

1 Chronicles 29 Commentary

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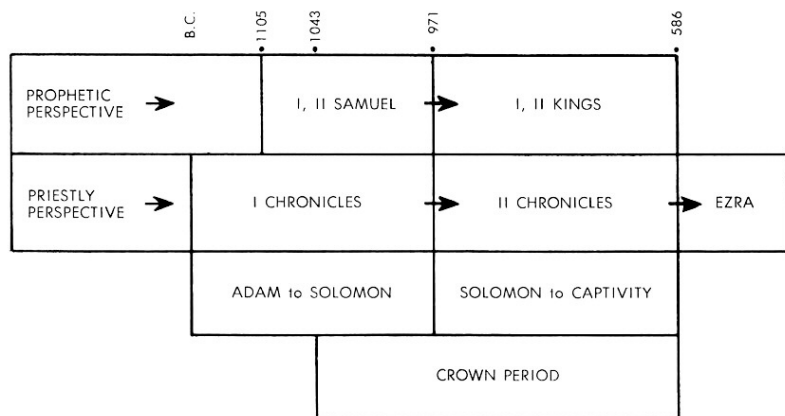
TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17		18-25
1 Chronicles 10		1Chr 11-19		1Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36		
Legend: B.C. dates 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.									

Chart of Kings and Prophets

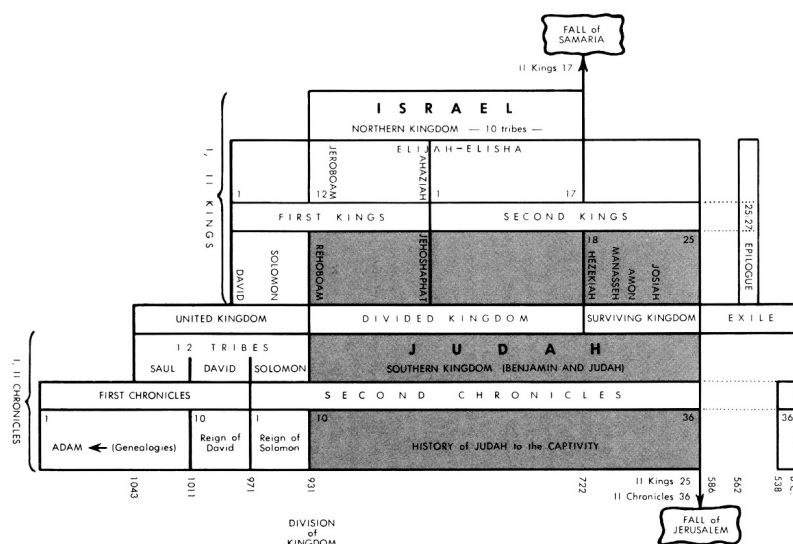
Explanation

1. This chart represents the period of Israel's history from the crowning of Saul to the captivity of Judah.
2. Each space between the dotted lines represents ten years.
3. Notice these three divisions of this period of Israel's history:
First, the United Kingdom—from 1043 to 931 B.C.
Second, the Divided Kingdom—from 931 to 722 B.C.
Third, the Surviving Kingdom—from 722 to 586 B.C.
4. The reigns of the kings are identified as evil (shaded) or good (unshaded). Notice that in some instances two kings reigned at the same time within a kingdom.
5. The names in the smaller boxes are those of the contemporary prophets. Those who are authors of biblical books are indicated thus: **NAHUM**.
6. The dates of the kings are those of John C. Whitcomb's chart, *Old Testament Kings and Prophets*.

Click to Enlarge



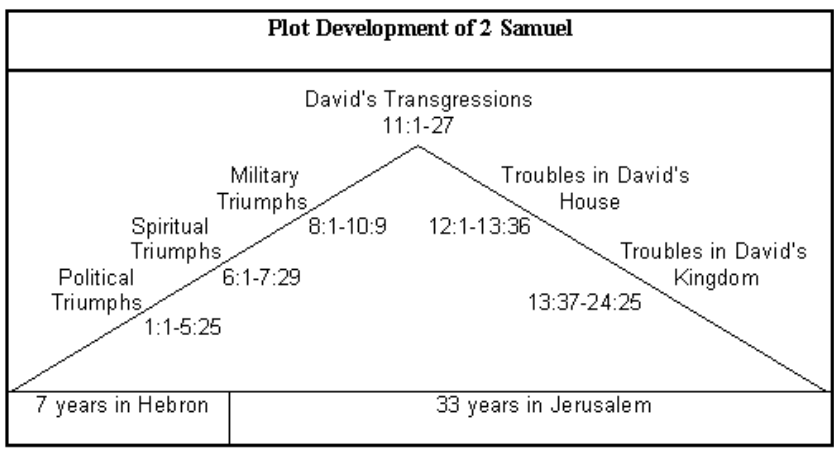
Comparison of 1 Samuel thru 2 Chronicles



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 29:1 Then King David said to the entire assembly, "My son Solomon, whom alone God has chosen, is still young and inexperienced and the work is great; for the temple is not for man, but for the LORD God.

- **said unto:** 1Ch 28:1,8
- **whom:** 1Ch 28:5,6 1Ki 8:19,20
- **young:** 1Ch 22:5 1Ki 3:7 2Ch 13:7 Pr 4:3 Jer 1:6,7
- **Temple:** 1Ch 28:10 2Ch 2:4,5

Then - Marks progression in the narrative, in this case David's continue address to the assembly (1Ch 28:1).

King David said to the entire assembly, "My son Solomon, whom alone God has chosen, is still young and inexperienced (1Ch 22:5) and the work is great - Solomon is about age 20 so he is young in experience. Jewish tradition thinks he was considerably younger, between 12-14 years old!

Guzik on the work is great - The work was great because it was for God. Before a great God there are no small works; everything should be done for the glory of God (Colossians 3:22-23).

Utley - whom alone God has chosen" See 1 Chr. 28:4-6. Solomon's choice to be king is surprising. He was not the oldest male child. He was a son of Bathsheba, which reminded everyone of David's sin, weakness, and abuse of power. This surely does show God's sovereignty in His choices! Another example of God's sovereignty is that as wives of the Patriarchs were often barren; He had

to specifically give them children (i.e., Sarah, Rachel). Also how no other firstborn son of the Patriarchs succeeded his father as leader of the family. Isaac – not Esau. Jacob – not Reuben. Jesse – not the oldest child. [SPECIAL TOPIC: HE CHOSE US](#)

for - Term of explanation. What is David explaining to the assembly?

the temple is not for man, but for the LORD God- While the Temple is often called "Solomon's Temple," it was Yahweh's Temple, not Solomon's!

Utley - The groups of leaders are mentioned in 1 Chr. 23:2; 28:1. Here, it refers to "all Israel" (cf. 1 Chr. 29:23,25,26), which is a common theme in Chronicles. The post-exilic period was a reunification of the kingdoms of Judah and Israel. **THE TEMPLE** - This term (cf. 1 Chr. 29:19) is not the usual term for "temple," but for "fortress" or "citadel" (cf. 2 Chr. 17:12; 27:4; Esther; Neh. 2:8; 7:2; Dan. 8:2). Only here in the OT is it translated "temple."

Swindoll - Can you see Solomon as he stands there? Can you feel his heart pounding in his throat? Inexperienced. Untried. And there stands his battle-scarred father, after forty record-making years as king, handing over the scepter of Israel and the plans for the temple of God. His bearded face was wrinkled with age, but those dark eyes were flashing with excitement. What a moment! What a father! Solomon would enjoy numerous benefits because of David's accomplishments. Let me give you a list of the things Solomon received as a result of his father's hand. The nation was now unified under one flag. A royal capital had been established in Jerusalem. The military force of Israel was now respected by all the enemies around them, and every enemy had been subdued, including the Philistines. Israel's boundaries had been extended from 6,000 to 60,000 square miles. Prosperity had been brought in by the extensive trade routes that his father had set up. The people hungered for God and righteousness, and the sounds of his father's song could be heard throughout the land. I'd call all that an enviable legacy, and it was Solomon's to enjoy. If any son ever had reason to be grateful, that one did. One of the marks of a new generation is ingratitude. How seldom we express our gratitude to our parents for that which they have invested in our lives. And yet we soak up the benefits of their dedicated labors. May God make us more thankful, especially if we have had parents whose lives paved the way for our walk with God . . . and even more so if they invested their time and treasure in us! (Borrow [David : a man of passion & destiny](#))

Matthew Henry - Concise Commentary - Verses 1-9. What is done in works of piety and charity, should be done willingly, not by constraint; for God loves a cheerful giver. David set a good example. This David offered, not from constraint, or for show; but because he had set his affection to the house of God, and thought he could never do enough towards promoting that good work. Those who would draw others to good, must lead the way themselves.

James Smith - Handfuls of Purpose - A CALL FOR CONSECRATED SERVICE 1Ch 29:1–9

"With bowed heads and open hearts we may offer ourselves. We can do no more, and we dare do no less."—
Westcott.

It is a great privilege to be able to do anything for God. There is not an angel in Heaven but what glories in every opportunity of service. Why should not His angels on earth do the same? David had an earnest desire to build a house unto the Lord, but this was not permitted him because he had been a "man of war" (chap. 28:2, 3). War and worship never go easily together. Although not allowed to build the temple he made great preparations for it. He gathered gold to the value of £547,500,000, and silver to the amount of £342,000,000 (Newberry, chap. 22:14.) Why should our interest in God's work be lessened because we are not permitted to do that piece of work which we so much desire to do? Some slacken their efforts for Christ's cause at home because their way has not been opened for going abroad. There are others who, if not asked to do some great thing, they will do nothing. Note—

I. The Work. "The work is great, for the palace is not for man, but for the Lord God" (v. 1). It is a great work to prepare a palace for the King of Heaven. David was anxious that God should have a house worthy of His Name, and the Lord Himself greatly desired this. But let us not forget that God was as great when in the bush as when in the temple. The glory does not consist in the character of the house so much as in the character of the occupant. "Know ye not that your body is the temple, the palace of God, and that God dwelleth in you?" (1 Cor. 6:19). Does not He desire that you should be a house worthy of His great and glorious Name? This is a "great work." It is the work of the Spirit of God, in union with our spirits. Ye are not your own. Like this palace, ye are "not for man, but for the Lord God."

II. The Example. David does not ask others to consecrate their service unto the Lord without having first set a worthy example before them. He says, "I have prepared with all my might for the house of my God" (v. 2). And again, "I have set my affection to the house of my God. Moreover, I have of mine own ... gold and silver given to the house of my God" (v. 3). David's private gift amounted in gold to £16,420,000, and in silver to £2,394,000 (v. 4). His example was one of love and liberality. He sought first the Kingdom of God. How does this example compare with that of David's greater Lord? Did He not prepare with all His might for the new spiritual House of God? Did He not set His affection upon this great work? Did He not give of His own untold wealth of grace and suffering? Has He not left us an example that we should follow His steps?

III. The Call. "Who then offereth willingly to fill his hand this day unto the Lord?" (v. 5, R.V., margin). This was a call for full hands and willing hearts. There are multitudes who are ever ready to fill their hands with service for their own personal profit, but how few are willing to have full hands for God. Full hands imply whole-heartedness. Half empty hands mean half empty lives. Who, then, is willing? It is a call for voluntary self-sacrificing service. It is also an urgent call—"This day." The King's business requireth haste. What thou doest, do quickly, for the day of service and holy privilege will soon be past.

IV. The Response. "Then the chief of the fathers, ... the captains, ... with the rulers, offered willingly" (v. 6). "With a perfect heart they offered willingly to the Lord" (v. 9). When the heart is perfectly yielded to the claims of God's work, the hands will soon be filled with voluntary offerings. The "perfect heart" is needed to make the service acceptable unto the Lord. "The Lord loveth a cheerful giver." The gifts were different in value, but all were needed and acceptable. "Gold, silver, iron, precious stones" (1 Cor. 3:12). Iron may have been the best that some had, but they gave it. There would never be any lack in the house of God if those connected with it had this "perfect heart" toward the Lord. The outstanding characteristic of the great majority of professing Christians is that they "mind earthly things."

V. The Result. "Then the people rejoiced, ... and David the king also rejoiced with great joy" (v. 9). They rejoiced because the offerings were given "willingly, with perfect heart." Joy is the fruit of the Spirit, and is the outcome of the heart made perfect toward the Lord and His cause on the earth. The happiest Christians are those who willingly fill their hands for God. Joy in the Lord is power, "for the joy of the Lord is your strength" (Neh. 8:10). "The Kingdom of God is righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

1 Chronicles 29:2 "Now with all my ability I have provided for the house of my God the gold for the things of gold, and the silver for the things of silver, and the bronze for the things of bronze, the iron for the things of iron, and wood for the things of wood, onyx stones and inlaid stones, stones of antimony and stones of various colors, and all kinds of precious stones and alabaster in abundance."

