (I) truly delight in the law of the LORD? Or do we find it burdensome and restrictive? In truth it is actually liberating for James 1:25+ writes "one who looks intently at the perfect law, the law of liberty (LAW OF WHAT?), and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does." Read Ps 119:97, 113, 163, 165. Oh for grace to love God's law and experience the freedom of obedience!

for - Term of explanation. What is David explaining in context? God is omniscient and this should motivate us to know and serve Him.

The LORD searches all hearts, and understands every intent of the thoughts - Service that is mechanical and routine is of little value. God was searching for those with pure motives. Even as He had searched the hearts of Jesse's sons (cf 1Sa 16:7), He continually searches every man and woman's heart (Jer 17:10). He knows every secret thought, where it is verbalized or not.

For the eyes of the LORD move to and fro throughout the earth
that He may **strongly support** those whose **heart** is **completely** His.

You have acted foolishly in this.

Indeed, from now on you will surely have wars."

-- 2 Chronicles 16:9

Utley on "**the Lord searches all hearts, and understands every intent of the thoughts**" This is imagery of God's sovereign knowledge of all things (cf. 1 Sam. 2:3; 16:7; 1 Kgs. 8:29; 2 Chr. 6:30; Ps 7:9; 33:15; 44:21; 139:1-4; Pr 15:11; 21:2; 24:12; Jer. 11:20; 17:9-10; 20:12; Luke 16:15; Acts 1:24; 15:8; Rom. 8:27). No one informs YHWH about anything! (Play [Pure Heart by Craig Smith](#))

Holy Spirit, think through me
till Your ideas are my ideas. Amen

Utley on "**If you seek Him, He will let you find Him**" What a wonderful combination of free will and Divine sovereignty (cf. Deut. 4:29; 2 Chr. 7:14; 15:2,4,15; Jer. 29:13). For the Chronicler "seek" (BDB 205, KB 233) is a way to denote faithful followers (cf. 1 Chr. 16:10-11; Zeph. 2:3; NIDOTTE, vol. 1, p. 997).

If - Another (cf 1Ch 28:7) conditional statement in David's instruction to Solomon.

You seek Him, He will let you find Him Jeremiah 29:13 echoes David's words promising to the nation of Israel 'You will seek Me and find Me when you search for Me with all your heart.' This also reminds one of Isa 55:6 "Seek the LORD while He may be found; Call upon Him while He is near."

but - Term of contrast and one with dramatic consequences.

If - Introduces a conditional statement.

You forsake Him, He will reject you forever - To forsake God is to make an active choice to in essence reject Him! There is no middle ground. Either we are for Him or against Him. **Reject you forever** is not easy to understand (IMO). I personally think Solomon was a saved man who got entangled in sin and backslid his way out of this life.

Guzik - Both of these (seek and forsake) proved true in the life of Solomon. When Solomon sought the LORD at Gibeon, he definitely found Him (1 Kings 3:1-15). When Solomon forsook God, he was in some sense cast...off (1 Kings 11:1-13).

Martin Selman - Solomon's response, **typical of humanity**, was inconsistent. Though he did seek God (2 Chronicles 1:5), it was not with a 'whole heart' and his divided devotion led ultimately to a divided kingdom." (Borrow [1 Chronicles : an introduction and commentary](#))

Whole (08003) **shalem** is an adjective which describes something that is full, whole, made ready, perfected, complete. The Hebrew root **sh-l-m** implies completion, fulfillment, an entering into a state of wholeness and unity.

Beloved, considering that there are 14 uses (>50%) of the adjective shalem in passages dealing with the heart (the "control center" of a our being - see [kardia](#)) it would behoove each of us to read over these Scriptures (see list [on this page](#)) prayerfully pondering (**meditating**) in our own heart (doing a spiritual checkup as to our "heart condition") how we are relating to the LORD God Almighty. Is the condition of our heart one of "shalem" toward God? If the Spirit convicts us of sin (missing the mark of God's will for our life),

then may He also strengthen us in our inner man with the will ("want to") and the power (Php 2:13NLT+) so that we may be enabled to repent and return to Jehovah and experience the times of refreshing found only in our Lord Jesus Christ. Amen.

The Septuagint translates **shalem** in 1Ch 28:9 with **teleios** from **telos** = an end, a purpose, an aim, a goal) means complete, mature, fully developed, full grown, brought to its end, finished, wanting nothing necessary to completeness, in good working order. Notice the uses on this page in the [Septuagint \(Lxx\)](#) where **teleios** is used several times to describe a **heart** that is **wholly devoted** (Heb = [shalem](#)). This begs the question beloved "Is my heart teleios? Would God describe me as wholly devoted to Him? Or have become like Solomon, who began "wholly devoted" but ended his race not "wholly devoted?"

HAVE YOU HAD

A "HEART CHECKUP" RECENTLY?

OR

HAVE YOU HAD A

STRESS TEST RECENTLY!

Willing (desiring) ([02654](#)) [chaphets](#) means to have pleasure, to have favor, to be pleased, to feel great favor towards something and to desire and/or be willing to do something not by force implying voluntary choice. In the OT the idea of **delight** means much more than merely 'to long for' but in Hebrew psychology the whole personality was involved in delight. The idea includes a longing for something that promises enjoyment or satisfaction.

Spurgeon - Faith's Checkbook - "If thou seek him, he will be found of thee." 1 Chron. 28:9.

WE need our God! he is to be had for the seeking; and he will not deny himself to any one of us if we personally seek his face. It is not, if thou deserve him, or purchase his favour, but merely if thou "seek" him. Those who already know the Lord must go on seeking his face by prayer, by diligent service, and by holy gratitude: to such he will not refuse his favour and fellowship. Those who, as yet, have not known him to their soul's rest should at once commence seeking, and never cease till they find him as their Saviour, their Friend, their Father, and their God.

What strong assurance this promise gives to the seeker! "He that seeketh findeth." You, yes you, if you seek your God, shall find him. When you find him you have found life, pardon, sanctification, preservation, and glory. Will you not seek, and seek on, since you shall not seek in vain? Dear friend, seek the Lord at once. Here is the place, and now is the time. Bend that stiff knee; yes, bend that stiffer neck, and cry out for God, for the living God. In the name of Jesus seek cleansing and justification. You shall not be refused. Here is David's testimony to his son Solomon, and it is the writer's personal witness to the reader. Believe it and act upon it, for Christ's sake.

G Campbell Morgan —1 Chr 28.9

These words occur in the final charge of David, the greatest of the Hebrew kings, to his son Solomon. In that charge he first made an impressive declaration of his recognition of the government of God in his own appointment as king, and in that of his son. This, however, was but the background against which he made the declaration which was nearest his heart, that concerning the House of his God. The fact which gave him unqualified satisfaction was that it was to be built. His rejection as builder, and Solomon's appointment, were matters of minor importance. The chief thing to him was that the work was to be done. Therein is revealed the deepest stratum in his makeup—his devotion to, and passion for, the recognition of the Theocracy. Out of that conviction came his charge to his son as to the principles which were to govern him in his rule of the people in the future. In these words the true attitudes toward God are revealed, and the conditions of soul which make those attitudes possible. The duty toward God is twofold—know Him and serve Him. The condition of soul making this possible is also twofold—a perfect heart and a willing mind. To know God is to serve Him. All failure in service is the result of loss of vision of God, misapprehension of Him, due to some distance from Him. The conditions for knowing God are ever that of a perfect heart, that is, an undivided heart; and a mind willing to obey. To these attitudes it is possible for God to reveal Himself. Moreover, He cannot be deceived, for He "searcheth all hearts, and understandeth all the imaginations of the thoughts." (Borrow [Life applications from every chapter of the Bible](#))

C H Spurgeon applies this text - "If thou seek him, he will be found of thee."—1 Chronicles 28:9