- **I have provided for the house:** 1Ch 22:3-5,14-16
- **with all:** 2Ch 31:20,21 Ec 9:10 2Co 8:3 Col 3:23 1Pe 4:10,11
- **the gold:** 1Ch 28:14-18
- **onyx stones:** Ge 2:12 Ex 28:17,20 39:6,13 Job 28:16 Isa 54:11,12 Rev 21:18-21

Now with all my ability I have provided for the house of my God - David's **my God** emphasizes he was not doing this out of duty but out of love for his LORD. Whatever we do for God, should be similarly motivated by the truth that He is **my God** as an extension of worship, an act of devotion, not duty.

the gold for the things of gold, and the silver for the things of silver, and the bronze for the things of bronze, the iron for the things of iron, and wood for the things of wood, onyx stones and inlaid stones, stones of antimony and stones of various colors, and all kinds of precious stones and alabaster in abundance.

TSK Note - onyx stones: probably, not the precious stone or gem called onyx, but a marble called in Greek {onychites,} which Pliny mentions as a stone Caramania; for one would hardly think that gems of any kind were used externally in such a building as the temple. Antiquity gave both stones this name, because of their resemblance to the nail of the finger. **Stones of antimony** seems to denote a kind of black marble, so called from its colour resembling stibium: so Vulgate {quasi stibinos.}. **Alabaster** is rendered in the Targum "stones of marble," and by the LXX., and Vulgate [Parion] or [Parion,] or {marmor Parium,} "Parium marble," which was remarkable for its bright white colour. Josephus says that the temple was built of large blocks of white marble, beautifully polished, so as to produce a most splendid appearance.

1 Chronicles 29:3 "Moreover, in my delight in the house of my God, the treasure I have of gold and silver, I give to the house of my God, over and above all that I have already provided for the holy temple,

BGT 1 Chronicles 29:3 κα τι ν τ ε δοκ σα με ν ο κ θεο μου σιν μοι περιπετο ημαι χρυσ ον κα ργ ριον κα δο δ δωκα ες ο κον θεο μου ες φος κτ ς ν το μακα ες τ ν ο κον τ ν γ ων

LXE 1 Chronicles 29:3 And still farther, because I took pleasure in the house of my God, I have gold and silver which I have procured for myself, and, behold, I have given them to the house of my God over and above, beyond what I have prepared for the holy house.

KJV 1 Chronicles 29:3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house,

NET 1 Chronicles 29:3 Now, to show my commitment to the temple of my God, I donate my personal treasure of gold and silver to the temple of my God, in addition to all that I have already supplied for this holy temple.

CSB 1 Chronicles 29:3 Moreover, because of my delight in the house of my God, I now give my personal treasures of gold and silver for the house of my God over and above all that I've provided for the holy house:

ESV 1 Chronicles 29:3 Moreover, in addition to all that I have provided for the holy house, I have a treasure of my own of gold and silver, and because of my devotion to the house of my God I give it to the house of my God:

NIV 1 Chronicles 29:3 Besides, in my devotion to the temple of my God I now give my personal treasures of gold and silver for the temple of my God, over and above everything I have provided for this holy temple:

NLT 1 Chronicles 29:3 "And now, because of my devotion to the Temple of my God, I am giving all of my own private treasures of gold and silver to help in the construction. This is in addition to the building materials I have already collected for his holy Temple.

- **in my delight in the house** : Ps 26:8 27:4 84:1,10 122:1-9
- **I have**: 1Ch 21:24 Pr 3:9,10
- **over and above**. 1Ch 22:4,5,14-16

Related Passages:

1 Chronicles 22:14+ "Now behold, with great pains I have prepared for the house of the LORD 100,000 talents of gold and 1,000,000 talents of silver, and bronze and iron beyond weight, for they are in great quantity; also timber and stone I have prepared, and you may add to them.

DAVID DEMONSTRATES HIS DELIGHT IN GOD'S HOUSE BY GENEROUS GIVING

Moreover, in my delight in the house of my God - NET - "Now, to show my commitment to the temple of my God."

The treasure I have of gold and silver, I give to the house of my God, over and above all that I have already provided for the holy temple - NIV = I now give my personal treasures of gold and silver for the temple of my God, over and above everything I have provided for this holy temple." **The treasure I have of gold and silver** refers to David's own personal treasures. And so David is saying these gifts were in addition to those previously made (1Ch 22:14+) and would be the basis for his appeal to the people to give willingly and generously.

1 Chronicles 29:4 namely, 3,000 talents of gold, of the gold of Ophir, and 7,000 talents of refined silver, to overlay the walls of the buildings;

- **gold of Ophir**: 1Ki 9:28 Job 28:16

Related Passages:

1 Chronicles 22:14+ "Now behold, with great pains I have prepared for the house of the LORD 100,000 talents of gold and 1,000,000 talents of silver, and bronze and iron beyond weight, for they are in great quantity; also timber and stone I have prepared, and you may add to them.

2 Chronicles 3:4-8 (**OVERLAID WITH GOLD**) The porch which was in front of the house was as long as the width of the house, twenty cubits, and the height 120; and inside he **overlaid** it with pure gold. 5 He **overlaid** the main room with cypress wood and **overlaid** it with fine gold, and ornamented it with palm trees and chains. 6 Further, he adorned the house with precious stones; and the gold was gold from Parvaim. 7 He also **overlaid** the house with gold—the beams, the thresholds and its walls and its doors; and he carved cherubim on the walls. 8 Now he made the room of the holy of holies: its length across the width of the house was twenty cubits, and its width was twenty cubits; and he **overlaid** it with fine gold, amounting to 600 talents.

DAVID DESCRIBES HIS GENEROUS GIVING

namely, 3,000 talents of gold, of the gold of Ophir, and 7,000 talents of refined silver, to overlay the walls of the buildings-
NLT = "I am donating more than 112 tons of gold from Ophir and 262 tons of refined silver to be used for overlaying the walls of the buildings." This is the second gift from David for the Temple (first = 1Ch 22:14+).

Warren Wiersbe points out that when combined with his previous giving in 1 Chronicles 22:14+ "David was responsible for providing 3,860 tons of gold and 37,760 tons of silver. This sounds like Paul's "gold, silver, and precious stones" (1Co 3:12). The remarkable thing about the leaders and their offering is that they gave willingly and "rejoiced with great joy" at the privilege! This time we're reminded of Paul's words in 2 Corinthians 8:1-5 and 2Co 9:7." ([Bible Exposition Commentary](#))

[Ryrie Study Bible \(borrow\)](#) - The gold was about 3.6 million oz (112.5 tons, or 102 metric tons) and the silver about 8.4 million oz (262 tons, or 238 metric tons). overlay.

[Believer's Study Bible](#) - Coins were not used in Palestine until after the Exile. Therefore, references to talents, shekels, etc., in preexilic texts are to weight (see chart, "Monies, Weights, and Measures," Matt. 18:24). The reference to "darics" is anachronistic, the author using an equivalent term that would be familiar to his readers. This is similar to the use of terms such as "penny" in the NKJV (cf. Matt. 5:26).

QUESTION - [What is the significance of Ophir in the Bible?](#)

ANSWER - Ophir is mentioned in the Bible as a land renowned for its fine gold and other precious goods. The land of Ophir was most likely first settled by the descendants of a man named Ophir, son of Joktan (Genesis 10:30; 1 Chronicles 1:23). The geographical location of Ophir is uncertain, and there have been many theories about its location.

Some of the locations suggested for Ophir are Arabia, India, Africa, and the Philippines. Some later scholars have even suggested the possibility of the Americas, but this seems unlikely. Arabia seems to be the most widely accepted view of biblical scholars, but the exact location cannot be pinned down since it is not specifically stated in the Bible.

The Bible says Ophir was a land of gold. Ophir is so well-known for its connection to gold that it has been used to name locations where gold was found during modern gold rushes, such as in California and New South Wales. When preparing for the construction of the [temple](#), David provided 3,000 talents of gold from Ophir, about 110 tons (1 Chronicles 29:4–5). With the aid of [Hiram, king of Tyre](#), Solomon amassed a large quantity of gold on a voyage to Ophir, adding to his vast wealth (1 Kings 9:27–28; 10:23). It seems that Ophir gold was highly valued for its natural purity. Isaiah 13:12, referring to the punishment of the wicked, says, "I will make people scarcer than pure gold, more rare than the gold of Ophir." Other passages in Scripture reference the precious gold of Ophir as a symbol of worthiness and being untainted (Psalm 45:9; Job 28:16). The fact that Ophir gold was used in the construction of the temple of the Lord demonstrates its significance in the Bible.

The Bible says Ophir was a land of precious goods. In addition to its gold, Ophir was also known for its precious stones and "almugwood" (1 Kings 10:11; see Job 28:16). Like its gold, Ophir's almugwood was used in the construction of the temple, specifically to "make supports for the temple of the Lord" (1 Kings 10:12). This wood was also used in the construction of Solomon's palace and for making instruments, including harps and lyres (1 Kings 10:12). Although the direct identification of almugwood is uncertain, many scholars believe it could be an aromatic material such as sandalwood (the NLT translates the word as "red sandalwood"). In any case, the amount of almugwood that Solomon used was record-breaking: "So much almugwood has never been imported or seen since that day" (1 Kings 10:12).

Some commentators believe that Solomon's fleet's voyage to Ophir was repeated every three years, "bringing gold, silver, ivory, apes, and peacocks" (1 Kings 10:22ESV). Goods such as ivory, apes, and peacocks would point to Ophir being located in India or Africa, but it is uncertain if the triennial shipments actually came from Ophir. Even if they did, the goods may not have been native to Ophir but merely traded there.

Ophir was known for its treasures of gold, precious stones, and almugwood. As David gathered the best of the best for the construction of the temple of the Lord, he brought materials from Ophir. Ophir's gold and fine wood were used to represent God's holiness and splendor in His temple, because "splendor and majesty are before him; strength and glory are in his sanctuary" (Psalm 96:6). [GotQuestions.org](#)

1 Chronicles 29:5 of gold for the things of gold and of silver for the things of silver, that is, for all the work done by the

BGT 1 Chronicles 29:5 δι χειρ ζ τεχνιτ ν κα τ ζ προθυμο μενος πληρσαι τ ζ χερας α το σ μερον κυρ

LXE 1 Chronicles 29:5 for thee to use the gold for things of gold, and the silver for things of silver, and for every work by the hand of the artificers. And who is willing to dedicate himself in work this day for the Lord?

KJV 1 Chronicles 29:5 The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the LORD?

NET 1 Chronicles 29:5 for gold and silver items, and for all the work of the craftsmen. Who else wants to contribute to the LORD today?"

CSB 1 Chronicles 29:5 the gold for the gold work and the silver for the silver, for all the work to be done by the craftsmen. Now who will volunteer to consecrate himself to the LORD today?"

ESV 1 Chronicles 29:5 and for all the work to be done by craftsmen, gold for the things of gold and silver for the things of silver. Who then will offer willingly, consecrating himself today to the LORD?"

NIV 1 Chronicles 29:5 for the gold work and the silver work, and for all the work to be done by the craftsmen. Now, who is willing to consecrate himself today to the LORD?"

NLT 1 Chronicles 29:5 and for the other gold and silver work to be done by the craftsmen. Now then, who will follow my example and give offerings to the LORD today?"

- **who then**, Ex 25:2-9 35:5-9 Nu 7:2,3,10-14,15-89 Ezr 1:4-6 2:68,69 Ezr 7:15,16

Related Passages:

Exodus 28:41 "You shall put them on Aaron your brother and on his sons with him; and you shall anoint them and **ordain** (FILL THEIR HAND) them and **consecrate** (SANCTIFY) them, that they may serve Me as priests.

NET Note on **ordain** which is same phrase used in 1Ch 29:5 for "**consecrate**" - Heb "fill their hand." As a result of this installation ceremony they will be officially designated for the work. It seems likely that the concept derives from the notion of putting the priestly responsibilities under their control (i.e., "filling their hands" with work).

WHO WILL FOLLOW DAVID'S EXAMPLE OF GENEROUS GIVING?

of gold for the things of gold and of silver for the things of silver, that is, for all the work done by the craftsmen- David continues the description of his giving toward the Temple project.

Who then is willing ([nabab](#); Lxx - prothumeomai - ready & willing, eager, zealous to do a thing) **to consecrate himself this day to the LORD?** - David's generous giving was presented not to boost his ego but to motivate his hearers to give generously, following his example. **NIV** = "Who is willing to consecrate himself today to the LORD?" **ESV** = "Who then will offer willingly, consecrating himself today to the LORD?" **Young's Literal** has "that is offering willingly to consecrate his hand to-day to Jehovah?" The Septuagint could be rendered "who is eager and zealous to fill up his hands to the LORD?," which is the antithesis of "penny pinching!"

Payne - "The king's appeal for each giver to **consecrate himself** reads literally 'to fill his hand.' This was a technical phrase used to describe ordination to the priesthood (**ED**: [see note above](#)); and Scripture, significantly, places the act of giving on this same level of devotion."

[Wikipedia](#) **Consecration** is the transfer of a person or a thing to the sacred sphere for a special purpose or service. The word consecration literally means "association with the sacred". Persons, places, or things can be consecrated, and the term is used in various ways by different groups. The origin of the word comes from the Latin stem *consecrat*, which means dedicated, devoted, and sacred.^[1] A [synonym](#) for consecration is [sanctification](#); its [antonym](#) is [desecration](#).