ALTHOUGH this was addressed to Solomon, it may, without any violence to truth, be addressed to-night to every unconverted person here present, for there are a great many texts of Scripture of a similar import which apply to all ungodly ones, such, for instance, as that, "Seek ye the Lord while he may be found; call ye upon him while he is near." And that other, "He that seeketh

findeth; to him that knocketh, it shall be opened.” I should like to go round, if it were possible, and say to every hearer here, as I put my hand upon his shoulder, “If thou seek thy God, he will be found of thee”—even of thee. May I ask you to take it as spoken to each individual—not to your neighbours, not to one who is better or worse than yourselves, but to you? You, young man, and you of riper years, you of all ages, classes and sexes, “If thou seek him, he will be found of thee.” I know that those who think at all about religion, and do not understand it, are very apt to conceive that there is something wonderfully mysterious about it. That a man should follow it, and may perhaps attain the blessing of it towards the end of life, or on a dying bed, though some conceive that then nobody is quite sure that he is saved, unless it is some extraordinarily good man. Oh! is not this strange, that with a book so plain as this, and with a gospel preached by so many in these days, yet the mass of mankind are in a cloud and a fog about the blessed revelation of God? Jesus Christ is salvation. He is to be had—he is to be had now. You may know you have him. You may be now saved—completely saved, and live in the full enjoyment of that knowledge. “If thou seek him, he will be found of thee.” The notion is that there are a great many very mysterious preliminaries, a great deal to do, and a great deal to be, and all quite beyond our power. It is not so, but seek him. We will tell you what that means, and he that seeks him finds him. “If thou seek him, he will be found of thee.” It has been supposed that we should want a good deal of help in seeking after salvation. Certain persons who step in to be absolutely necessary priests between us and God. A great delusion, but there be thousands who believe it and who fancy that God won’t hear them if they pray, except they have some respect for these human mediators. Away with the whole, away with any pretence for anyone to stand between the soul and God, save Jesus Christ. “If thou seek him, he will be found of thee.” Though thou bring no other man with thee, but come empty-handed as thou art to God here, without paraphernalia, or altar, or sacrifice of the Mass, he will be found of thee. Take the text in its simplicity and sublimity. It is just this: that if any heart really seeks God in his way, it shall find him; if any man really wants mercy from God and seeks it as God tells him to seek it, he shall have it. Any man of woman born, be he who he may, if he comes to God in the way laid down, and sincerely asks for salvation, that salvation he shall surely have. The matter is simple enough; our pride alone obscures it. The way to heaven is so plain that “a wayfaring man, though a fool, may not err therein.” We do but muddle it because we dislike it; we do but add this and that and the other to it because, like Naaman, the Syrian, we want to do some great thing, and we are not content to take the prophetic word, “Wash and be clean.” I aim at nothing to-night, therefore, but that some here present may be brought to see the way of salvation, and may be led to run in it. Oh! may God grant that, out of this company, there may be some at least who will be willing to seek and to find. While we shall cast the net, may the Master grant that some may be taken in it to their own eternal welfare. We shall try to do three things, four mayhap; first, to notice that there is a promise here explained; we will then give directions; thirdly, we will answer objections; and, if time serves us, we will offer a stimulant to the pursuit of this. (full sermon = [SINCERE SEEKERS ASSURED FINDERS](#))

1 Chronicles 28:5-10 First Things First

Know the God of your father, and serve Him with a loyal heart and with a willing mind. —1 Chronicles 28:9

When our granddaughter Sarah was very young, she told us she wanted to be a basketball coach like her daddy when she grew up. But she couldn’t be one yet, she said, because first she had to be a player; and a player has to be able to tie her shoelaces, and she couldn’t tie hers yet!

First things first, we say. And the first thing in all of life is to know God and enjoy Him.

Acknowledging and knowing God helps us to become what we were meant to be. Here is King David’s counsel to his son Solomon: “Know the God of your father, and serve Him with a loyal heart and with a willing mind” (1 Chron. 28:9).

Remember, God can be known. He is a Person, not a logical or theological concept. He thinks, wills, enjoys, feels, loves, and desires as any person does. A. W. Tozer writes, “He is a person and can be known in increasing degrees of intimacy as we prepare our hearts for the wonder of it.” Ah, there’s the rub: We must “prepare our hearts.”

The Lord is not playing hard to know; those who want to know Him can. He will not foist His love on us, but He does wait patiently, for He wants to be known by you. Knowing Him is the first thing in life. — by David H. Roper ([Our Daily Bread. Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

The thought of God staggers the mind but to know Him satisfies the heart.

1 Chronicles 28:9 Can I Trust You?

The Lord searches all hearts and understands all the intent of the thoughts. —1 Chronicles 28:9

According to lie-detection experts, “Our natural tendency is to trust people.” However, not everyone is trustworthy all the time. Signs that someone may be lying include fidgeting, lack of eye contact, and noticeable pauses in speaking. Even with these clues, experts warn that it is still quite tough to tell deceivers from honest people.

Joshua needed to know if he could trust the Gibeonites. When they discovered that God wanted him to get rid of some neighboring nations (Josh. 9:24), they pretended to be from a faraway land. They arrived in worn-out tunics and patched sandals, claiming, "Our garments and our sandals have become old because of the very long journey" (Josh 9:13). The Israelites were suspicious (Josh 9:7), but they "did not ask counsel of the Lord" (Josh 9:14); and Joshua unwisely made a peace treaty with the deceivers.

Many want to gain our trust: salespeople, financial advisors, or estranged family members. If we wonder: "Can I trust you?" we shouldn't decide quickly, based only on what seems right to us. It's better to seek counsel from God's Word (Ps. 119:105), godly people (Prov. 11:14), and God Himself (James 1:5). Wisdom from above will help us decide who to trust. — by Jennifer Benson Schuldt ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Protect us from deceivers, Lord,
Who lie and plot to take
Advantage of us and confuse
Decisions we must make.
—Sper

A desire for discernment is God's call to prayer.

1 Chronicles 28:10 "Consider now, for the LORD has chosen you to build a house for the sanctuary; be courageous and act."

KJV 1 Chronicles 28:10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.

NET 1 Chronicles 28:10 Realize now that the LORD has chosen you to build a temple as his sanctuary. Be strong and do it!"

CSB 1 Chronicles 28:10 Realize now that the LORD has chosen you to build a house for the sanctuary. Be strong, and do it."

ESV 1 Chronicles 28:10 Be careful now, for the LORD has chosen you to build a house for the sanctuary; be strong and do it."

NIV 1 Chronicles 28:10 Consider now, for the LORD has chosen you to build a temple as a sanctuary. Be strong and do the work."

NLT 1 Chronicles 28:10 So take this seriously. The LORD has chosen you to build a Temple as his sanctuary. Be strong, and do the work."

NRS 1 Chronicles 28:10 Take heed now, for the LORD has chosen you to build a house as the sanctuary; be strong, and act."

- **Consider now**,: 1Ch 28:6 22:16-19 1Ti 4:16

DAVID GIVES SOLOMON AN URGENT COMMAND

Consider now - "Realize," "take this seriously" Be or become fully aware of. Understand and grasp. The Septuagint translates **consider** with the verb **horao** (see, notice - parsed as *ide*) which is in the [aorist imperative](#), a command I like to call the "Nike commercial" command, i.e. **JUST DO IT!** Do not procrastinate or delay, as this mission is urgent! And I am firmly convinced that the only way Solomon could truly obey this command was by [depending on the Holy Spirit](#) (how this dynamic worked in the OT I am not sure), just as saints today cannot obey supernatural commands without supernatural power!

for - Term of explanation. What is David explaining to Solomon? Why he needs to be careful.

The LORD has chosen you to build a house for the sanctuary - Solomon would be the builder but to be a good builder, he needed to be a good obeyer.

Be courageous (better = **be strong** - [chazaq](#); Lxx - [ischuo](#) - be strong, prevail) **and act** (asah; Lxx = [poieo](#)) - In the Septuagint both be strong and act are both in the [present imperative](#), a command calling for this to be Solomon's lifestyle and possible only as he

[depended on the Holy Spirit to obey](#). **Be courageous** (strong) speaks of a mindset, an attitude of our heart, which in turn prompts, motivates and enables one to take action and do the work that is to be done to complete the building project.

1 Chronicles 28:11 Then David gave to his son Solomon the plan of the porch of the temple, its buildings, its storehouses, its upper rooms, its inner rooms and the room for the mercy seat;

BGT 1 Chronicles 28:11 καὶ ὤκεν Δαυὶδ Σαλῳμων τὸ ὑποτύπον τοῦ ναοῦ καὶ τῶν ὀκτὼ καὶ τῶν ζακχῶ αὐτοῦ καὶ τῶν περὶ αὐτοῦ καὶ τῶν ποθηκνῶν τῶν σωτῶν καὶ τὸ ὁκοῦτο ξίλασμο

LXE 1 Chronicles 28:11 And David gave Solomon his son the plan of the temple, and its buildings, and its treasures, and its upper chambers, and the inner store-rooms, and the place of the atonement,

KJV 1 Chronicles 28:11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,

NET 1 Chronicles 28:11 David gave to his son Solomon the blueprints for the temple porch, its buildings, its treasures, its upper areas, its inner rooms, and the room for atonement.

CSB 1 Chronicles 28:11 Then David gave his son Solomon the plans for the portico of the temple and its buildings, treasures, upper rooms, inner rooms, and a room for the mercy seat.

ESV 1 Chronicles 28:11 Then David gave Solomon his son the plan of the vestibule of the temple, and of its houses, its treasures, its upper rooms, and its inner chambers, and of the room for the mercy seat;

NIV 1 Chronicles 28:11 Then David gave his son Solomon the plans for the portico of the temple, its buildings, its storerooms, its upper parts, its inner rooms and the place of atonement.

NLT 1 Chronicles 28:11 Then David gave Solomon the plans for the Temple and its surroundings, including the entry room, the storerooms, the upstairs rooms, the inner rooms, and the inner sanctuary-- which was the place of atonement.

NRS 1 Chronicles 28:11 Then David gave his son Solomon the plan of the vestibule of the temple, and of its houses, its treasures, its upper rooms, and its inner chambers, and of the room for the mercy seat;

NAB 1 Chronicles 28:11 Then David gave to his son Solomon the pattern of the portico and of the building itself, with its storerooms, its upper rooms and inner chambers, and the room with the propitiatory.

YLT 1 Chronicles 28:11 And David giveth to Solomon his son the pattern of the porch, and of its houses, and of its treasures, and of its upper chambers, and of its innermost chambers, and of the house of the atonement;

- **the plan:** 1Ch 28:19 Ex 25:40 26:30 39:42,43 2Ch 3:3 Eze 43:10,11 Heb 8:5
- **the porch:** 1Ki 6:3 2Ch 3:4 Eze 40:8,9,15,48,49
- **houses:** 1Ki 6:16-20 2Ch 3:5-10 Eze 41:13-17 Heb 9:2-8
- **its storehouses:** 1Ch 9:26-29 26:20-27 Lu 21:1
- **its upper rooms:** 1Ki 6:5,6,10 2Ch 3:9 Ne 10:38,39 13:5 Jer 35:2 Eze 41:6-11
- **the room:** Ex 25:17-22 40:20,21 1Ki 6:19 2Ch 5:7 Heb 9:5

DAVID THE HUMAN ARCHITECT OF THE DIVINE HOUSE

Then - When? After he had given him a motivating charge.

David gave to his son Solomon the plan of the porch of the temple, its buildings, its storehouses, its upper rooms, its inner rooms and the room for the mercy seat ([kapporet](#)) - NET - "David gave to his son Solomon the blueprints." First David made preparation for the Temple (money and materials). Then he gave the charge to Solomon to build and now he gives the specific plans as to how it is to be built. David was in charge and running the race to the end even though he would never see the finished project. He was obeying God and as a result was blessed in his latter days (cf "ripe old age"), something sadly that his son Solomon would not experience. **The room for the mercy seat** is literally "the house of the atonement (*bet hakkapporet*)" which refers to the room

that housed the Ark of the covenant (aka "[the most holy place](#)").

THOUGHT - Perhaps you are older and sense God calling you to some task but you are hesitant because you think you are too old to finish the task, so why even begin? David would tell you to "Go forth. Do it." So even if you only have the plans, if they are God's will, then you can still record them and pass them on to another saint to complete. I think of Jim Elliott who had plans to evangelize an unreached tribe in South America, but God took him home before he could complete his task. And yet God used others to complete the task so that one of the men who murdered Jim and his co-laborers later became a believer. So if God has given you a task, go forth and do it for His glory.

TSK Note - David gave him an [ichnograph](#) of the building, with elevations, sections and specifications of every part; and all this he himself received by inspiration from God himself, (1Ch 28:12, 19,) just as Moses had received the plan of the tabernacle.

Utley - It is surprising that the Jewish temple looked like temples of the same period (i.e., using Hiram's artisans). For a good brief discussion with pictures, see [James M. Freeman, *Manners and Customs of the Bible*](#).

Mercy Seat ([03727](#)) [kapporet](#) always refers to the golden cover of the sacred chest in the Holy of holies. Recall that it was here (above the mercy seat) that God had promised to meet with men (Nu 7:89). The word is derived from the root "to atone." [SPECIAL TOPIC: MERCY SEAT](#).

1 Chronicles 28:12 and the plan of all that he had in mind, for the courts of the house of the LORD, and for all the surrounding rooms, for the storehouses of the house of God and for the storehouses of the dedicated things;

BGT 1 Chronicles 28:12 κα τ παρ δειγμα ε χεν ν πνε ματι α το τ ν α λ ν ο κου κυρ ου κα π ντων τ ν παστοφορ ων τ ν κ κ λ τ ν ε ς τ ς ποθ κας ο κου κυρ ου κα τ ν ποθηκ ν τ ν γ ων

LXE 1 Chronicles 28:12 and the plan which he had in his mind of the courts of the house of the Lord, and of all the chambers round about, designed for the treasures of the house of God, and of the treasures of the holy things, and of the chambers for resting:

KJV 1 Chronicles 28:12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things:

NET 1 Chronicles 28:12 He gave him the blueprints of all he envisioned for the courts of the LORD's temple, all the surrounding rooms, the storehouses of God's temple, and the storehouses for the holy items.

CSB 1 Chronicles 28:12 The plans contained everything he had in mind for the courts of the LORD's house, all the surrounding chambers, the treasures of God's house, and the treasures for what is dedicated.

ESV 1 Chronicles 28:12 and the plan of all that he had in mind for the courts of the house of the LORD, all the surrounding chambers, the treasures of the house of God, and the treasures for dedicated gifts;

NIV 1 Chronicles 28:12 He gave him the plans of all that the Spirit had put in his mind for the courts of the temple of the LORD and all the surrounding rooms, for the treasures of the temple of God and for the treasures for the dedicated things.

NLT 1 Chronicles 28:12 David also gave Solomon all the plans he had in mind for the courtyards of the LORD's Temple, the outside rooms, the treasures, and the rooms for the gifts dedicated to the LORD.

NRS 1 Chronicles 28:12 and the plan of all that he had in mind: for the courts of the house of the LORD, all the surrounding chambers, the treasures of the house of God, and the treasures for dedicated gifts;

NJB 1 Chronicles 28:12 as well as the plans for everything that he had in mind: for the courts of the house of Yahweh, for all the surrounding rooms, for the treasures of the house of God and for the sacred treasures,

NAB 1 Chronicles 28:12 He provided also the pattern for all else that he had in mind by way of courts for the house of the LORD, with the surrounding compartments for the stores for the house of God and the stores of the votive offerings,

YLT 1 Chronicles 28:12 and the pattern of all that hath been by the Spirit with him, for the courts of the house of Jehovah, and for all the chambers round about, for the treasures of the house of God, and for the treasures

of the things sacrificed;

- **the plan:** Ex 31:2
- **the Spirit:** Ex 25:40 Heb 8:5
- **the storehouses:** 1Ch 26:20,26-28 1Ki 14:26 15:15,18 2Ki 16:8 18:15

Related Passages:

Exodus 25:8-9+ "Let them construct a sanctuary for Me, that I may dwell among them. 9 **According to all that I am going to show you**, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it.

Exodus 26:30+ "Then you shall erect the tabernacle according to its plan **which you have been shown in the mountain**.

1 Chronicles 28:19 "All this," said David, "the LORD made me understand in writing by **His hand upon me**, all the details of this pattern."

Solomon's Temple and Courts
(click to enlarge)

SPIRIT INSPIRED BLUEPRINTS

And the plan of all that he had in mind (KJV = by the spirit) - The NASB translation is somewhat misleading. It was not what David dreamed up in his mind, but is what God's Spirit (in some way) placed in his mind. The Young's Literal is more accurate rendering it "the pattern of all that hath been **by the Spirit**." I also like the NIV's rendering "He gave him **the plans of all that the Spirit had put in his mind**." (cf 1Ch 28:19) The point is that David planned but the Spirit directed his planning (his steps). And remember Chronicles is written to the post-exilic generation who would have to rebuilt the Temple and they needed to follow David's inspired plans.

Utley - The AB, p. 190, suggests that *ruah* is used exclusively by the Chronicler for God's Spirit (NKJV), not man's spirit (JPSOA, LXX). These plans were YHWH's design (cf. 1Ch 28:19), not David's. This special revelation of the worship site also fits YHWH's instructions to Moses in Ex 25:9,40; 26:30; 1Ki 6:38; 2Ch 4:7; Acts 7:44; Heb. 8:2,5. [SPECIAL TOPIC: SPIRIT IN THE OLD TESTAMENT](#)

Spurgeon - Moreover, the temple was for God's own dwelling. Should not the Most High have a house after his own mind? If he was to be the Tenant, should it not be built to suit him? And who knows what God requires in a habitation but God himself?

For the courts of the house of the LORD, and for all the surrounding rooms, for the storehouses of the house of God and for the storehouses of the dedicated things - So the plans for all these parts of the Temple were given by the Spirit to David who wrote them down for his son. In a very real sense, Solomon received from David an "inspired blueprint" described in 1Ch 28:11-19. One is reminded of the manner in which Moses received instructions on the "pattern" for the building of the tabernacle (cf. Ex 25:8-9; Ex 26:30). In both instances, the work was carried out by Spirit-filled craftsmen (Ex. 31:1-11+; 1Ki 7:13, 14; cf. James 1:17+).

1 Chronicles 28:13 also for the divisions of the priests and the Levites and for all the work of the service of the house of the LORD and for all the utensils of service in the house of the LORD;

NET 1 Chronicles 28:13 He gave him the regulations for the divisions of priests and Levites, for all the assigned responsibilities within the LORD's temple, and for all the items used in the service of the LORD's temple.

CSB 1 Chronicles 28:13 Also included were plans for the divisions of the priests and the Levites; all the work of service in the LORD's house; all the articles of service of the LORD's house;

ESV 1 Chronicles 28:13 for the divisions of the priests and of the Levites, and all the work of the service in the house of the LORD; for all the vessels for the service in the house of the LORD,

NIV 1 Chronicles 28:13 He gave him instructions for the divisions of the priests and Levites, and for all the work of serving in the temple of the LORD, as well as for all the articles to be used in its service.

NLT 1 Chronicles 28:13 The king also gave Solomon the instructions concerning the work of the various divisions of priests and Levites in the Temple of the LORD. And he gave specifications for the items in the Temple that were to be used for worship.