Utley on willing - **willing**" This VERB occurs often in this chapter (cf. 1Ch 29:5,6,9 [twice], 1Ch 14,17 [twice]), more than any other context in the OT; only here in 1 Chronicles, and only once in 2 Chronicles (cf. 2Ch 17:16). It focuses on **human choice and**

willingness to give to God. God's sovereignty is magnified in 1Ch 29:11-13, but 1Ch 29:14-17 focuses on human free will. In some ways this parallels the generosity related to (1) the tabernacle – Ex 35:5,21,22,29 (2) the second temple – Ezra 1:6; 2:68; 3:5

[ESV Study Bible \(borrow\)](#) says consecrating themselves to Yahweh "is the same expression used of the ordination of priests, Ex. 28:41+. The people's response calls to mind the gifts made by the Israelites for the tabernacle in Moses' day (Ex 35:20-29-).

Utley on **hand** - There is a recurrent use of "hand" as an idiom for action. done, 1 Chr. 29:5 – lit. "by the hand of"; consecrate, 1 Chr. 29:5 – lit. "to fill the hand" (idiom for priests, cf. Ex 28:41; Lev. 8:33); in care of, 1 Chr. 29:8 – lit. "under the hand of"; pledged, 1 Chr. 29:24 – lit. "put a hand under Solomon"; This imagery is used of God in 1 Chr. 29:12,14,16 - "in Your hand," 1 Chr. 29:12; "from Your hand," 1 Chr. 29:14,16 [SPECIAL TOPIC: HAND](#)

Willingly (freewill offering)([05068](#)) **nadab** means to incite (willingly), impel. It describes the devotion of person or property completely to Yahweh. It is an act motivated by love or devotion to the LORD. Nadab is used of volunteering for military campaigns (Judg 5:2, 9) and the willing offerings for both the first and second temples (see 1 Chr 29:5, 6, 9, 14, 17). **TWOT** says **nadab** "connotes an uncompelled and free movement of the will unto divine service or sacrifice. The verb nāḏab occurs three times in the Qal and each time describes the inner state of those contributing to the construction of the tabernacle. Such offerings were to be one's own goods and given voluntarily. The rest of the occurrences are in the Hithpael and, hence, are reflexive. The building (1 Chr 29:5) and rebuilding (2 Chr 35:8; Ezra 1:6) of the temple elicited abundant voluntary giving and sacrifice (Ezra 3:5) from God's people. Interestingly, Deborah commends the people (Judges 5:2) and leaders (Judges 5:9) of Israel for liberally and voluntarily offering themselves to God in the holy war. David addresses God concerning the freewill contributions toward building the temple, confessing that **He** owned everything including their stewardship, and **He** was gracious in accepting them (1 Chr 29:5,6, 14, 17)."

Nadab - Note 5 uses in 1Ch 29 - Exod. 25:2; Exod. 35:21; Exod. 35:29; Jdg. 5:2; Jdg. 5:9; 1 Chr. 29:5; 1 Chr. 29:6; 1 Chr. 29:9; 1 Chr. 29:14; 1 Chr. 29:17; 2 Chr. 17:16; Ezr. 1:6; Ezr. 2:68; Ezr. 3:5; Neh. 11:2

1 Chronicles 29:6 Then the rulers of the fathers' households, and the princes of the tribes of Israel, and the commanders of thousands and of hundreds, with the overseers over the king's work, offered willingly;

BGT 1 Chronicles 29:6 καὶ προεθυμθησαν ρχοντες τ ν πατρι ν καὶ ο ρχοντες τ ν υ ν Ισραηλ καὶ ο χιλ αρχοι καὶ ο κατ νταρχοι καὶ ο προστ ται τ ν ργων καὶ ο ο κον μοι το βασιλ ως

LXE 1 Chronicles 29:6 Then the heads of families, and the princes of the children of Israel, and the captains of thousands and captains of hundreds, and the overseers of the works, and the king's builders, offered willingly.

KJV 1 Chronicles 29:6 Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,

NET 1 Chronicles 29:6 The leaders of the families, the leaders of the Israelite tribes, the commanders of units of a thousand and a hundred, and the supervisors of the king's work contributed willingly.

CSB 1 Chronicles 29:6 Then the leaders of the households, the leaders of the tribes of Israel, the commanders of thousands and of hundreds, and the officials in charge of the king's work gave willingly.

ESV 1 Chronicles 29:6 Then the leaders of fathers' houses made their freewill offerings, as did also the leaders of the tribes, the commanders of thousands and of hundreds, and the officers over the king's work.

NIV 1 Chronicles 29:6 Then the leaders of families, the officers of the tribes of Israel, the commanders of thousands and commanders of hundreds, and the officials in charge of the king's work gave willingly.

NLT 1 Chronicles 29:6 Then the family leaders, the leaders of the tribes of Israel, the generals and captains of the army, and the king's administrative officers all gave willingly.

- **Then the rulers:** 1Ch 27:1-15 Isa 60:3-10
- **the overseers over the king's work:** 1Ch 27:25-34 2Co 9:7-8

Related Passages:

Exodus 35:20-29 Then all the congregation of the sons of Israel departed from Moses' presence. 21 **Everyone whose heart stirred him** and **everyone whose spirit moved him** came and brought the LORD'S contribution

for the work of the tent of meeting and for all its service and for the holy garments. 22 Then all whose **hearts** moved them, both men and women, came and brought brooches and earrings and signet rings and bracelets, all articles of gold; so did every man who presented an offering of gold to the LORD. 23 Every man, who had in his possession blue and purple and scarlet material and fine linen and goats' hair and rams' skins dyed red and porpoise skins, brought them. 24 Everyone who could make a contribution of silver and bronze brought the LORD'S contribution; and every man who had in his possession acacia wood for any work of the service brought it. 25 All the skilled women spun with their hands, and brought what they had spun, in blue and purple and scarlet material and in fine linen. 26 All the women whose **heart** stirred with a skill spun the goats' hair. 27 The rulers brought the onyx stones and the stones for setting for the ephod and for the breastpiece; 28 and the spice and the oil for the light and for the anointing oil and for the fragrant incense. 29 The Israelites, all the men and women, whose **heart** moved them to bring material for all the work, which the LORD had commanded through Moses to be done, brought a freewill offering to the LORD.

Luke 6:38+ "**Give** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#) - note this giving is energized by the Spirit not self compulsion!!!), and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return."

2 Corinthians 9:7-8+ Each one must do just **as he has purposed in his heart**, not grudgingly or under compulsion, for God loves a cheerful giver. 8 And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed;

THE PEOPLE OFFER WILLINGLY

Then - This marks progression in the narrative and in effect in this context functions to describe the result of David's generosity.

the rulers of the fathers' households, and the princes of the tribes of Israel, and the commanders of thousands and of hundreds, with the overseers over the king's work, offered willingly ([nabab](#)) - **Offered willingly** connotes an uncompelled and free movement of the will to divine service and in this case freewill financial offering.

Giving God whatever one is willing to give,
based on devotion to Him and His glory, is biblical giving.

-- John MacArthur

[MacArthur Study Bible \(borrow\)](#) on **willingly** "is the key to all freewill giving, i.e., giving what one desires to give. Tithes were required for taxation, to fund the theocracy, similar to taxation today. The law required that to be paid. This, however, is the voluntary giving from the heart to the Lord. The NT speaks of this (cf. Lk 6:38; 2Co 9:1-8) and never demands that a tithe be given to God, but that taxes be paid to one's government (cf. Ro 13:6, 7). Paying taxes and giving God whatever one is willing to give, based on devotion to Him and His glory, is biblical giving.

1 Chronicles 29:7 and for the service for the house of God they gave 5,000 talents and 10,000 darics of gold, and 10,000 talents of silver, and 18,000 talents of brass, and 100,000 talents of iron.

GENEROUS GIVING BY THE PEOPLE

and for the service for the house of God they gave 5,000 talents(187 tons of gold) **and 10,000 darics of gold** (~185 pounds), **and 10,000 talents of silver** (375 tons), **and 18,000 talents of brass** (675 tons), **and 100,000 talents of iron** (3750 tones) - These quantities are staggering and would equate with many billions of dollars in our day. The exact number is not crucial, but what is clear is that David's appeal struck a chord in the people's hearts!

THOUGHT - Is it wrong for leadership to make an appeal for building funds? I don't think it is wrong, but clearly the appeal in this chapter was based on specific revelation to David that God desired a temple. This was a unique situation. That is not quite the same as a new parking lot or a new gymnasium (not saying those are wrong!) This all would seem to suggest that whatever we might want to build is built for God's glory and is fervently prayed over so that we hear God's heart.

See [What is the importance or value of a church building? | GotQuestions.org](#) and [When is the right time to build a new church building? | GotQuestions.org](#)

Utley on **darics** - This is a rare word (here and Ezra 2:69; 8:27; Neh. 7:70-72). It could mean a Persian gold coin from Cyrus' days or Darius' days (see Wikipedia below), an Assyrian word for a fraction of a mina or another term for "drachma." There were no coins in David's days, so, if it does refer to a later coin, it is an anachronism.

Net Note - The *daric* was a unit of weight perhaps equal to between 8 and 9 grams (just under one-third of an ounce), so 10,000 darics of gold would weigh between 80 and 90 kilograms (between 176 and 198 pounds).

Wikipedia on daric - The **daric** was a [gold coin](#) which, along with a similar silver coin, the [siglos](#), represented the bimetallic [monetary standard](#) of the [Achaemenid Empire](#).^[1] [Cyrus the Great](#) (550–530 BC) introduced coins to the Persian Empire after 546 BC, following his conquest of [Lydia](#) and the defeat of its king [Croesus](#), who had put in place the first coinage in history.^[2] It seems Cyrus initially adopted the Lydian coinage as such, and continued to strike Lydia's lion-and-bull coinage.^[2] [Darius I](#) (521–486 BC) introduced a new thick gold coin which had a standard weight of 8.4 grams,^{[3][4]} equaling in value 20 silver coins. The gold used in the coins was of very high quality with a purity of 95.83%.^[5] and it bore the image of the Persian king or a great [warrior](#) armed with a [bow](#) and [arrow](#). Their use ended with [Alexander the Great](#)'s invasion in 330 BC, after which they were mostly melted down and recoined as coins of Alexander.^[5]

1 Chronicles 29:8 Whoever possessed precious stones gave them to the treasury of the house of the LORD, in care of [Jehiel](#) the Gershonite.

KJV 1 Chronicles 29:8 And they with whom precious stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

NET 1 Chronicles 29:8 All who possessed precious stones donated them to the treasury of the LORD's temple, which was under the supervision of Jehiel the Gershonite.

CSB 1 Chronicles 29:8 Whoever had precious stones gave them to the treasury of the LORD's house under the care of Jehiel the Gershonite.

ESV 1 Chronicles 29:8 And whoever had precious stones gave them to the treasury of the house of the LORD, in the care of Jehiel the Gershonite.

NIV 1 Chronicles 29:8 Any who had precious stones gave them to the treasury of the temple of the LORD in the custody of Jehiel the Gershonite.

NLT 1 Chronicles 29:8 They also contributed numerous precious stones, which were deposited in the treasury of the house of the LORD under the care of Jehiel, a descendant of Gershon.

■ **Jehiel the Gershonite:** 1Ch 26:21-22

Related Passages:

1 Chronicles 23:8 The sons of Ladan were Jehiel the first and Zetham and Joel, three.

1 Chronicles 26:21-22 The sons of Ladan, the sons of the **Gershonites** belonging to Ladan, namely, the **Jehielites**, were the heads of the fathers' households, belonging to Ladan the **Gershonite**. 22 **The sons of Jehieli**, Zetham and Joel his brother, had **charge of the treasures of the house of the LORD**

GIVING WHAT IS PRECIOUS

Whoever possessed precious stones gave them to the treasury of the house of the LORD, in care of [Jehiel](#) ("God is living") **the [Gershonite](#)** - The word "precious" is supplied in the translation for clarification. The Levites would guard these precious stones. It is notable that they gave what was **precious** to them! Something that is **precious** refers to an object, substance, or resource) of great value, highly esteemed or cherished, and not to be wasted or treated carelessly.

THOUGHT - Are my gifts to the Almighty God (Who actually owns everything) truly *precious*? Is there

something in your grip which you would be unwilling to give to Jehovah? What is the greatest gift we can give Him? Our whole devotion, so that we "LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH." (Mk 12:30+) Have you given Him your whole heart and soul and mind and strength? Or to ask it another way - where is your treasure? As Jesus said "where your **treasure** is, there your **heart** will be also." (Mt 6:21+)

1 Chronicles 29:9 Then the people rejoiced because they had offered so willingly, for they made their offering to the LORD with a whole heart, and King David also rejoiced greatly.

BGT 1 Chronicles 29:9 κα ε φρ νθη λα ς π ρ το προθυμηθ ναι τι ν καρδ πλ ρει προεθυμ θησαν τ κυρ κα Δαυιδ βασιλε ς ε φρ νθη μεγ λως

LXE 1 Chronicles 29:9 And the people rejoiced because of the willingness, for they offered willingly to the Lord with a full heart: and king David rejoiced greatly.