- **for the division:** 1Ch 24:1-19 25:1-31
- **all the utensils of service:** 1Ch 9:29 1Ki 7:1-51 Ezr 8:25-30,33

Also for the divisions of the priests and the Levites and for all the work of the service of the house("serving in the Temple") **of the LORD - NIV** - "He gave him instructions for the divisions of the priests and Levites."**NET** - "He gave him the regulations for the divisions of priests and Levites, for all the assigned responsibilities within the LORD's temple"

And for all the utensils of service in the house of the LORD - NLT = " And he gave specifications for the items in the Temple that were to be used for worship."

1 Chronicles 28:14 for the golden utensils, the weight of gold for all utensils for every kind of service; for the silver utensils, the weight of silver for all utensils for every kind of service;

NET 1 Chronicles 28:14 He gave him the prescribed weight for all the gold items to be used in various types of service in the LORD's temple, for all the silver items to be used in various types of service,

CSB 1 Chronicles 28:14 the weight of gold for all the articles for every kind of service; the weight of all the silver articles for every kind of service;

ESV 1 Chronicles 28:14 the weight of gold for all golden vessels for each service, the weight of silver vessels for each service,

NIV 1 Chronicles 28:14 He designated the weight of gold for all the gold articles to be used in various kinds of service, and the weight of silver for all the silver articles to be used in various kinds of service:

NLT 1 Chronicles 28:14 David gave instructions regarding how much gold and silver should be used to make the items needed for service.

- **gold:** 1Ch 28:14

DAVID'S DETAILS EVEN ON THE UTENSILS

for the golden utensils, the weight of gold for all utensils for every kind of service; for the silver utensils, the weight of silver for all utensils for every kind of service NLT = David gave instructions regarding how much gold and silver should be used to make the items needed for service." The quantity of gold which was to be put in each article.

Alan Redpath - Are you really doing your part for the Lord in His church today? Remember what David said, "In my trouble I have prepared for the house of the Lord" (1 Chronicles 22:14). I like that! "In my trouble..." There must have been much opposition to make him feel it wasn't worth while and many setbacks to make him feel he couldn't go on any longer, but he didn't allow trouble to depress him and make him quit. Am I speaking to one of God's troubled servants today? Do not let that trouble turn you sour, my dear Christian, or let His "No" make you give up. Remind your heart of the great trouble through which the Lord Jesus went to lay the foundation of His church. "Be strong and of good courage, and do it: fear not, nor be dismayed" (1 Chronicles 28:20). Learn to enter into the blessing of a frustrated desire, and gladly accept your part in God's plan.

1 Chronicles 28:15 and the weight of gold for the golden lampstands and their golden lamps, with the weight of each lampstand and its lamps; and the weight of silver for the silver lampstands, with the weight of each lampstand and its lamps according to the use of each lampstand;

NET 1 Chronicles 28:15 for the gold lampstands and their gold lamps, including the weight of each lampstand and its lamps, for the silver lampstands, including the weight of each lampstand and its lamps, according to the prescribed use of each lampstand,

CSB 1 Chronicles 28:15 the weight of the gold lampstands and their gold lamps, including the weight of each lampstand and its lamps; the weight of each silver lampstand and its lamps, according to the service of each lampstand;

ESV 1 Chronicles 28:15 the weight of the golden lampstands and their lamps, the weight of gold for each lampstand and its lamps, the weight of silver for a lampstand and its lamps, according to the use of each lampstand in the service,

NIV 1 Chronicles 28:15 the weight of gold for the gold lampstands and their lamps, with the weight for each lampstand and its lamps; and the weight of silver for each silver lampstand and its lamps, according to the use of each lampstand;

NLT 1 Chronicles 28:15 He told Solomon the amount of gold needed for the gold lampstands and lamps, and the amount of silver for the silver lampstands and lamps, depending on how each would be used.

- **the golden lampstands:** Ex 25:31-39 1Ki 7:19 2Ch 4:7 Zec 4:2,3,11-14 Rev 1:12,13,20 Rev 2:1



LAMPSTAND

SPECIFICATIONS FOR LAMPSTANDS & LAMPS

And the weight of gold for the golden lampstands and their golden lamps, with the weight of each lampstand and its lamps; and the weight of silver for the silver lampstands, with the weight of each lampstand and its lamps according to the use of each lampstand - NLT = "He told Solomon the amount of gold needed for the gold lampstands and lamps, and the amount of silver for the silver lampstands and lamps, depending on how each would be used."

Note that verses 14-19 mention **gold** 11 times, so a lot of gold was required. This was no problem for David had "prepared for the house of the LORD 100,000 talents of gold." (1Ch 22:14+).

Utley - In Moses' tabernacle there was just one (cf. Ex 25:31-40) in the Holy Place but Solomon (i.e., possibly David) expanded the number (cf 1 Kgs. 7:49; 2 Chr. 4:7). [SPECIAL TOPIC: LAMPSTAND](#)

1 Chronicles 28:16 and the gold by weight for the tables of showbread, for each table; and silver for the silver tables;

NET 1 Chronicles 28:16 for the gold used in the display tables, including the amount to be used in each table, for the silver to be used in the silver tables,

CSB 1 Chronicles 28:16 the weight of gold for each table for the rows of the bread of the Presence and the silver for the silver tables;

ESV 1 Chronicles 28:16 the weight of gold for each table for the showbread, the silver for the silver tables,

NIV 1 Chronicles 28:16 the weight of gold for each table for consecrated bread; the weight of silver for the silver tables;

NLT 1 Chronicles 28:16 He designated the amount of gold for the table on which the Bread of the Presence would be placed and the amount of silver for other tables.

- **tables of showbread:** Ex 25:23-30 1Ki 7:48 2Ch 4:8,19



Table of Showbread

and the gold by weight for the tables of showbread, for each table; and silver for the silver tables- The chronicler referred to **tables** because, in contrast to the single table of showbread" (1Ch 9:32) in the Mosaic holy place (Ex 37:10), Solomon's Temple would have ten tables (cf 2Ch 4:8).

Utley - The plans for the temple were on a grander scale than the tabernacle. It had one table of showbread but the temple had 10 (cf. 2 Chr. 4:8); the same thing for the one lampstand. [SPECIAL TOPIC: SHOW BREAD or BREAD OF THE PRESENCE](#)

1 Chronicles 28:17 and the forks, the basins, and the pitchers of pure gold; and for the golden bowls with the weight for each bowl; and for the silver bowls with the weight for each bowl;

NET 1 Chronicles 28:17 for the pure gold used for the meat forks, bowls, and jars, for the small gold bowls, including the weight for each bowl, for the small silver bowls, including the weight for each bowl,

CSB 1 Chronicles 28:17 the pure gold for the forks, sprinkling basins, and pitchers; the weight of each gold dish; the weight of each silver bowl;

ESV 1 Chronicles 28:17 and pure gold for the forks, the basins and the cups; for the golden bowls and the weight of each; for the silver bowls and the weight of each;

NIV 1 Chronicles 28:17 the weight of pure gold for the forks, sprinkling bowls and pitchers; the weight of gold for each gold dish; the weight of silver for each silver dish;

NLT 1 Chronicles 28:17 David also designated the amount of gold for the solid gold meat hooks used to handle the sacrificial meat and for the basins, pitchers, and dishes, as well as the amount of silver for every dish.

- **pure gold:** 1Sa 2:13,14 2Ch 4:20-22
- **the bowls:** Nu 7:13,14 1Ki 7:48-50 10:21

DAVID'S DETAILS ON THE BASINS & BOWLS

and the forks, the basins, and the pitchers of pure gold; and for the golden bowls with the weight for each bowl; and for the silver bowls with the weight for each bowl -

1 Chronicles 28:18 and for the altar of incense refined gold by weight; and gold for the model of the chariot, even the cherubim that spread out their wings and covered the ark of the covenant of the LORD.

NET 1 Chronicles 28:18 and for the refined gold of the incense altar. He gave him the blueprint for the seat of the gold cherubim that spread their wings and provide shelter for the ark of the LORD's covenant.

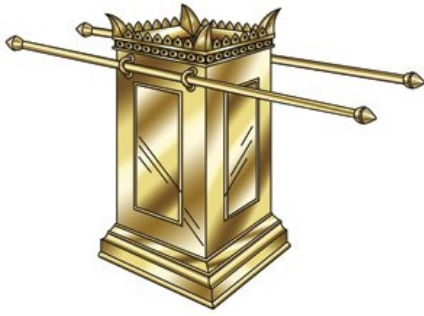
CSB 1 Chronicles 28:18 the weight of refined gold for the altar of incense; and the plans for the chariot of the gold cherubim that spread out their wings and cover the ark of the LORD's covenant.

ESV 1 Chronicles 28:18 for the altar of incense made of refined gold, and its weight; also his plan for the golden chariot of the cherubim that spread their wings and covered the ark of the covenant of the LORD.

NIV 1 Chronicles 28:18 and the weight of the refined gold for the altar of incense. He also gave him the plan for the chariot, that is, the cherubim of gold that spread their wings and shelter the ark of the covenant of the LORD.

NLT 1 Chronicles 28:18 He designated the amount of refined gold for the altar of incense. Finally, he gave him a plan for the LORD's "chariot"-- the gold cherubim whose wings were stretched out over the Ark of the LORD's Covenant.

- **the altar:** Ex 30:1-10 1Ki 7:48
- **the chariot:** Ex 25:18-22 1Sa 4:4 1Ki 6:23-30 Ps 18:10 68:17 80:1 99:1 Eze 1:15-24 10:2-22 Heb 9:5



Altar of Incense



Ark of the Covenant

and for the altar of incense refined gold by weight; and gold for the model of the chariot, even the cherubim that spread out their wings and covered the ark of the covenant of the LORD - NLT - "a plan for the LORD's "chariot"-- the gold cherubim whose wings were stretched out over the Ark of the LORD's Covenant"

Trapp on chariot - "So called, because God sat between them (Psalm 99:1), rode upon them (Psalm 18:10); the angels – represented by those cherubims – are called the chariots of God (Psalm 68:17); and the Hebrews have a saying, that such as saw God of old saw only *Merchavah velo harocheb*, the chariot in which God rode, but not the rider in it. It is a good note also that is given here by some expositors – viz., that by this chariot of the cherubims God gave his people to understand that his presence in the ark was not so fixed among them, but that would leave them, and ride clean away from them, if they should thereunto provoke him by their sins."

Utley - [SPECIAL TOPIC: THE ALTAR OF INCENSE](#). **"the cherubim"** There were two on the lid of the ark, but the temple had two large ones in the Holy of Holies (cf. 2 Chr. 3:10-13). See [CHERUBIM](#). **"covered"** This is a *Qal* PRESENT ACTIVE PARTICIPLE (BDB 696, KB, 754), which denotes shelter or protective covering (cf. Exod. 25:20; 37:9; 1 Kgs. 6:27; 8:7; 2 Chr. 3:13). [SPECIAL TOPIC: SHADOW AS A METAPHOR FOR PROTECTION AND CARE](#) [ARK OF THE COVENANT](#).

1 Chronicles 28:19 "All this," said David, "the LORD made me understand in writing by His hand upon me, all the details of this pattern."

NET 1 Chronicles 28:19 David said, "All of this I put in writing as the LORD directed me and gave me insight regarding the details of the blueprints."

CSB 1 Chronicles 28:19 David concluded, "By the LORD's hand on me, He enabled me to understand everything in writing, all the details of the plan."

ESV 1 Chronicles 28:19 "All this he made clear to me in writing from the hand of the LORD, all the work to be done according to the plan."

NIV 1 Chronicles 28:19 "All this," David said, "I have in writing from the hand of the LORD upon me, and he gave me understanding in all the details of the plan."

NLT 1 Chronicles 28:19 "Every part of this plan," David told Solomon, "was given to me in writing from the hand of the LORD. "

- the Lord: 1Ch 28:11,12 Ex 25:40 26:30
- by His hand upon me: Eze 1:3 3:14,22

DAVID'S DIVINE REVELATION AND WRITTEN PLANS OF THE TEMPLE

All this," said David, "the LORD made me understand ([sakal/sākhāl](#)) in writing by His hand upon me, all the details of this pattern." - NLT - "Every part of this plan...was given to me in writing from the hand of the LORD."**NET** = ""All of this I put in writing as the LORD directed me and gave me insight regarding the details of the blueprints."

Payne - David was saying that not only were the temple plans revealed by God (v.12), but that they were given to him in written form from God, to be handed to Solomon (v.11)-an ultimate testimony to their divine character. Such "blueprint or possible scale model" (North, "The Chronicler," 1:413) goes beyond the verbal instructions and vision shown Moses for the tabernacle (Exod 25:40; 40:2). (Ibid)

Utley - This verse emphasizes inspiration. [SPECIAL TOPIC: INSPIRATION](#)

Made me understand (07919) [sakal/sākhāl](#) primarily means to act with insight, to be prudent, to give insight, to teach, to prosper, to consider, to ponder, to understand, to act prudently, to act with devotion. The primary sense of [sakal/sākhāl](#) is to be **prudent**, which means "marked by wisdom or judiciousness, shrewd in the management of practical affairs, marked by circumspection." One who manifests prudence is more likely to have success.

Alan Redpath finishes up his book [The Making of a Man of God](#) with these words -

Let me show you some of the riches that come to the life which accepts disappointment with full dedication – no complaining, no withdrawal, no souring of disposition.

What reward did David reap for his dedication to God's will, for his acceptance of God's denial? "All this," he said as he was describing the wealth of gold and silver designated for particular uses in the temple, "the Lord made me understand in writing by his hand upon me, even all the works of this pattern" (1 Chronicles 28:19).

The temple of God was to be built in minute detail according to the pattern in the mind and will of God. David received these details from the Lord, who wrote them on his heart by His own hand. In other words, the reward of David's full dedication was a personal revelation from heaven. It wasn't secondhand, but something David received from the Lord Himself, the plan of God's temple which one day He would fill with His glory.

When we learn with David that difficult lesson of accepting gladly before God His refusal of some great ambition, and taking our share in the great task of evangelism and testimony in the building of His church, do you know what Jesus Christ does? I'll tell you the secret – perhaps some of you know already! To such a life He will begin to unfold His plan for the temple of your body which He desires to fill with His glory on that great day when you are presented in the measure of the stature of the fullness of Christ before God's throne.

David became a man who understood the mind of God, and it was accomplished in writing by the hand of God upon him. Does God do that today? Yes, He does. Every detail of His will for each individual life and for His church is in His Book. There is nothing you need to know apart from what is in the Bible. He has written it, but sometimes we fail to understand it, because spiritual things are not naturally understood.

A man may be interested in part of his Bible; he likes the third chapter of John's Gospel, and First John, and some of the epistles of Paul, and sections of the Gospels, but he is not quite sure what else he can believe. The Word doesn't sink into his life; it doesn't grip him. The Bible is a book which he studies to get his degree, of course; he knows something of the Scriptures along with a bit of theology and doctrine. I have seen men go through right into old age without ever showing evidence of the pressure of the hand of God upon their lives. God writes His Word upon our hearts by the pressure of His hand upon the life; then His child begins to understand God's Word written in the Book.

At times the pressure is so heavy we are almost crushed by it. I find in my Christian experience that there is no pen in all the world that cuts and burns like the one God uses when He begins to write His Word upon my heart. It cuts deep into my soul as He tears away all my own selfish ambitions and writes there in the fleshy table of my heart, "This is My will for you, My child." That is what God wants to do with each of us today.

How does God write upon the heart? There is a closing word in this book summing up the reign of David: "With all his reign and his might, and the times that went over him" (1 Chronicles 29:30). I want to stop there because we have our clue. How does God write His Word upon our hearts, and make His Book live in our lives? How does He use the steel to cut into the self-will of a man's heart and make him tender and yielded to whatever God's will may be? How does He deal with the stony heart, breaking it of stubbornness and selfishness?

With David, it was "the times that went over him." What times? He was a shepherd, a soldier, an outlaw, a king, a fugitive, a sinner, a

saint, a poet. As he said, "All thy waves and they billows are gone over me" (Psalm 42:7), and "My times are in thy hand" (Psalm 31:15). His experiences were the writing of God upon his life, making him into a man after God's own heart. Because they were God's times, the waves never overwhelmed him, the hurricane never uprooted him, the floods never drowned him. They were God's times, and by them He wrote upon David's soul all the pattern of His will and purpose.

That was heaven's reward for the acceptance of a frustrated desire; that was the benefit of it in David's life. It wasn't always easy to take, but it was what the Lord desired to do.

I find that when I begin to talk like this (or when other people do), the reaction of many is, "We're too busy to bother. We must produce results, you know. We must get going quickly!" In these times people don't dwell much at depth with God, but that is what the Lord desires us to do by the pressure of His hand upon us as the waves of time go over us.

The people of Issachar were "men that had understanding of the times" (1 Chronicles 12:32). That is a good thing to have. I'm glad to have an understanding of what is going on in the world, for I know the Lord is on the throne, no matter what the situation is. But above all I want an understanding of God's times in my life: times of bereavement, times of temptation, times when His billows go over me until I feel I can take it no more. I want to be able to say, "Lord Jesus, my times are in Thy hand," when I suffer pain, affliction, loneliness, misunderstanding, persecution, joy, blessing, victory. They are all God's times; let them all come because they come from His hand. But the waves will never overwhelm, the hurricane will never uproot, the floods will never drown, because my times are in His hand.

When I accept before the throne of God the blessing of a frustrated ambition, when I give up my egotistic desire to be the big shot, when I allow the Lord to take the knife and cut His will deep into the fleshy table of my heart, when I am prepared to let Him break down my stubbornness, pride and intolerance – it is only then I begin to have an understanding of His times.

What sort of times are you going through just now? Most of us like to look back on times that were wonderful and anticipate those that are going to be even better, but we don't do much about the times that we are in right now. This is God's time in your life, and what is happening? Is it pain or affliction? Is it something that makes you cry out, "Oh, if it were only tomorrow! If I could only get through this next week! If only I could start over ten years ago! If only I could move out of there and go there!"