KJV 1 Chronicles 29:9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

NET 1 Chronicles 29:9 The people were delighted with their donations, for they contributed to the LORD with a willing attitude; King David was also very happy.

CSB 1 Chronicles 29:9 Then the people rejoiced because of their leaders' willingness to give, for they had given to the LORD with a whole heart. King David also rejoiced greatly.

ESV 1 Chronicles 29:9 Then the people rejoiced because they had given willingly, for with a whole heart they had offered freely to the LORD. David the king also rejoiced greatly.

NIV 1 Chronicles 29:9 The people rejoiced at the willing response of their leaders, for they had given freely and wholeheartedly to the LORD. David the king also rejoiced greatly.

NLT 1 Chronicles 29:9 The people rejoiced over the offerings, for they had given freely and wholeheartedly to the LORD, and King David was filled with joy.

NAB 1 Chronicles 29:9 The people rejoiced over these free-will offerings, which had been contributed to the LORD wholeheartedly. King David also rejoiced greatly.

YLT 1 Chronicles 29:9 And the people rejoice because of their offering willingly, for with a perfect heart they have offered willingly to Jehovah; and also David the king hath rejoiced -- great joy.

GWN 1 Chronicles 29:9 The people were overjoyed that the leaders gave so generously and wholeheartedly to the LORD. King David was also overjoyed, and

- **they offered:** De 16:10,11 Jdg 5:9 Ps 110:3 2Co 8:3,12 2Co 9:7-8
- **with a whole heart:** 1Ch 29:17 1Ki 8:61
- **David:** Pr 23:15,16 Lu 15:6 Joh 15:11 Php 2:15-17 4:1,10 1Th 3:6-9

Related Passages:

1 Chronicles 29:17+ "Since I know, O my God, that You try the heart and delight in uprightness, I, in the integrity of my heart, have willingly offered all these things; so now with joy I have seen Your people, who are present here, make their offerings willingly to You.

2 Corinthians 8:3; 12+ For I testify that according to their ability, and beyond their ability, they gave of their own accord....12 For if the readiness is present, it is acceptable according to what a person has, not according to what he does not have.

2 Corinthians 9:7+ Each one must do just as he has purposed in his **heart** (NOT HIS HEAD, BUT HIS HEART!), not grudgingly or under compulsion, **for** (GREAT TERM OF EXPLANATION) God loves a cheerful ([hilaros](#) - with grudging the gift, joyful, a quality of genuine benevolence, full of cheer) giver. 8 And God is able to make **all** grace abound to you, **so that** (GREAT TERM OF PURPOSE) **always** having **all** sufficiency in **everything**, you may have an abundance for **every** good deed;

JOY, A DIVIDEND OF GENEROUS GIVING

Then - Time phrase. When? What? Why? Observe the repeated word (verb) in this verse.

the people rejoiced ([samah](#); Lxx - [euphraino](#)) **because they had offered so willingly** ([nabab](#); Lxx - prothumeomai - ready & willing, eager, zealous to do a thing), **for they made their offering** (willingly - [nabab](#); Lxx - prothumeomai - ready & willing, eager, zealous to do a thing) **to the LORD with a whole**([shalem](#); Lxx - [pleres](#) - full, filled) **heart** ([leb](#); Lxx - [kardia](#)), **and King David also rejoiced** ([samah](#); Lxx - [euphraino](#)) **greatly** Rejoicing is that attitude in giving which pleases the LORD. It one of been easy for those who heard David's charge and saw the amount he gave to God, to be stimulated by a sense of duty or compulsion. Clearly that was not the case with these givers and I have to believe this was because the Holy Spirit was behind the scenes "orchestrating" this "symphony" of joyful giving!

The word **heart** is at the heart of this chapter ([leb](#) and [lebab](#)) occurring 6x in 4 verses (1Ch 29:9, 1Ch 29:17 (twice), 1Ch 29:18 (twice), 1Ch 29:19)

Rejoiced (08055) [samah](#) A verb meaning to rejoice; to be joyful, to be glad; to gloat. It describes a state and agitation of rejoicing, of being happy: of people (1Sa 11:9); of tribes of Israel (Deut. 33:18); of God rejoicing in His works (Ps. 104:31); of people rejoicing in the Lord Himself (Deut. 12:12; Ps. 32:11). It takes on the sense of making others rejoice, to be glad in its intensive stem (Jer. 20:15); making people rejoice the heart of others (Ps. 19:8). Wine can gladden the hearts of persons (Eccl. 10:19). God gladdens His people with His presence (Isa. 56:7); but also their enemies when He judges Israel (Ps. 89:42[43]). Although the word is used of all rejoicing, it is found most often in Psalms and describes religious and spiritual rejoicing (Ps. 5:11[12]; 9:2[3]; 14:7; 16:9; 19:8[9], etc.; but also 1 Sam. 2:1; Deut. 12:7; Joel 2:23, etc.). (Complete Word Study Dictionary – Old Testament) Note what Hannah rejoiced in = "Then Hannah prayed and said, "My heart exults in the LORD; My horn is exalted in the LORD, My mouth speaks boldly against my enemies, Because I rejoice in Your salvation." (1 Sam. 2:1; 1)

The Septuagint translates **samah** in 1Ch 29:9 with [euphraino](#) (**eu** = well, good + **phren** = mind, intellect, disposition) means in active sense to make someone glad, to cheer someone up, to make them joyful in mind, to cause them to be glad - 2Cor 2:2, Lxx = Ps 19:8, Pr 23:15). In the middle voice or passive voice **euphraino** means to be glad, to be joyful, to celebrate or be jubilant (used 4 times with this sense in story of Prodigal son = to feast in token of joy), to enjoy oneself, to be delighted, to keep a day of rejoicing. Generally speaking, **euphraino** indicates the subjective feeling of joy and the related term [agalliao](#) the outward demonstration of joy ("Jump for joy" is the idea).

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 see [kardia](#)) it would behoove each of us to read over these Scriptures (see below or the 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.

All 28 uses of shalem - Gen. 15:16; Gen. 33:18; Gen. 34:21; Deut. 25:15; Deut. 27:6; Jos. 8:31; Ruth 2:12; 1Ki. 6:7; 1Ki. 8:61; 1Ki. 11:4; 1Ki. 15:3; 1Ki. 15:14; 2Ki. 20:3; 1Chr. 12:38; 1Chr. 28:9; 1 Chr.29:9; 1Chr. 29:19; 2Chr. 8:16; 2Chr. 15:17; 2Chr. 16:9; 2 Chr. 19:9; 2Chr. 25:2; Pr 11:1; Isa. 38:3; Amos 1:6; Amos 1:9; Nah. 1:12

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 CHECK-UP" RECENTLY?

OR

HAVE YOU HAD A
STRESS TEST RECENTLY!

Heart (03820) **leb** (discussion includes closely related noun **lebab** - 03824) is a word which sometimes refers to a literal heart (Ex 28:29, 1Sa 25:37, 2Ki 9:24), but most often is used figuratively to refer to what I term the "control center" of our being. Think of an Air Traffic Controller and how dysfunctional, even destructive, it is when the controllers fail to function as they should and planes begin to crash! See [SPECIAL TOPIC: HEART](#)

Just as a healthy human heart is at the center of the body and absolutely essential for physical life and health, so too a healthy spiritual heart (intellect, emotion, will) is at the center of one's inner being (soul) and is vital for a healthy soul, serving as the "fountain" of all moral attitudes and actions. Our spiritual heart thus controls out **actions** and our actions determine our **habits**, which in turn determine our **character**. When God measures the "worth" of a man's life He puts the measuring tape around his heart, not around his head. God grant that each of us becomes a man/woman after God's Own heart (Acts 13:22+). We must continually "post a guard" at the doorway of our heart, so that every avenue for sin's entry is blocked.

John MacArthur - The "heart" commonly refers to the mind as the center of thinking and reason (Pr 3:3; 6:21; 7:3), but also includes the emotions (Pr 15:15, 30), the will (Pr 11:20; 14:14), and thus, the whole inner being (Pr 3:5). The heart is the depository of all wisdom and the source of whatever affects speech (Pr 4:24), sight (Pr 4:25), and conduct (Pr 4:26, 27). (Borrow [The MacArthur Study Bible](#))

HEART - page 1262 in the [Dictionary of Biblical Imagery online](#) -

In antiquity very little was known about the heart, whose rhythmic beating coincided with all the functions of life and whose cessation meant death. The references in the Bible to the heart as a physical organ are few and by no means specific (e.g., 2 Kings 9:24), but the word heart is often used of such things as personality and the intellect, memory, emotions, desires and will.

Personality. The heart is used metaphorically to describe the intangibles that constitute what it means to be human. In this sense it is the antonym of the "flesh" or body. We see this in the psalmist's confession, "My flesh and my heart may fail, but God is the strength of my heart and my portion forever" (Ps 73:26NIV).

To use a modern idiom, the heart is often used in the Bible to describe "what makes us tick," that is, human personality. In other words, the heart is used to describe those dynamic forces that make us unique individuals. As such, the heart can be imbued with moral qualities. For instance, the poet in Psalm 131:1 claims that his "heart is not proud" (cf. 2Ch 32:26). Hearts can also be "evil" (1 Sam 17:28) or "deluded" (Is 44:20; cf. Jer 17:9).

In this regard we also find complex metaphors concerning the heart among the writers of the Bible. A heart not yet bound to God may be referred to as an "uncircumcised heart" (Deut 10:16; Jer 9:26; Rom 2:29; see CIRCUMCISION). On the other hand, hearts can be transformed from self-serving to God-fearing. Ezekiel describes the process as transforming hearts of stone into hearts of flesh (Ezek 11:19). In another place, the prophet refers to this transformation as the reception of a "new heart" (Ezek 18:31).

It is because the heart stands for human personality that God looks there rather than at our actions to see whether we are faithful or not. We are called upon to seek God with all our heart (Deut 4:29; 6:5), so that is where he looks to see if we are his people (1 Sam 16:7).

Our personality is a function of many different aspects of our being, including our thinking, remembering, feeling, desiring and willing. It is therefore not surprising that the Hebrew word for heart, *leb*, is used as an image of these as well.

Intellect and Memory. We associate thought and memory with the brain today, but in the idiom of the Bible, thinking is a function of the heart. The psalmist thought about his present difficult situation in the light of his past. As he "remembered [his] songs in the night," he says, "My heart mused and my spirit inquired" (Ps 77:6 NIV). As a prelude to the flood, the book of Genesis tells us that God noted "how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time" (Gen 6:5 NIV).

When the Bible reports internal dialogue, whether silent prayer to God or simply thought, it uses the idiom "in the heart." For instance, Hannah prayed to God "in her heart" (1 Sam 1:13); and throughout the book of Ecclesiastes, the Teacher's mental processes are reported as something he said "in his heart" (e.g. Eccles 2:1, 15). As Mary witnessed all the wonderful things that happened at the time of the birth of her child, Jesus, she is said to have "pondered them in her heart" (Lk 2:19).

Emotions. According to biblical usage, the heart is the source from which the emotions flow. Aaron's heart flows with joy when he

sees Moses (Ex 4:14). Leviticus 19:17 warns God's people not to hate their brother in their heart. Fear is expressed as a loss of heart (Deut 1:28), indicating that courage is also a heartfelt emotion (Ps 27:3). These and many other emotions—for instance, despair (Deut 28:65), sadness (Neh 2:2), trust (Ps 28:7) and anger (Ps 39:3)—are said to come from one's heart.

The heart is the seat of desire as well. Ill-fated Shechem, son of Hamor the Canaanite, has his "heart set on Dinah" the daughter of Jacob (Gen 34:3, 8). Abner asks David if he can set things in motion for the king so David can "rule over all that your heart desires" (2 Sam 3:9). The psalmist tells his hearers to turn to God so he can give them the "desires" of their heart (Ps 37:4).

Will. The heart not only thinks and feels, remembers and desires, but it also chooses a course of action. Jesus himself taught that "out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander" (Mt 15:19 NIV). The obstinacy of the human heart is also an act of will (Deut 2:20), and here we may mention the many references in the book of Exodus to the "hard heart" of Pharaoh (e.g., Ex 4:14, 21; 7:3; 8:15). This is a heart that refuses to choose in accordance with God's will, which leads ultimately to the Egyptian king's destruction.

On the positive side, the Bible talks of a heart that prompts a person to give a gift to the Lord (Ex 25:2). It speaks of the "integrity" of a person's heart (1 Kings 9:4) and of a "discerning" heart (1 Kings 3:9).

God's Heart. Perhaps the most striking use of heart in the Bible is in reference to God (Gen 6:6; 8:21). The usage is similar to that applied to humankind and should be a reminder that we are created in the image of God (Gen 1:26–27). God, after all, is a personal being who thinks, feels, desires and chooses.

One of the most intriguing passages in this connection is found in Hosea 11. The prophet quotes God as saying that, while he will indeed punish Israel for their rebellion, he will not completely destroy them. The decision to refrain from their utter destruction was not easy; it was the result of God's inner turmoil:

My heart is changed within me; all my compassion is aroused.
I will not carry out my fierce anger, nor devastate Ephraim again. (Hos 11:8–9NIV)

In the verse that follows, God justifies his change of mind on the basis of his divinity. Humankind, when angered, is naturally inclined toward a course of destruction of those who offend. But God is divine, not human, so his grace wins out.