Why, bless your heart, this is God's time! What is He teaching you now? Mother, father, brokenhearted friend, even if you are living in the midst of frustration, it is God's time. May He give you an understanding of it!

Let us see, finally, the benediction of a final departure. As David charged his son Solomon and handed on to him the torch he said, "Know thou the God of thy father" (1 Chronicles 28:9). He did not say, "Solomon, know the God of Abraham, Isaac, and Jacob."

One day you also will have to say goodbye to your children for the last time until you meet in heaven. I wonder if you will be able to say to them when that day comes "Son, daughter, I want above everything else that you may know the God of your father, my God."

In the midst of all the storm and turmoil, he had learned to know God, to understand His times and His way with him.

Yes, that mattered most to David. In the midst of all the storm and turmoil, he had learned to know God, to understand His times and His way with him. What a benediction it was to look back! I love to think about how David got to know God so intimately, as reflected in these words: "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat" (1 Chronicles 28:11).

It may be only a little while until you will pass on the torch to someone else. Can you speak to your dear ones and say to them, "I can tell you all about the pattern of the porch of God's house; I can tell you the way to get in: 'knock, and it shall be opened unto you'" (Matthew 7:7).

Have you preached a Lord Jesus who is completely adequate for an empty life, telling your friends that all the fitness they need to qualify for heaven is to cry to God for mercy? Do you know the pattern of the porch of the temple, and have you made the way clear to another?

What can you tell about "the houses thereof," the places of joy in which you have lived from time to time in the presence of the Lord? There are beautiful houses of His presence and His comfort, mansions that we may inhabit and enjoy even this side of heaven.

"And of the treasures thereof" – have you something to pass on about the riches of God's way with you? The all-sufficiency of His grace, the fullness of His Holy Spirit in your heart and life, the great stores of blessing He bestows every day to fill you up with Himself – do you know anything about these treasures?

"And of the upper chambers" – have you been there? Have you walked upstairs in the temple of the Lord? In your soul have you

come so near to heaven you felt as if you could step right in? Have you been consciously near to God in the upper chamber?

Then there are “the inner parlours” of fellowship and communion, the secret joys which none but His loved ones know. And “the place of the mercy seat,” inside the veil and above the ark, under the wings of the cherubim, the place where God met with Moses. Does He meet with you there every day, at the mercy seat in your own soul?

What do we have to pass on?

What do we have to pass on? Is there anything worthwhile, or have we just spent our lives in busyness and activity as Christian workers? In the days that remain to us, let us do our part in the building of His house in our lives and characters, that together we may enhance the temple of the Lord, which is His body, the church.

1 Chronicles 28:20 Then David said to his son Solomon, **‘Be strong and courageous, and act; do not fear nor be dismayed, for the LORD God, my God, is with you. He will not fail you nor forsake you until all the work for the service of the house of the LORD is finished.**

NET 1 Chronicles 28:20 David said to his son Solomon: "Be strong and brave! Do it! Don't be afraid and don't panic! For the LORD God, my God, is with you. He will not leave you or abandon you before all the work for the service of the LORD's temple is finished.

CSB 1 Chronicles 28:20 Then David said to his son Solomon, "Be strong and courageous, and do the work. Don't be afraid or discouraged, for the LORD God, my God, is with you. He won't leave you or forsake you until all the work for the service of the LORD's house is finished.

ESV 1 Chronicles 28:20 Then David said to Solomon his son, "Be strong and courageous and do it. Do not be afraid and do not be dismayed, for the LORD God, even my God, is with you. He will not leave you or forsake you, until all the work for the service of the house of the LORD is finished.

NIV 1 Chronicles 28:20 David also said to Solomon his son, "Be strong and courageous, and do the work. Do not be afraid or discouraged, for the LORD God, my God, is with you. He will not fail you or forsake you until all the work for the service of the temple of the LORD is finished.

NLT 1 Chronicles 28:20 Then David continued, "Be strong and courageous, and do the work. Don't be afraid or discouraged, for the LORD God, my God, is with you. He will not fail you or forsake you. He will see to it that all the work related to the Temple of the LORD is finished correctly.

- **Be strong:** 1Ch 28:10 1Ch 22:13 De 31:6-8, 23 Jos 1:6-9 1Co 16:13
- **do not fear:** Ps 27:1,2 Isa 41:10,13 Ro 8:31
- **he will not fail:** Jos 1:5 Heb 13:5

Related Passages:

1 Chronicles 28:10 “Consider now, for the LORD has chosen you to build a house for the sanctuary;**be courageous and act.**”

1 Chronicles 22:13 “Then you will prosper, if you are careful to observe the statutes and the ordinances which the LORD commanded Moses concerning Israel. **Be strong and courageous,** do not fear nor be dismayed.

Deuteronomy 31:6-8 **“Be strong and courageous,** do not be afraid or tremble at them, for the LORD your God is the one who goes with you. **He will not fail you or forsake you.**” 7 Then Moses called to Joshua and said to him in the sight of all Israel, **“Be strong and courageous,** for you shall go with this people into the land which the LORD has sworn to their fathers to give them, and you shall give it to them as an inheritance. 8 “The LORD is the one who goes ahead of you; He will be with you. **He will not fail you or forsake you.** Do not fear or be dismayed.”

Deuteronomy 31:23 Then He commissioned Joshua the son of Nun, and said, **“Be strong and courageous,** for you shall bring the sons of Israel into the land which I swore to them, and I will be with you.”

Joshua 1:6-9 **“Be strong and courageous,** for you shall give this people possession of the land which I swore to their fathers to give them. 7 “Only **be strong and very courageous;** be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may

have success wherever you go. 8 "This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success. 9 "Have I not commanded you? **Be strong and courageous!** Do not tremble or be dismayed, for the LORD your God is with you wherever you go."

Joshua 1:18 Anyone who rebels against your command and does not obey your words in all that you command him, shall be put to death; only **be strong and courageous.**"

Joshua 10:25 Joshua then said to them, "Do not fear or be dismayed! **Be strong and courageous,** for thus the LORD will do to all your enemies with whom you fight."

1 Chr 19:13 "**Be strong,** and let us show ourselves courageous for the sake of our people and for the cities of our God; and may the LORD do what is good in His sight."

1 Chronicles 22:13 "Then you will prosper, if you are careful to observe the statutes and the ordinances which the LORD commanded Moses concerning Israel. **Be strong and courageous,** do not fear nor be dismayed.

2 Chronicles 32:7 "**Be strong and courageous,** do not fear or be dismayed because of the king of Assyria nor because of all the horde that is with him; for the one with us is greater than the one with him.

Psalms 31:24 Be strong and let your heart take courage, All you who hope in the LORD.

Psalms 27:13-14⁺ I would have despaired unless I had believed that I would see the goodness of the LORD In the land of the living. 14 Wait for the LORD; **Be strong and let your heart take courage;** Yes, wait for the LORD.

Hebrews 13:5+ (QUOTING Dt 31:6) Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "**I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU,**"

Psalms 127:1⁺ A Song of Ascents, of Solomon. **Unless the LORD builds the house, They labor in vain who build it;** Unless the LORD guards the city, The watchman keeps awake in vain.

THE FINAL CHARGE BE STRONG AND COURAGEOUS

Be strong ([chazaq](#); Lxx = [ischuo](#)) **and courageous** ([amets](#); Lxx = [andrizo](#) = act like men, conduct yourself in a courageous way) **and act** - The expression "be strong and courageous" occurs 12 (see passages above). This is still a good admonition today. This charge is repeated from 1 Chronicles 22:19+ In this passage in chapter 28 note that David adds the most important point --**the LORD...is with you** (just as He declared to Joshua). In the Septuagint, all three verbs **be strong**, **courageous** and **act** ([ischuo](#), [andrizo](#) and [poieo](#)) are in the [present imperative](#) and the only way Solomon (or any of us) could continually obey these three commands is by continually [depending on the Holy Spirit to energize with both the desire and the power to obey](#). You may be saying, "but the Spirit was not active in the OT," but that is where you are wrong. More accurately, the Spirit is not mentioned that often, but when supernatural power was required to accomplish a task, we can be fully assured that the power of the Holy Spirit was active! Notice the similar command in Joshua 1:9 where God Himself speaks to Joshua declaring "Have I not commanded you? **Be strong and courageous! Do not tremble or be dismayed, for** (term of explanation) **the LORD your God is with you wherever you go**" Do you see the "key" to how Joshua could obey these commands? It is ONLY because the LORD his God was with him wherever he went! Compare this with David's prayer for Solomon in 1Ch 22:11+ "**Now, my son, the LORD be with you**". David knew the only way Solomon could obey and succeed was by the LORD's presence (and power) with him, just as he was with Joshua.

THOUGHT - Beloved, what is the only way we can succeed in spiritual matters of any sort (teaching, preaching, discipling, serving, singing, giving, living out a holy, set apart life, etc, etc)? The only way is **if the LORD is with us!** (cf [Emmanuel-Immanuel](#)) This is beautiful truth because in some of Jesus' last words to His disciples He declared "**Lo** (behold), **I AM WITH YOU ALWAYS** even to the end of the age!" (Mt 28:20).