See also BODY; HARD, HARDEN, HARDNESS; MIND; STONE.

BIBLIOGRAPHY. Borrow [H. W. Wolff, Anthropology of the Old Testament](#) (Philadelphia: Fortress, 1974).

1 Chronicles 29:10 So David blessed the LORD in the sight of all the assembly; and David said, "Blessed are You, O LORD God of Israel our father, forever and ever.

BGT 1 Chronicles 29:10 κα ε λ γησεν βασιλε ς Δαυιδ τ ν κ ριον ν πιον τ ς κκλησ ας λ γων ε λογητ ς ε κ ριε
θε ς Ισραηλ πατ ρ μ ν π το α νος κα ως το α νος

LXE 1 Chronicles 29:10 And king David blessed the Lord before the congregation, saying, Blessed art thou,
O Lord God of Israel, our Father, from everlasting and to everlasting.

KJV 1 Chronicles 29:10 Wherefore David blessed the LORD before all the congregation: and David said,
Blessed be thou, LORD God of Israel our father, for ever and ever.

NET 1 Chronicles 29:10 David praised the LORD before the entire assembly: "O LORD God of our father
Israel, you deserve praise forevermore!

CSB 1 Chronicles 29:10 Then David praised the LORD in the sight of all the assembly. David said, May You
be praised, LORD God of our father Israel, from eternity to eternity.

ESV 1 Chronicles 29:10 Therefore David blessed the LORD in the presence of all the assembly. And David
said: "Blessed are you, O LORD, the God of Israel our father, forever and ever.

NIV 1 Chronicles 29:10 David praised the LORD in the presence of the whole assembly, saying, "Praise be to
you, O LORD, God of our father Israel, from everlasting to everlasting.

NLT 1 Chronicles 29:10 Then David praised the LORD in the presence of the whole assembly: "O LORD, the
God of our ancestor Israel, may you be praised forever and ever!

NAB 1 Chronicles 29:10 Then David blessed the LORD in the presence of the whole assembly, praying in

these words: "Blessed may you be, O LORD, God of Israel our father, from eternity to eternity.

YLT 1 Chronicles 29:10 And David blesseth Jehovah before the eyes of all the assembly, and David saith, 'Blessed art Thou, Jehovah, God of Israel our father, from age even unto age.

- **David blessed:** 1Ch 29:20 2Ch 20:26-28 Ps 103:1,2 138:1 146:2
- **Blessed:** 1Ki 8:15 2Ch 6:4 Ps 72:18,19 89:52 Eze 3:12 Eph 1:3 1Ti 1:17 1Pe 1:3 Rev 5:12
- **Lord God:** Ge 32:28 33:20
- **our father:** Isa 58:14

Related Passages:

Exodus 3:6 He said also, "I am the God of **your father**, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses hid his face, for he was afraid to look at God.

Acts 7:32 'I AM THE GOD OF **YOUR FATHERS**, THE GOD OF ABRAHAM AND ISAAC AND JACOB.' Moses shook with fear and would not venture to look.

GENEROUS GIVING STIMULATES GENEROUS PRAISE

So - For this reason. What reason? What had David just witnessed in the hearts of his people?

Swindoll - Finally, and naturally, David falls on his knees and utters a beautiful prayer, an extemporaneous expression of his worship of the Lord God. The first verses are expressions of praise. Praise leaves humanity out of the picture and focuses fully on the exaltation of the living God. The magnifying glass looks up. Read his prayer with feeling. Take your time. (Borrow [David : a man of passion & destiny](#))

He that looked round with comfort would certainly look up with praise.

-- Matthew Henry

David blessed ([barak](#); Lxx - [eulogeo](#)) **the LORD in the sight of all the assembly**- David the sweet psalmist of Israel leads the nation in a glorious service of worship to Yahweh Who has bestowed such bounty on His people and then given them hearts to give the bounty back to the Giver! He is not blessing the LORD because of the size of their gifts but the "size" of their hearts.

The good book, the hymn book and your checkbook
are all good books to assess the state of your heart!

[Utley](#) - This prayer has similarities with two other Davidic prayers in 1Ch 16:8-36 and 1Ch 17:16-27. Chronicles gives us the theology of King David! Notice the inclusive theological affirmation of YHWH's greatness in this prayer. There are eleven "**alls**," cf. 1Ch 29:10,11 (twice), 12 (twice), 14,15,16,20 (twice), 21.

The nearer we come to the world of everlasting praise
the more we should speak the language and do the work of that world.

-- Matthew Henry

and David said, "Blessed ([barak](#); Lxx - [eulogetos](#)) **are You, O LORD God of Israel** (Jacob) **our father, forever and ever** (NIV = "everlasting to everlasting") - This was a time of great celebration for David and the people of Israel, surely one of the "high points" of the nation in the entire Old Testament. David bestows eternal blessing (forever and ever) on the eternal God ([El Olam: Everlasting God](#) play and worship the [Everlasting God](#)) **Of Israel our father** - Many writers see this as a reference to God the Father (especially if you read the KJV). However, this is not saying God is our Father (although He of course is our Father - Mt 6:9), but that He is the God of the nation's earthly father, the patriarch Jacob. (Read other translations above [NET, CSB, NET, NLT put "our" before Israel rather than after] which suggest the correct reading is that David was speaking of Jacob, the father of their nation).

THOUGHT (MATTHEW HENRY) - David was now old and looked upon himself as near his end; and it well becomes aged saints, and dying saints, to have their hearts much enlarged in praise and thanksgiving. This will silence their complaints of their bodily infirmities, and help to make the prospect of death itself less gloomy. David's psalms, toward the latter end of the book, are most of them psalms of praise. **The nearer we come to the world of everlasting praise the more we should speak the language and do the work of that world.**

Blessed ([01288](#)) [barak](#) is a verb which literally can mean to kneel (to go to one's knees - Camel in Ge 24:11, Solomon in 2Ch 6:13)

as contrasted with standing position or even a bowing at the waist). And so **barak** can refer to an act of adoration sometimes on bended knee. To give divine blessings (Ge 1:22, 9:1-7) To esteem greatly or adore God for His blessings (Ge 24:48, Ps 103:1) To invoke blessings upon another (Ge 24:60, 27:4, 27)

The Septuagint translates barak in 1Ch 29:9 with [eulogeo](#) (eú = good, well + **logos** = word. Eng = eulogize, eulogy = commendatory formal statement or set oration; high praise; to extol) means literally to a good word and so to speak a good word of , to speak well or favorably of someone (especially God - Lk 1:64, 1Cor 14:16) or some thing. To say something commendatory, to praise, to extol.

J D Greear - A Life Responding to the Gospel - 1 Chronicles 29:10-22

I was thinking about how to present all this to you and I came across an interesting compilation of people's last words, tombstone epithets ... 1-line statements that summarize, pretty well, the person's life:

- Elvis Presley's last words at a press conference were, "I hope I haven't bored you."
- Voltaire's last words were reportedly to a priest who asked him on his deathbed to renounce Satan. He said, "Now, now, sir ... now's not the time to be making new enemies." (ED: See Herbert Lockyer's note in [Last Words of Saints and Sinners](#))
- From a tombstone in Burlington, Vermont: Ann Margaret lived with her husband for 50 years; and died in the confident hope of a better life
- From the tombstone of a dentist: Walter Brown is here filling his last cavity.
- [John Dryden](#): Here lies my wife, I bid her goodbye; she rests in peace, and now so do I. (that's unkind)
- Here lies Ezekiel Aikle. Age 112. The Good Die Young.
- From a tombstone in Western North Carolina: Here lies Pa. Pa liked women. Ma caught Pa, in with two swimmin. Here lies Pa.

ED COMMENT - For a fascinating read see Herbert Lockyer's compilation entitled [Last Words of Saints and Sinners](#) - you can borrow it at archive.org.

Nicolas Venditti - [Daily Treasures from the Word of God](#) - Our lesson is from First Chronicles 29:10, "So David blessed the Lord in the sight of all the assembly; and David said, 'Blessed are You, O Lord God of Israel our father, forever and ever.' " (NASU)

Today's text is a part of a summary of King David's last days. In reality, it is a prayer. The setting is the transition of leadership from David to his son Solomon. Let's examine three things King David did.

First, David blessed the Lord. This prayer came during the end of his life after he had reigned about 40 years. David desired to build the Temple for the Lord but the Lord had instructed that Solomon would be the one to do the constructing.

Although David did not do the actual building, he did a lot of the preparation. The raw materials especially the gold, silver, iron, wood, alabaster and other fine stones were mostly gathered and donated by David. He was grateful to the Lord and honored Him for it.

In addition, he challenged the leaders of the nations and they responded in an extremely generous manner. The way was paved and the foundation built for Solomon to construct the Temple.

Second, David blessed the Lord in the sight of all the assembly. One of King David's characteristics is that he worshipped the Lord intensely. He was not ashamed of doing it in front of others. As a matter of fact, Micah his wife once reprimanded David for embarrassing her by his exuberant worship for which the King dismissed her from his presence. He was an expressive and public worshipper of the God of Israel.

David was a gifted musician and composer. He wrote many psalms which were sung in the Temple. The Lord used David mightily when King Saul was tormented. It was the soothing and skillful playing that brought relief to Saul.

Third, David blessed the Lord for who He is and has done. David calls the Lord Father and God of Israel. He had experienced God's faithfulness throughout his lifetime. He trusted the Lord and commended his son Solomon into His hands. What a great legacy!

In review, David blessed the Lord. David blessed the Lord in the sight of all the assembly. And David blessed the Lord for who He is and had done.

David did not lead a perfect life and suffered greatly during his lifetime for some bad choices he had made. However, he desired that part of his destiny was to build the Temple for the Lord. David prepared everything for it to be accomplished by his son Solomon.

Take a moment to worship the Lord. Invite His presence into your life. May we imitate David in his foresight and passion for God.

1 Chronicles 29:10-15 Who Owns Your Home?

All that is in heaven and in earth is Yours. —1 Chronicles 29:11

My wife and I bought our first home when we moved to Grand Rapids, Michigan. During my years in the pastorate, a parsonage had always been provided. I remember the feeling when I signed a 30-year mortgage. It seemed that I was committing myself to a lifetime of debt.

Another thought has gripped me recently—I'll never own my home, even when the mortgage is paid off. You see, God is the real title holder. Everything belongs to Him.

These musings raise a vital issue in our highly materialistic culture. We as Christians must recognize that God is the rightful owner of our possessions, or they will be a cause of frustration. Our attitude will be reflected in what happens to them. A dent in the fender of our new car, for instance, can bend us out of shape. A coffee spill on the furniture can stain our attitude. A theft can easily rob us of peace.

We need to give up ownership rights and take our stewardship responsibilities seriously. This does not mean adopting a casual, wasteful attitude about material things. In our hearts we must make a transfer of our goods to God, and then keep reminding ourselves who really owns them (1 Chronicles 29:11). This will help us use things wisely, hold them lightly, and enjoy them fully. — Dennis De Haan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

God owns the gold in every mine,
The cattle on the hills,
And in His sovereign grace He gives
According as He wills.
—D. De Haan

The real measure of our wealth is the treasure we have in heaven.

1 Chronicles 29:1-20 BAD AND GOOD OF WEALTH

Give me neither poverty nor riches ...lest I be full and deny You, and say "Who is the Lord?"-Proverbs 30:8-9

The other day I received a letter saying that I am still in the running to win the Reader's Digest Sweepstakes. I imagine that all the millions of people who received this notice would like to be the winner. But winning it might not be good for some of us. Sudden wealth could hurt us spiritually.

Agur, the writer of Proverbs 30, didn't ask God for wealth. He was afraid that if he were rich he might feel self-sufficient and try to live without God.

Yet some very godly people in the Bible were rich. Moreover, it was because many of the Israelites had great wealth that they could provide lavishly for the building of the temple. This realization led David to declare, "Both riches and honor come from You" (1 Chr. 29:12).

We can be thankful for what some wealthy Christians do with their money. A family with whom I am acquainted gives hundreds of thousands of dollars to Christian causes annually. What good their riches accomplish!

The fact remains, however, that not all of us can be trusted with great wealth. So don't set your heart on it. Instead, thank God for what you have, and be content. Then use what He has given you as a sacred trust. - H V Lugt ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

If we've been blessed with riches,
We must be rich in deeds;
God wants us to be generous
In meeting others' needs.
--Sper

Wealth is a double blessing when it's used for the blessing of others.

1 Chronicles 29:11 "Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O LORD, and You exalt Yourself as Head over all.

BGT 1 Chronicles 29:11 σο κ ρ ι ε μεγαλω σ ν η κα δ ναμ ις κα τ κα χ η μ α κα ν κ η κα σ χ ς τ ι σ π ν τ ω ν
τ ν ν τ ο ρ α ν κα π τ ς γ ς δε σ π ζ εις π προσ που σου τ αρ σ σ ε τ αι π ς βασι λ ε ς κα θ ν ο ς

LXE 1 Chronicles 29:11 Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the might: for thou art Lord of all things that are in heaven and upon the earth: before thy face every king and nation is troubled.

KJV 1 Chronicles 29:11 Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

NET 1 Chronicles 29:11 O LORD, you are great, mighty, majestic, magnificent, glorious, and sovereign over all the sky and earth! You have dominion and exalt yourself as the ruler of all.

CSB 1 Chronicles 29:11 Yours, LORD, is the greatness and the power and the glory and the splendor and the majesty, for everything in the heavens and on earth belongs to You. Yours, LORD, is the kingdom, and You are exalted as head over all.

ESV 1 Chronicles 29:11 Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and you are exalted as head above all.

NIV 1 Chronicles 29:11 Yours, O LORD, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O LORD, is the kingdom; you are exalted as head over all.

NLT 1 Chronicles 29:11 Yours, O LORD, is the greatness, the power, the glory, the victory, and the majesty. Everything in the heavens and on earth is yours, O LORD, and this is your kingdom. We adore you as the one who is over all things.

- **is the greatness:** Da 4:30,34,35 Mt 6:13 1Ti 1:17 6:15,16 Jude 1:25 Rev 4:10,11 Rev 5:12 7:9-12 19:1
- **the victory:** 1Sa 15:29 Ps 98:1
- **majesty:** Job 37:22 Ps 29:4 Ps 45:3-4 Ps 104:1 Isa 2:10 Heb 1:3
- **Everything that:** Ge 1:1 14:19,22 Ps 115:15-16 Isa 42:5 66:1 Jer 10:10-12 27:5 Da 4:32,34,35
- **Yours is the dominion:** Ps 97:1 Ps 99:1 Ps 145:1,12,13 Da 4:3 Rev 11:15
- **exalt:** Ne 9:5 Ps 21:13 46:10 47:9 57:5,11 97:9 Isa 2:11 12:4

Related Passages:

Psalms 98:1 A Psalm. O sing to the LORD a new song, For He has done wonderful things, His right hand and His holy arm have gained the victory for Him.

Job 37:22 "Out of the north comes golden splendor; Around God is awesome **majesty**.

Psalms 29:4 The voice of the LORD is powerful, The voice of the LORD is **majestic**.

Psalms 45:3-4 Gird Your sword on Your thigh, O Mighty One, In Your splendor and Your **majesty**! 4 And in Your **majesty** ride on victoriously, For the cause of truth and meekness and righteousness; Let Your right hand teach You awesome things.

Psalms 104:1 Bless the LORD, O my soul! O LORD my God, You are very great; You are clothed with splendor and **majesty**,

Isaiah 2:10 Enter the rock and hide in the dust From the terror of the LORD and from the splendor of His **majesty**.

Hebrews 1:3 And He (**THE MESSIAH**) is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

Psalms 115:15-16 May you be blessed of the LORD, Maker of heaven and earth. 16The heavens are the heavens of the LORD, But the earth He has given to the sons of men.

Isaiah 42:5 Thus says God the LORD, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it And spirit to those who walk in it,

Numbers 24:19 "One (MESSIAH) from Jacob shall have **dominion**...

Job 25:2 **Dominion** and awe belong to Him Who establishes peace in His heights.

Psalms 103:22 Bless the LORD, all you works of His, In all places of His **dominion**; Bless the LORD, O my soul!

Psalms 145:13 Your kingdom is an everlasting kingdom, And Your dominion endures throughout all generations.

Daniel 4:1-3+ "Nebuchadnezzar the king to all the peoples, nations, and men of every language that live in all the earth: "May your peace abound! 2 "It has seemed good to me to declare the signs and wonders which the Most High God has done for me. How great are His signs And how mighty are His wonders! His kingdom is an everlasting kingdom And **His dominion is from generation to generation**.

Daniel 4:34 (EARTHLY KING WITH EARTHLY DOMINION BLESSES YAHWEH) "But at the end of that period, I, Nebuchadnezzar, raised my eyes toward heaven and my reason returned to me, and I blessed the Most High and praised and honored Him who lives forever; **For His dominion is an everlasting dominion**, And His kingdom endures from generation to generation.

Daniel 6:26 (EARTHLY KING DARIUS WITH EARTHLY DOMINION BLESSES YAHWEH) "I make a decree that in all the dominion of my kingdom men are to fear and tremble before the God of Daniel; For He is the living God and enduring forever, And His kingdom is one which will not be destroyed, And His dominion will be forever.

Daniel 7:14+ "And to Him (MESSIAH AT HIS SECOND COMING TO DEFEAT ANTICHRIST AND ALL EVIL POWERS ARRAYED AGAINST HIM) was given **dominion**, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. **His dominion is an everlasting dominion Which will not pass away**; And His kingdom is one Which will not be destroyed.

Daniel 7:27+ (NOTE WHO RECEIVES DOMINION AND WHAT THEY DO WITH IT) 'Then the sovereignty, the **dominion** and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and **all the dominions will serve and obey Him**.(MESSIAH, KING OF KINGS, LORD OF LORDS)'

Revelation 11:15+ Then the seventh angel sounded; and there were loud voices in heaven, saying, **The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.**"

1 Timothy 1:17 Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

DAVID EXTOLS THE ATTRIBUTES OF GOD

Yours, O LORD, is the greatness ([gedullah](#)) and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O LORD, and You exalt Yourself as head over all - NET = "O LORD, you are great, mighty, majestic, magnificent, glorious, and sovereign over all the sky and earth! You have dominion and exalt yourself as the ruler of all." David's concept of God was infinitely removed from that of the pagan world in which he lived. He recognized God as the omnipotent Creator and Sovereign of all things.

[Uitley](#) - This verse may be the OT source to Matt. 6:13b ("For Yours is the Kingdom and the power and the glory forever. Amen"), which was a later scribal addition to Jesus' prayer, probably as it began to be used in a liturgical manner. "**glory**" This can also mean "beauty" (cf. Isa. 3:18). It refers to "YHWH's "glorious name" in 1 Chr. 29:12 (cf. Isa. 63:14).

[Uitley](#) on **victory** - This NOUN has several major meanings - victory in battle, strength in battle – Ps. 18:1; Lam. 3:18, glory, splendor – 1 Sam. 15:29, duration – Job 23:7; Ps. 74:3; Pro. 21:28; Isa. 34:10; Jer. 15:18; Dan. 7:18; Amos 1:11 All of these usages could fit this list of God's kingly attributes.

Dominion is the word [mamlākāh](#) which is used 117x in 115v and is translated kingdom(s) 106 times. The Septuagint translates it with the verb deopozo which means to have complete power over another (in present tense - continually) and thus is the idea that He is Lord over all! Jesus is Lord!

Compare David's earthly praise to the heavenly praises in the age to come, some of which every believer will be singing!

Revelation 4:11+ "Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created."

Revelation 5:12-13+ saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing." And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever."

Revelation 15:3-4+ And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, "Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations! "Who will not fear, O Lord, and glorify Your name? For You alone are holy; For ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED." (For a special blessing and preview of coming attractions play and worship Him with [the Song of Moses](#)).

Matthew Henry- He adores God, and ascribes glory to him as the God of Israel, blessed for ever and ever. Our Lord's prayer ends with a doxology much like this which David here begins with-for thine is the kingdom, the power, and the glory. This is properly praising God-with holy awe and reverence, and agreeable affection, acknowledging,

(1.) His infinite perfections; not only that He is great, powerful, glorious, etc., but that His is the greatness, power, and glory, that is, He has them in and of himself, 1Ch 29:11. He is the fountain and centre of everything that is bright and blessed. All that we can, in our most exalted praises, attribute to Him He has an unquestionable title to. **His is the greatness**; His greatness is immense and incomprehensible; and all others are little, are nothing, in comparison of Him. **His is the power**, and it is almighty and irresistible; power belongs to Him, and all the power of all the creatures is derived from Him and depends upon Him. **His is the glory**; for His glory is His own end and the end of the whole creation. All the glory we can give Him with our hearts, lips, and lives, comes infinitely short of what is His due. **His is the victory**; He transcends and surpasses all, and is able to conquer and subdue all things to Himself; and His victories are incontestable and uncontrollable. And **His is the majesty**, real and personal; with Him is terrible majesty, inexpressible and inconceivable.

(2.) His sovereign dominion, as rightful Owner and Possessor of all: "All that is in the heaven, and in the earth, is thine, and at thy disposal, by the indisputable right of creation, and as supreme ruler and commander of all: thine is the kingdom, and all kings are thy subjects; for thou art head, and art to be exalted and worshipped as head above all."

(3.) His universal influence and agency. All that are rich and honourable among the children of men have their riches and honours from God. This acknowledgment he would have the princes take notice of and join in, that they might not think they had merited any thing of God by their generosity; for from God they had their riches and honour, and what they had returned to him was but a small part of what they had received from him. Whoever are great among men, it is God's hand that makes them so; and, whatever strength we have, it is God that gives it to us, as the God of Israel our father, v. 10. Ps. 68:35. - Matthew Henry's Commentary on the Whole Bible.

Greatness (01420)(**gedullah** from **gadal** to become great) property possessed by one of outstanding eminence. Gedullah is a feminine noun denoting greatness. It depicts the surpassing deeds and acts of God (Ps. 145:6), including His great act in choosing David and making him king (2 Sam. 7:21, 23; 1 Chr. 17:19, 21). Greatness is ascribed to God Himself because of His actions (1 Chr. 29:11; Ps. 145:3). It is used in this way to refer to honorable persons, such as Mordecai (Esth. 10:2; Ps. 71:21). It depicts the great majesty of kingship (Esth. 1:4). It indicates dignity or recognition given as a reward (Esth. 6:3). ([The Complete Word Study Old Testament](#))

Gedullah - 12x/11v - dignity(1), great(1), great majesty(1), great thing(1), great things(1), greatness(7). 2 Sam. 7:21; 2 Sam. 7:23; 1 Chr. 17:19; 1 Chr. 17:21; 1 Chr. 29:11; Est. 1:4; Est. 6:3; Est. 10:2; Ps. 71:21; Ps. 145:3; Ps. 145:6

Dominion (royal, reign) (04467) **mamlākāh** from **melek** = king) is a feminine noun meaning kingdom. Often the term refers to the royal power an individual in sovereign authority possesses. Because Solomon did not keep the Lord's covenant and commandments, his kingdom (that is, his power to rule) was torn from his son (1Ki 11:11; cf. 1Sa 28:17; 1Ki 14:8). In many other places, however, the word is utilized concretely to denote a people under a king (that is, a realm). The kingdom (or realm) of King Sihon of the Amorites and the kingdom (realm) of King Og of Bashan were given to the Gadites, Reubenites, and the half-tribe of Manasseh (Nu 32:33; cf. Ex 19:6; Dt. 28:25; 1Sa 24:20). In some passages, the word functions as an adjective, meaning royal (e.g.,

city of the kingdom = royal city; Josh. 10:2; 1Sa 27:5; cf. 2Ki 11:1; 2Chr. 23:20; Amos 7:13). This noun derives from the verb *mālāk* (4427), as does its synonym, *malḵût* (4438). ([The Complete Word Study Old Testament](#))

Related Resources:

- [Spurgeon on the Attributes of God](#)
 - [Summary Chart - The Attributes of God](#)
 - [Eternal](#)
 - [Faithfulness](#)
 - [Foreknows](#)
 - [Good](#)
 - [Holy](#)
 - [Immutable](#)
 - [Impartial](#)
 - [Incomprehensible](#)
 - [Infinite](#)
 - [Jealous](#)
 - [Justice](#)
 - [Longsuffering](#)
 - [Love](#)
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 - [Omnipotent](#)
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 - [Self-existent](#)
 - [Self-sufficient](#)
 - [Sovereign](#)
 - [Transcendent](#)
 - [Truth](#)
 - [Wise](#)
 - [Wrath](#)
-

DARE TO BE A DANIEL - John MacArthur

“Thine is the dominion, O Lord, and Thou dost exalt Thyself as head over all. Both riches and honor come from Thee, and Thou dost rule over all.” 1 Chr 29:11–12

◇◇◇

Trust God, who controls everyone and everything.

In Daniel 6, King Darius chose 120 princes to help him govern his kingdom. Over the princes he appointed three presidents, with Daniel being the first president. The princes and other two presidents were jealous of Daniel, so they devised a scheme against him. They told the king that he should make a law requiring every person to make his requests only to the king for the next thirty days. They said, “Anyone who makes a petition to any god or man besides you ... shall be cast into the lions’ den” (Da 6:7). The king approved the idea and signed it into law. The princes and two presidents were glad because they knew Daniel prayed daily to his God (cf. Da 6:10).

As soon as Daniel’s opponents found him praying, they reported the matter to the king. Although Darius did not want harm to come to Daniel, the king could not reverse his law. As a result, Daniel was thrown into the lions’ den. When the king went to the den early the next morning, Daniel said to Darius, “My God sent His angel and shut the lions’ mouths, and they have not harmed me” (Da 6:22). “So Daniel was taken up out of the den, and no injury whatever was found on him, because he had trusted in his God” (Da 6:23). Daniel trusted God because he knew that He was in control of everything.