Spurgeon on **act** - Do not talk about it; do not sit down, and dream over the plans, and think how admirable they are, and then roll them up; but, 'Be strong and of good courage, and do it.'

Swindoll - David knew only too well the problems Solomon would encounter as a political ruler. And he said, "Don't be afraid, don't be dismayed. You're gonna have people on one side and you're gonna have people on another. You're gonna live in a pressure cooker." But, David says, "You walk with God. He'll be right there with you all the way." (Borrow [David : a man of passion & destiny](#))

Uttley - These commands are repeats of 1 Chr. 29:10 with two added [jussives](#) (**Do not fear nor be dismayed**)

Do not fear ([yare](#); Lxx - [phobeo](#)) **nor be dismayed** ([chathath](#)) - Both of these phrases in Hebrew are in the qal imperfect in the [jussive sense](#). You are probably saying so what, what does that indicate? The [jussive sense](#) is used to describe a command. In summary, David gives Solomon 3 positive commands and 2 negative commands. The Septuagint supports this interpretation as both phrase are [present imperatives with a negative](#) (see [our need to depend on the Holy Spirit to obey](#)), which might be paraphrased "stop fearing (which you are beginning to do) and stop being dismayed. Or alternatively do not begin to fear or to be dismayed. So why might Solomon fear? He might fear he could never accomplish such an incredible undertaking. In a sense, that fear is well-founded (see Ps 127:1), but that is why David goes on to make the next statement! **Dismayed** means "don't get discouraged" or "lose heart" (see ILLUSTRATION).

We may not know what the future holds,
but we can trust the One who holds the future.

For - Term of explanation. From the context, what is David explaining?

Utley - Solomon should act without fear because YHWH is with him and has promised not to forsake him (i.e., Deut. 31:6; Jos. 1:5). What a great word of encouragement!

He will (ABSOLUTELY) not fail ([raphah](#); Lxx - [aniemi](#)) **you nor forsake** ([azab](#); Lxx - [egkataleipo](#)) **you until all the work for the service of the house of the LORD is finished.** ([kalah](#); Lxx - [sunteleo](#)) - The same encouraging words occur in Dt 31:6 and Dt 31:8 and then is quoted in the NT in Hebrews 13:5+. The point is that Solomon would be accompanied by the Presence and Power of God to accomplish **all the work of service**. So once again we see that prevalent pattern in the life of God's saints - God's sovereign provision and Man's sacred responsibility. See "[Paradoxical Principle of 100% Dependent and 100% Responsible](#)" (100/100)

No matter where you go,
God goes with you.

It is notable that these same (or similar) positive and negative commands seem to have been given at times of great transition in God's plan of redemption. And so we see Moses spoke similar commands not only to Joshua (Dt 31:7+ which he repeated in Dt 31:23+, and which Yahweh Himself repeated 3 times in Joshua 1:6,7,9+) but to Israel (Dt 31:6+) before they entered the promised land -- into the promised land and into the promised Temple.

Alan Redpath - David's ambition to build the temple is similar to the ambition that has come into the life of every genuine believer, that he might do great things for the Lord. "Except great things from God; attempt great things for God" was William Carey's motto, and this has been the desire of everyone who has come to know Jesus Christ as his Saviour and Lord: to do something for Him to extend His kingdom.

David is giving young Solomon clear commands, not subtle suggestions! This imperative which David issues to his son is a call to courageous, obedient leadership, and is based on the absolute certainty of God's presence, or as we might say in NT terms "What then shall we say to these things? If God is for us, who is against us?." (Ro 8:31+).

THOUGHT - God's **commandments** come "pre-packaged" with God's **enablements**. Which commandments are you finding it difficult to obey? Perhaps you are relying on your own natural strength and willpower to keep them. You need to learn to jettison natural power and rely wholly on the Holy Spirit to supernaturally empower your desire and power to keep God's commandments (cf Php 2:13NLT+). Notice that this is not saying "Let go, let God," but more like "Let God, let's go!" Can you see the difference? The first (non-Biblical) slogan emphasizes passivity with no responsibility, while the second (Biblical) slogan emphasizes God's power but also our responsibility to act empowered by His power. See also "[Paradoxical Principle of 100% Dependent and 100% Responsible](#)" (100/100)

ILLUSTRATION from **Warren Wiersbe** - Forgive a personal note at this point. Back in the fifties, when I was pastoring my first church, the Lord led us into a building program. I'm not a builder and I have a problem even reading a blueprint, and I was very worried. One day in my personal devotional time, during the course of my regular Bible reading, I came to 1 Chronicles 28:20, and the Lord gave it to me as His promise of success. It carried me through.

NEVER ALONE - Robinson Crusoe, the chief character in a novel by Daniel Defoe, was shipwrecked and stranded on an uninhabited island. Life was hard, but he found hope and comfort when he turned to the Word of God.

Crusoe said, "One morning, being very sad, I opened the Bible upon these words, 'I will never, never leave thee, nor forsake thee.' Immediately it occurred that these words were to me; why else should they be directed in such a manner, just at the moment when I was mourning over my condition, as one forsaken of God and man?"

“Well then,’ said I, ‘if God does not forsake me, ... what matters it, though the world should all forsake me ... ?’ From this moment I began to conclude in my mind that it was possible for me to be more happy in this forsaken, solitary condition than it was probable that I should ever have been in any other state in the world; and with this thought I was going to give thanks to God for bringing me to this place.”

Have you been forsaken by a friend, a child, a spouse? God has said, “I will never leave you nor forsake you” (Hebrews 13:5). So you too can say with confidence, “The Lord is my helper; I will not fear. What can man do to me?” (He 13:6).— by David H. Roper ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

When all around me is darkness
And earthly joys have flown,
My Savior whispers His promise
Never to leave me alone.
—Anon.

Fear will leave us when we remember that God is always with us.

NEVER ALONE - Have you ever been alone—really alone?

Many people can answer yes because they feel that way every day. I’m not referring to people who live in a remote cabin on a mountaintop far from civilization. I’m talking about those who feel alone in a crowded mall, or in a church full of people.

I’m referring to people who simply cannot find anyone to connect with. Perhaps they are new to a community. Maybe they have lost a spouse. It could be that they simply feel alone because they think of themselves as different, unusual, and left out of normal communication with others.

Have you ever been alone, really alone? If so, there’s good news. If you have invited Christ into your life as Savior and Lord, you’re never alone. You have His constant presence. Here is His promise: “I am with you always, even to the end of the age” (Matthew 28:20). And from God the Father: “I will never leave you nor forsake you” (Hebrews 13:5). Recognize with the psalmist that there’s no place you can go where God is not with you (Psalm 139:7).

Sure, we all need flesh-and-blood companions, but let’s not overlook the reality of the Lord’s presence. We can depend on it. With Him by our side, we’re never alone. — by Dave Branon ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

On life's pathway I am never lonely,
My Lord is with me, my Lord divine;
Ever present guide I trust Him only,
No longer lonely, for He is mine.
—Harkness (c) Renewal 1950 Broadman Press

God's presence with us is one of His presents to us.

WHO HOLDS THE ROPE? Some years ago I read an account that went something like this:

A group of scientists and botanists were exploring remote regions of the Alps in search of new species of flowers. One day they noticed through binoculars a flower of such rarity and beauty that its value to science was incalculable. But it lay deep in a ravine with cliffs on both sides. To get the flower someone had to be lowered over the cliff on a rope.

A curious young boy was watching nearby, and the scientists told him they would pay him well if he would agree to be lowered over the cliff to retrieve the flower below.

The boy took one long look down the steep, dizzy depths and said, “I’ll be back in a minute.” A short time later he returned, followed by a gray-haired man. Approaching the botanist, the boy said, “I’ll go over that cliff and get that flower for you if this man holds the rope. He’s my dad.”

Oh, that God might give us the faith of that boy! Have you learned to trust the Lord like that, my friend? If anyone else holds the rope, I dare not go. But since Jesus is holding me fast, I can never doubt. Are you willing to say, “If my Father holds the rope, I shall not fear”?— by M. R. De Haan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

He holds my hand, this wonderful Savior,
And He is mine;
So why should I fear when I know He's so near,
And I know that His hand holds mine?
—Smith © 1941 Singspiration, Inc.

Fear fades
when we trust our Father.

Fear (be afraid)(03372) [yare](#) is a verb meaning to fear, to be afraid (Ge 3:10+), to respect, to reverence, to be terrified, to be awesome, to be feared, to make afraid, to frighten. Fear is that affection of the mind that arises with the awareness of approaching danger. The most common translations are to be afraid, to fear, to fear God. On one had **yare** conveys the sense of threat to one's life, but on the other it can express the idea of reverence and deep respect (as in Ps 25:14). In the OT fear of the Lord involves a person's total response to the Lord. It is notable that more than 75% of the over 370 uses of **yare** are in the context of reverencing the Lord. Although most uses of **yare** refer to fear of YHWH, some uses refer to fear of men.