Since God both owns and controls everyone and everything, don’t put your hope in riches or fear for your needs. God will take care of you. In his book *Trusting God*, Jerry Bridges wrote, “God ... so directs and controls all events and all actions of His creatures that they never act outside of His sovereign will. We must believe this and cling to this ... if we are to glorify God by trusting Him.” Dare

to be a Daniel: trust God, who controls all and promises to care for you.

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Suggestions for Prayer: Thank the Lord for being in sovereign control of your life.

For Further Study: What does Lamentations 3:37–38 say about God's control? [Strength for today - Borrow](#)

February 12 GOD HAS UNLIMITED POWER

"Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Thine is the dominion, O Lord, and Thou dost exalt Thyself as head over all." 1 Chronicles 29:11

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God has unlimited power and ultimate control over everything.

There is no limit to God's power. Revelation 19:6 says, "The Lord our God, the Almighty, reigns." In fact, one Hebrew name for God is El Shaddai (El means "God"; Shaddai means "almighty"). Another word for "almighty" is "omnipotent."

God can do anything effortlessly. It is no more difficult for Him to create a universe than it is for Him to make a butterfly. We get tired when we work, but God's infinite power never lessens: "The creator of the ends of the earth does not become weary or tired" (Isa. 40:28).

Not only does God have unlimited power but also the authority to use it. "Our God is in the heavens; He does whatever He pleases" (Ps. 115:3). But God's power, authority, and will are in harmony with His nature. He cannot sin, neither can He accept impenitent sinners. Such actions would contradict His holiness.

People often question what God does because they don't understand that He can do anything He wants. They ask, "Why did God do that?" I've often replied, "Because He wanted to." He showed His sovereignty—His ultimate control of everything—in showing mercy to some like Isaac and Jacob, while hardening the hearts of others like Pharaoh (Ro 9:6–21). To those who object to God's right to control such things, Paul said, "Who are you, O man, who answers back to God? The thing molded will not say to the molder, 'Why did you make me like this,' will it? Or does not the potter have a right over the clay ... ?" (Ro 9:20–21).

Never question God's use of His power. He is in control, and "The Lord is righteous in all His ways, and kind in all His deeds" (Ps. 145:17). We can trust that whatever He does, it's for the best. [\(Strength for today - Borrow\)](#)

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Suggestions for Prayer: Praise God for His infinite power and sovereignty.

For Further Study:

- Read Isaiah 40:21–31.
- How has God demonstrated His power?
- How has He demonstrated His sovereignty?
- What comfort should that bring to you?

1 Chronicles 29:12 "Both riches and honor come from You, and You rule over all, and in Your hand is power and might; and it lies in Your hand to make great and to strengthen everyone (all)."

BGT 1 Chronicles 29:12 παρ σο πλοτος κα δ ξα σ π ντων ρχεις κ ριε ρχων π σης ρχ ς κα ν χειρ σου σχ ς κα δυναστε α κα ν χειρ σου παντοκρ τωρ μεγαλ ναι κα κατισχ σαι τ π ντα

LXE 1 Chronicles 29:12 From thee come wealth and glory: thou, O Lord, rulest over all, the Lord of all dominion, and in thy hand is strength and rule; and thou art almighty with thy hand to increase and establish all things.

KJV 1 Chronicles 29:12 Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

NET 1 Chronicles 29:12 You are the source of wealth and honor; you rule over all. You possess strength and

might to magnify and give strength to all.

CSB 1 Chronicles 29:12 Riches and honor come from You, and You are the ruler of everything. Power and might are in Your hand, and it is in Your hand to make great and to give strength to all.

ESV 1 Chronicles 29:12 Both riches and honor come from you, and you rule over all. In your hand are power and might, and in your hand it is to make great and to give strength to all.

NIV 1 Chronicles 29:12 Wealth and honor come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all.

NLT 1 Chronicles 29:12 Wealth and honor come from you alone, for you rule over everything. Power and might are in your hand, and at your discretion people are made great and given strength.

NRS 1 Chronicles 29:12 Riches and honor come from you, and you rule over all. In your hand are power and might; and it is in your hand to make great and to give strength to all.

NJB 1 Chronicles 29:12 Wealth and riches come from you, you are ruler of all, in your hand lie strength and power, and you bestow greatness and might on whomsoever you please.

NAB 1 Chronicles 29:12 "Riches and honor are from you, and you have dominion over all. In your hand are power and might; it is yours to give grandeur and strength to all.

YLT 1 Chronicles 29:12 and the riches, and the honour are from before Thee, and Thou art ruling over all, and in Thy hand is power and might, and in Thy hand, to make great, and to give strength to all.

- **riches:** De 8:18 1Sa 2:7-8 Job 42:10 Ps 75:6-7 Ps 113:7-8 Pr 8:18 Pr 10:22 Ec 5:19 Lu 1:51-53 Ro 11:35-36
- **reigns over all:** Da 6:26
- **power:** Job 9:19 Ps 62:11 Isa 43:13 46:10 Da 5:18-21 Mt 28:18 Joh 19:11 Eph 3:20 Rev 11:17
- **give strength:** 2Ch 16:9 Ps 18:31,32 28:8 29:1,11 68:34,35 144:1,2 Isa 40:29 Isa 45:24 Eph 3:16 Php 4:13 Col 1:11

Related Passages:

Psalms 113:7-8 He raises the poor from the dust And lifts the needy from the ash heap, 8 To make them sit with princes, With the princes of His people.

Proverbs 8:18 "Riches and honor are with me, Enduring wealth and righteousness.

Proverbs 10:22 (It is the blessing of the LORD that makes rich, And He adds no sorrow to it.

Ecclesiastes 5:19 Furthermore, as for every man to whom God has given riches and wealth, He has also empowered him to eat from them and to receive his reward and rejoice in his labor; this is the gift of God.

Luke 1:51-53 "He has done mighty deeds with His arm; He has scattered those who were proud in the thoughts of their heart. 52 "He has brought down rulers from their thrones, And has exalted those who were humble. 53 "HE HAS FILLED THE HUNGRY WITH GOOD THINGS; And sent away the rich empty-handed.

Psalms 62:11 Once God has spoken; Twice I have heard this: That power belongs to God;

Isaiah 43:13 "Even from eternity I am He, And there is none who can deliver out of My hand; I act and who can reverse it?"

2 Chronicles 16:9 "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."

DAVID EXTOLS MORE ATTRIBUTES OF GOD

Both riches and honor come from You - Everything worth anything, material and non-material, comes from our Gracious God. James says it this way "Every good thing given (HOW MANY?) and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow." (James 1:17+)

As **Hannah** prayed and praised "The LORD makes poor and rich; He brings low, He also exalts. He raises the poor from the dust, He lifts the needy from the ash heap To make them sit with nobles, And inherit a seat of honor; For the pillars of the earth are the LORD'S, And He set the world on them." (1Sa 2:7-8+).

[Uitley](#) on "**honor**" This is the use of *kabod* (BDB 458, KB 455) in referring to humans. It denotes a position, civil/religious, of high standing in the community and/or wealth (cf. 1 Chr. 29:28; Gen. 31:1). [SPECIAL TOPIC: GLORY \(*kabod*, OT\)](#)

And You rule over all - As a great earthly king declared "I make a decree that in all the dominion of my kingdom men are to fear and tremble before the God of Daniel; For He is the living God and enduring forever, And His kingdom is one which will not be destroyed, And His dominion will be forever." (Da 6:26+)

and in Your hand is power and might - David knew God was the source of his strength, in 1Ch 16:11 declaring "Seek the LORD and **His strength**; Seek His face continually."

and it lies in Your hand to make great and to strengthen everyone

1 Chronicles 29:13 "Now therefore, our God, we thank You, and praise Your glorious name."

BGT 1 Chronicles 29:13 καὶ νῦν κριε ἑξομολογοῦμεθ σοι καὶ ἀνομέν τ νομα τς καυχ σε ς σου

LXE 1 Chronicles 29:13 And now, Lord, we give thanks to thee, and praise thy glorious name.

KJV 1 Chronicles 29:13 Now therefore, our God, we thank thee, and praise thy glorious name.

NET 1 Chronicles 29:13 Now, our God, we give thanks to you and praise your majestic name!

CSB 1 Chronicles 29:13 Now therefore, our God, we give You thanks and praise Your glorious name.

ESV 1 Chronicles 29:13 And now we thank you, our God, and praise your glorious name.

NIV 1 Chronicles 29:13 Now, our God, we give you thanks, and praise your glorious name.

NLT 1 Chronicles 29:13 "O our God, we thank you and praise your glorious name!

NRS 1 Chronicles 29:13 And now, our God, we give thanks to you and praise your glorious name.

NJB 1 Chronicles 29:13 So now, our God, we give thanks to you and praise your majestic name,

NAB 1 Chronicles 29:13 Therefore, our God, we give you thanks and we praise the majesty of your name."

YLT 1 Chronicles 29:13 'And now, our God, we are giving thanks to Thee, and giving praise to Thy beauteous name;

- we thank: Ps 105:1 106:1 Da 2:23 2Co 2:14 8:16 9:15 1Th 2:13

DAVID'S GRATITUDE AND PRAISE TO GOD

Now therefore - Term of conclusion. What is David concluding?

Our God - Our speaks of their personal possession, which is amazing because God's infinite nature cannot be wholly possessed by any one. That we can call Him our God should overwhelm our hearts with incomparable gratitude as it did David's heart.

We thank You, and praise Your glorious Name- His Name is fittingly modified by glorious, for He truly is the only One who deserves the glory. His Name speaks of everything God is, His character, His attributes, etc.

Matthew Henry - The more we do for God the more we are indebted to him for the honour of being employed in his service, and for grace enabling us, in any measure, to serve him. Does he therefore thank that servant? Luke 17:9. No: but that servant has a great deal of reason to thank him. He thanks God that they were able to offer so willingly. It is a great instance of the power of God's grace in us to be able to do the work of God willingly. He works both to will and to do; and it is in the day of his power that his people are made willing, Psa. 110:3. We must give God all the glory of all the good that is at any time done by ourselves or others. **Our own good works must not be the matter of our pride, nor the good works of others the matter of our flattery, but both the matter of our praise; for certainly it is the greatest honour and pleasure in the world faithfully to serve God.** (AMEN!) - Matthew Henry's Commentary on the Whole Bible.

Related Resources:

- [Name of the LORD is a Strong Tower: Summary](#) (Hint - for a study which will enlighten and excite your heart study the great

names of God!)

- [Name of the LORD is a Strong Tower: Why Should You Study It?](#)
- See [CHARACTERISTICS OF ISRAEL'S GOD in the Old Testament](#)

1 Chronicles 29:14 "But who am I and who are my people that we should be able to offer as generously as this? For all things come from You, and from Your hand we have given You.

BGT 1 Chronicles 29:14 κα τς ε μι γ κα τς λας μου τι σχ σαμεν προθυμηθ να σοι κατ τα τα τι σ τ π ντα κα κ τ ν σ ν δεδ καμ ν σοι

LXE 1 Chronicles 29:14 But who am I, and what is my people, that we have been able to be thus forward in offering to thee? for all things are thine, and of thine own have we given thee,

KJV 1 Chronicles 29:14 But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

NET 1 Chronicles 29:14 "But who am I and who are my people, that we should be in a position to contribute this much? Indeed, everything comes from you, and we have simply given back to you what is yours.

CSB 1 Chronicles 29:14 But who am I, and who are my people, that we should be able to give as generously as this? For everything comes from You, and we have given You only what comes from Your own hand.

ESV 1 Chronicles 29:14 "But who am I, and what is my people, that we should be able thus to offer willingly? For all things come from you, and of your own have we given you.

NIV 1 Chronicles 29:14 "But who am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand.

NLT 1 Chronicles 29:14 But who am I, and who are my people, that we could give anything to you? Everything we have has come from you, and we give you only what you first gave us!

NRS 1 Chronicles 29:14 "But who am I, and what is my people, that we should be able to make this freewill offering? For all things come from you, and of your own have we given you.

NJB 1 Chronicles 29:14 for who am I and what is my people, for us to be able to volunteer offerings like this? - since everything has come from you and we have given you only what you bestowed in the first place,

NAB 1 Chronicles 29:14 "But who am I, and who are my people, that we should have the means to contribute so freely? For everything is from you, and we only give you what we have received from you.

YLT 1 Chronicles 29:14 yea, because, who am I, and who are my people, that we retain power to offer thus willingly? but of Thee is the whole, and out of Thy hand we have given to Thee;

- who am I: Ge 32:10 2Sa 7:18 Da 4:30 1Co 15:9,10 2Co 3:5 12:9-11
- that we should: Ps 115:1 Rev 4:10
- be able: Heb. retain, or obtain strength
- willingly: 1Ch 29:9 Php 2:13 Jas 1:17
- all things: Ge 28:22 Ps 50:10-12 Ro 11:36 1Co 16:2

DAVID'S PROPER OPINION OF SELF & THE NATION

But who am I and who are my people that we should be able to offer as generously([nabab](#); Lxx - prothumeomai - ready & willing, eager, zealous to do a thing) **as this?** - David's opening words remind one of his words in Psalm 8:3-4 "When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained. What is man that You take thought of him, And the son of man that You care for him?"