Dismayed (discouraged)(02865) [chathath](#) basically refers to breaking or shattering like a bow (Jer 51:56) or ground cracked by drought (Jer 14:4). This idea of shattering is used figuratively of God shattering nations (Isa 7:8). It can also mean to fright or terrify (Isa 30:31, Job 7:14) **Standing in awe** of God's Name (Mal 2:5). Summary - to be shattered, be dismayed, be broken, be abolished, be afraid. In Hiphil to cause to be dismayed, to terrify, to shatter. The word is used approximately 50 times in the Hebrew Old Testament and occurs for the first time in Deut. 1:21 as Moses challenged Israel: "Do not fear or be dismayed" (rsv, neb, "afraid"; kjv, jb, "discouraged"). As here, *hātat* is often used in parallelism with the Hebrew term for "fear" (cf. Deut. 31:8; Josh. 8:1; 1 Sam. 17:11). Similarly, *hātat* is frequently used in parallelism with "to be ashamed" (Isa. 20:5; Jer. 8:9). An interesting figurative use of the word is found in Jer. 14:4, where the ground "is dismayed [kjb, "chapt"]", for there was no rain." The meaning "to be shattered" is usually employed in a figurative sense, as with reference to the nations coming under God's judgment (Isa. 7:8; Isa. 30:31). The coming Messiah is to "shatter" or "break" the power of all His enemies (Isa. 9:4). ([Vine's Expository Dictionary of Old Testament and New Testament Words](#))

The **Septuagint** translates **dismayed** in 1Ch 28:20 with the verb [ptoéoō](#) means to terrify, frighten, scare. In the pass., to be terrified. Only [passive voice](#) (external source exerting this effect) in the NT = be startled, alarmed = only 2 uses = Luke 21:9; 24:37 (first use in Septuagint in Ex 19:16).

Fail (07503) [raphah](#) means to sink, to become slack, to relax, to cease ([Judg.](#) 8:3; 2 Sa 24:16; Neh. 6:9; Ps. 37:8), to desist or leave alone (Ex. 4:26; Dt. 9:14; [Jdg.](#) 11:37; Job 7:19), to become discouraged, to become disheartened, to become weak, to become feeble, to let drop or let go (Job 27:6; = figuratively; Pr. 4:13 = figuratively; Song 3:4 = literally), to discourage, to leave alone, to let go, to forsake or abandon someone (Deut. 4:31; 31:6, 8; Josh. 1:5; 10:6; Ps. 138:8), to be lazy (Ex. 5:8, 17; Josh. 18:3; Prov. 18:9).

The Septuagint translates **fail** in 1Ch 28:20 with [aniemi](#) (from **ana** = back + **hiemi** = send) means to send back, to relax with the basic idea of "relaxation of tension." To release, loosen or slacken (chains or ropes - Acts 16:26, 27:40), to abandon (a person - Heb 13:5+) or to cease from, let alone, forbear (an activity - Eph 6:9). "Letting up" or "loosening up" on threatening.

Forsake (leave) (05800) ['azab](#) basically means to depart from something -- to leave, to forsake (48x), to leave (26x; "left" 22x), to loose, to depart, to abandon. **Forsake** = To quit or leave entirely; to desert; to abandon; to depart from. Things that can left behind or forsaken include persons (Ge 44:22; Nu 10:30; Ru 1:16; 2Ki4:30), people who should left behind (Ge 2:24); places (2Ki 8:6; Jer 18:14; 25:38) and objects (Ge 39:12,13; 50:8; Ex 9:21). Men can forsake God (apostatize) (Dt 28:20, 31:16, Jer 1:16), can abandon qualities of virtue (1Ki 12:8, 2Chr 10:8, 13), the way (of righteousness) (Pr 15:10), instruction/wisdom (Pr 4:2, 6), reproof (Pr 10:17 - "ignore" = forsake), kindness (lovingkindness, faithfulness) (Pr 3:3). God promises to not forsake His people (Ge 24:27, 28:15, Dt 31:6,7 contrast what God's people will do = Dt 31:16). In a use similar to Pr 28:13, we are instructed to "forsake wrath." (Ps 37:8)

The Septuagint translates **forsake** in 1Ch 28:20 with [egkataleipo](#) which means literally to leave down in. It conveys the sense of deserting someone in a set of circumstances that are against them. The idea is to let one down, to desert, abandon, leave in the lurch, leave one helpless.

Finished (completed)(03615) [kalah](#) to be complete, at an end, finished, accomplished, or bring to completion of some process. To bring a process to completion. To [consummate](#).

The Septuagint translates **finished** in 1Ch 28:20 with [sunteleo](#) ([sun](#) = together or an intensifier + [teleo](#) = to finish) which means to bring together to culmination or completion. The bringing together of an intended purpose.

F B Meyer - 1 Chronicles 28:20 The Lord God, even my God, ... will not fail Thee, nor forsake Thee.

It is very comforting to take these words to our hearts; especially when we connect them with the foregoing ones about the pattern, and apply the whole passage to the temple-building of our own lives. For each of us, too, there is a pattern, an ideal, a design, based on the possibilities which God sees to be within our reach; for each, too, there is abundance of stored provision; but we are not always strong to do. In Jesus there is the complete ideal of human life; of the Child at Nazareth; of the Servant in the workshop; of the Lover in His affection for His church; of the Friend, the Sufferer, the Patriot, the Savior. Go forth and imitate Him!

Sometimes our heart and flesh fail us in the mid-passage of life. Once the energy and vigor of youth promised to sustain and carry us to the end of life, without fear or failure; but these die down, and we wonder how the remainder of the life-plan can be fulfilled. And the one sufficient answer is— God. He who helped our fathers to the very end will help us: He who did not fail or forsake them, will never leave nor forsake us, until all the work of life which He has planned, is finished.

It is probable that you will do better and more enduring work henceforth than you have ever done in the heyday and plenitude of youthful power, if you let God work all through you to His own glory. You have no need for despondency, God is sufficient. Oh to write this down on the tablets of the heart— God is; God is here; God is all-sufficient; God has begun and will finish! God has promised that He will never leave nor forsake us; therefore we may boldly say, "God is my helper, I will not fear what man shall do unto me."

1 Chronicles 28:21 "Now behold, there are the divisions of the priests and the Levites for all the service of the house of God, and every willing man of any skill will be with you in all the work for all kinds of service. The officials also and all the people will be entirely at your command."

BGT 1 Chronicles 28:21 καὶ ἴδοιτε αὐτὰς τὰς ἐκκλησίας τοὺς Λευίταις ὅτι ἐστὶν οἱ λειτουργοὶ τοῦ θεοῦ καὶ μετὰ σὺν πᾶσι τοῖς ἀρχαῖς καὶ πᾶσι τοῖς ἑκλεκτοῖς καὶ πᾶσι τοῖς ἄλλοις τοῖς ἄνθρωποις σου

LXE 1 Chronicles 28:21 And see, here are the courses of the priests and Levites for all the service of the house of the Lord, and there shall be with thee men for every workmanship, and every one of ready skill in every art: also the chief men and all the people, ready for all thy commands.

KJV 1 Chronicles 28:21 And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment.

NET 1 Chronicles 28:21 Here are the divisions of the priests and Levites who will perform all the service of God's temple. All the willing and skilled men are ready to assist you in all the work and perform their service. The officials and all the people are ready to follow your instructions."

CSB 1 Chronicles 28:21 Here are the divisions of the priests and the Levites for all the service of God's house. Every willing man of any skill will be at your disposal for the work, and the leaders and all the people are at your every command."

ESV 1 Chronicles 28:21 And behold the divisions of the priests and the Levites for all the service of the house of God; and with you in all the work will be every willing man who has skill for any kind of service; also the officers and all the people will be wholly at your command."

NIV 1 Chronicles 28:21 The divisions of the priests and Levites are ready for all the work on the temple of God, and every willing man skilled in any craft will help you in all the work. The officials and all the people will obey your every command."

NLT 1 Chronicles 28:21 The various divisions of priests and Levites will serve in the Temple of God. Others with skills of every kind will volunteer, and the officials and the entire nation are at your command."

- **there are the divisions:** 1Ch 24:1-26:32
- **every willing man of any skill will be with you:** Ex 31:3
- **willing:** Ex 35:25,26,35 36:1-4 Ro 13:1 Ps 110:3
- **The officials** 1Ch 22:17,18 Titus 3:1

DAVID'S ASSURANCE OF ASSISTANCE FOR SOLOMON

Now **behold**, there are the divisions of the priests and the Levites for all the service of the house of God, and every willing man of any skill will be with you in all the work for all kinds of service. The officials also and all the people will be entirely at your command - Notice the order in these last two verses in David's charge. First, we see David's emphasis was on Yahweh's presence and power with young and inexperienced Solomon (v20) and only then do we see David speak of presence and power of other men. Even here note that he begins with the priests and Levites, which I think may well suggest their prayer support for this great project. Next note the phrase **every willing man of any skill**, not every skilled man. God wanted men who had first given their heart to Him to work on this sacred project for His glory and honor. Thirdly, David mentions the **officials** (leaders) and people would be available to Solomon to call upon for their help as needed.