For - Term of explanation. What is David explaining?

All things come from You, and from Your hand we have given You- Don't miss the "**all**" -- anything we can give God is from God! That's what David is saying in the last phrase "we have simply given back to you what is yours." (NET)

[Wycliffe Bible Commentary \(borrow\)](#) - This is the basis of "stewardship": that everything we have and are is from God, being

simply held in trust by us, and that it should therefore be used for him (Lk 17:10).

Utley - "all things come from You" This is the biblical worldview (cf 1 Chr. 29:12; Ps. 50:9-12; 1 Cor. 4:7; James 1:17). He owns everything and we are stewards (1 Chr. 29:16, "all is Yours").

Payne - The truth that "everything" we have "comes from" God is the foundation for the doctrine of stewardship. Its basis is this: since our property is his (Ps 24:1), and since we hold it only temporarily and in trust (1 Chronicles 29:15-16), it should therefore be used for him (Luke 17:10) (The Expositor's Bible Commentary – Volume 4)

EVERYTHING COMES FROM GOD

1 Chronicles 29:14 For all things comes from You, and of Your own we have given You.

James 1:17 tells us that every good and perfect gift comes from the Father. It isn't earned, but it's something He decides to give. That's why Deuteronomy 8:18 warns us to remember the Lord, "for it is He who gives you power to get wealth." A businessman may think he is a self-made man, but the very power to succeed came from God. As Paul said in 1 Timothy 6:7,17, "For we brought nothing into this world, and it is certain we can carry nothing out.... [It is] God who gives us richly all things to enjoy."

After one of the greatest offerings in history, King David had to actually tell the people to stop giving because they had given so much. After he had received the offering, David prayed these words, recorded in 1 Chronicles 29:14: "For all things come from You, and of Your own we have given You." I love those words, for they remind me that anything I give to God is merely a giving back of His own abundant blessing. I'm simply giving back to God what He already owns. ([Sanctuary: Finding Moments of Refuge in the Presence of God](#))

1 Chronicles 29:15 "For we are sojourners before You, and tenants, as all our fathers were; our days on the earth are like a shadow, and there is no hope."

BGT 1 Chronicles 29:15 τι π ροικο σμεν ναντ ον σου κα παροικο ντες ς π ντες ο πατ ρες μ ν ς σκι α μ ραι μ ν π γ ς κα ο κ στιν πομον

LXE 1 Chronicles 29:15 for we are strangers before thee, and sojourners, as all our fathers were: our days upon the earth are as a shadow, and there is no remaining.

KJV 1 Chronicles 29:15 For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

NET 1 Chronicles 29:15 For we are resident foreigners and nomads in your presence, like all our ancestors; our days are like a shadow on the earth, without security.

CSB 1 Chronicles 29:15 For we live before You as foreigners and temporary residents in Your presence as were all our ancestors. Our days on earth are like a shadow, without hope.

ESV 1 Chronicles 29:15 For we are strangers before you and sojourners, as all our fathers were. Our days on the earth are like a shadow, and there is no abiding.

NIV 1 Chronicles 29:15 We are aliens and strangers in your sight, as were all our forefathers. Our days on earth are like a shadow, without hope.

NLT 1 Chronicles 29:15 We are here for only a moment, visitors and strangers in the land as our ancestors were before us. Our days on earth are like a passing shadow, gone so soon without a trace.

NRS 1 Chronicles 29:15 For we are aliens and transients before you, as were all our ancestors; our days on the earth are like a shadow, and there is no hope.

NJB 1 Chronicles 29:15 and we are guests before you, and passing visitors as were all our ancestors, our days on earth fleeting as a shadow and without hope.

NAB 1 Chronicles 29:15 For we stand before you as aliens: we are only your guests, like all our fathers. Our life on earth is like a shadow that does not abide.

YLT 1 Chronicles 29:15 for sojourners we are before Thee, and settlers, like all our fathers; as a shadow are our days on the land, and there is none abiding.

- **For we:** Ge 47:9 Ps 39:12 119:19 Heb 11:13-16 1Pe 2:11
- **our days:** Job 14:2 Ps 90:9 Ps 102:11 Ps 144:4 Ec 6:12 Isa 40:6-8 Jas 4:14

Related Passages:

Job 14:1-2 "Man, who is born of woman, is short-lived and full of turmoil. Like a flower he comes forth and withers. He also flees like a shadow and does not remain.

Psalm 90:5-6 You have swept them away like a flood, they fall asleep; In the morning they are like grass which sprouts anew. 6 In the morning it flourishes and sprouts anew; Toward evening it fades and withers away.

Psalm 90:9 For all our days have declined in Your fury; We have finished our years like a sigh.

Psalm 102:11 My days are like a lengthened shadow, And I wither away like grass.

Psalm 144:4 Man is like a mere breath; His days are like a passing shadow.

James 4:14 Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away.

Leviticus 25:23 'The land, moreover, shall not be sold permanently, for the land is Mine; for you are but **aliens and sojourners** with Me.

DAVID ACKNOWLEDGES EARTH NOT HIS HOME & TEMPUS FUGIT

For we are sojourners ([ger](#); Lxx - [paroikos](#)) **before You, and tenants** (toshab = sojourner; Lxx - [paroikeo](#) - continually living as strangers), **as all our fathers were** - **ESV** - "strangers before you and sojourners" **NET** = "resident foreigners and nomads" David summarizes the words of the writer of Hebrews who says of all the faithful in the OT, that "All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. For those who say such things make it clear that they are seeking a country of their own. And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them." (Heb 11:13-16) Sojourners are just passing through, which is true of every believer ever born - we are just passing through this earthly life, anxiously awaiting our heavenly life.

Uteley on **sojourners** - The Israelites saw themselves as **sojourners** and **tenants**, which may come from Lev. 25:23 or possibly Ps. 39:12; 119:19,54. Abraham (cf. Gen. 23:4) and Jacob (cf. Gen. 47:9) were sojourners and strangers in a foreign land. The Bible views God's people as pilgrims (cf. 1 Chr. 16:19-20). We are on the way to His eternal city (cf. Heb. 11:8-10; 12:22; 13:14).

As all our fathers were - Referring to the patriarchs, Abraham, Isaac and Jacob, who were just passing through this earthly existence.

Our days on the earth are like a shadow - **NLT** = "We are here for only a moment." A shadow is a picture of that which is temporary and transient. Tempus Fugit. Time flees. Life is short in relation to eternity. Redeem the time.

John Trapp - "A shadow seems to be something, when indeed it is nothing; so is man's life: and the longer this shadow seems to be, the nearer the sun is to setting."

And there is no hope - **NET** - "without security." **ESV** - "there is no abiding." What does David mean by "no hope." Clearly he does not mean he or any other believer has no hope, for hope is our surety, our assurance of eternal life. Every believer has a **hope sure**, radically distinct from the fallen world's **hope so**. So, in the context of shortness of life (like a shadow), David is saying no one lives forever on this earth without passing on, which is why he refers to them as sojourners. As a shadow does not continue to abide, neither do mortal men.

Sojourner (stranger, alien) ([01616](#)) [ger](#) from **gur** = to live among people not one's blood relatives) is a masculine noun meaning sojourner, alien, stranger (1st use Ge 15:13). It describes someone who did not enjoy rights usually possessed by residents. It describes a person who does not belong to the nation of Israel by ancestry. In 1Ch 29:15 it describes Israelites as not belonging to this passing world.

The Septuagint translates [ger](#) in 1Ch 29:15 with [paroikos](#) which means to dwell or reside near, live nearby,

dwelt beside and as living in a place without holding citizenship be an alien, live as a stranger, dwell temporarily

F B Meyer - 1 Chronicles 29:15 Our days on the earth are as a shadow, and there is no abiding. (R. V.)

All life has been compared to the shadow of a smoke-wreath; a gesture in the invisible air; a hieroglyph traced for an instant on the sand, and effaced a moment after by a breath of wind; an air-bubble vanishing on the river. Pilgrims and sojourners, as were all our fathers— such is the universal confession. But even such may do a work that will last for ages. David and the men of his time, though transitory their stay on our planet, left behind them a standing evidence that they had been here.

Our life is nothing, but it may be Divine: our days are as a breath, but they may affect unborn generations: the tent of the body is laid aside, but the soul, which had dwelt in it, is immortal in its touch: it leaves traces of its own immortality behind in its works, and it lives in them. In one sense, the answer to the ancient prayer is certain: “Establish Thou the works of our hands upon us.” But we may well ask, that they may be such that we shall have no need to be ashamed of.

But, for this, God must live mightily within us. Abide in Me, said our Lord.... I have appointed you that ye may bring forth fruit, and that your fruit may abide. It is impossible to be in true union with Christ without feeling the pulse of His glorious life; and where it enters like a tidal river, it can have but one result— it must manifest itself in fruit. It is only in proportion as our works are done in God, and God permeates our works, that they become sources of enduring blessing to coming time. Pilgrims though we be, yet, if our lives are spent before Him, we may build temples which will outlast the wreck of matter.

J C Philpot - Ears from Harvested Sheaves - If you possess the faith of Abraham, Isaac, and Jacob, you, like them, confess that you are a stranger; and your confession springs out of a believing heart and a feeling experience. You feel yourself a stranger in this ungodly world; it is not your element, it is not your home. You are in it during God's appointed time, but you wander up and down this world a stranger to its company, a stranger to its maxims, a stranger to its fashions, a stranger to its principles, a stranger to its motives, a stranger to its lusts, its inclinations, and all in which this world moves as in its native element. Grace has separated you by God's distinguishing power, that though you are in the world, you are not of it. I can tell you plainly, if you are at home in the world; if the things of time and sense be your element; if you feel one with the company of the world, the maxims of the world, the fashions of the world, and the principles of the world, grace has not reached your heart, the faith of God's elect does not dwell in your bosom. The first effect of grace is to separate. It was so in the case of Abraham. He was called by grace to leave the land of his fathers, and go out into a land that God would show him. And so God's own Word to His people is now, “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean things; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” Separation, separation, separation from the world is the grand distinguishing mark of vital godliness. There may be indeed separation of body where there is no separation of heart. But what I mean is, separation of heart, separation of principle, separation of affection, separation of spirit. And if grace has touched your heart, and you are a partaker of the faith of God's elect, you are a stranger in the world, and will make it manifest by your life and conduct that you are such.

1 Chronicles 29:16 "O LORD our God, all this abundance that we have provided to build You a house for Your holy name, it is from Your hand, and all is Yours.

BGT 1 Chronicles 29:16 κ ριε θε ς μ ν π ν τ π λ θος το το το μακα ο κοδομηθ ναι ο κον τ ν ματι τ γ σου κ χειρ ς σο σιν κα σο τ π ντα

LXE 1 Chronicles 29:16 O Lord our God, as for all this abundance which I have prepared that a house should be built to thy holy name, it is of thy hand, and all is thine.

KJV 1 Chronicles 29:16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own.

NET 1 Chronicles 29:16 O LORD our God, all this wealth, which we have collected to build a temple for you to honor your holy name, comes from you; it all belongs to you.

CSB 1 Chronicles 29:16 Yahweh our God, all this wealth that we've provided for building You a house for Your holy name comes from Your hand; everything belongs to You.

ESV 1 Chronicles 29:16 O LORD our God, all this abundance that we have provided for building you a house for your holy name comes from your hand and is all your own.

NIV 1 Chronicles 29:16 O LORD our God, as for all this abundance that we have provided for building you a temple for your Holy Name, it comes from your hand, and all of it belongs to you.

NLT 1 Chronicles 29:16 "O LORD our God, even this material we have gathered to build a Temple to honor your holy name comes from you! It all belongs to you!

NRS 1 Chronicles 29:16 O LORD our God, all this abundance that we have provided for building you a house for your holy name comes from your hand and is all your own.

NJB 1 Chronicles 29:16 Yahweh our God, all this wealth, which we have provided to build a house for your holy name, has come from you and all belongs to you.

NAB 1 Chronicles 29:16 O LORD our God, all this wealth that we have brought together to build you a house in honor of your holy name comes from you and is entirely yours.

YLT 1 Chronicles 29:16 'O Jehovah our God, all this store that we have prepared to build to Thee a house, for Thy holy name, is out of Thy hand, and of Thee is the whole.

GWN 1 Chronicles 29:16 "LORD, our God, all this wealth that we gathered to build a temple for your holy name is from you. All of it is yours.

- **all this abundance** : 1Ch 29:14 2Ch 31:10 Ps 24:1 Ho 2:8 Lu 19:16

DAVID REITERATES ALL THEY GAVE IS GOD'S!

O LORD our God, all this abundance that we have provided to build You a house for Your holy name, it is from Your hand, and all is Yours - NLT = "O LORD our God, even this material we have gathered to build a Temple to honor your holy name comes from you! It all belongs to you!

David held everything loosely, another admirable trait.

-- Swindoll

Swindoll - Talk about a proper scale of values. David was surrounded by limitless riches. Yet they never captured his heart. He fought other battles within, but never greed. David was not trapped by materialism. He said, "Lord, everything we have is Yours—all these beautiful places where we gather for worship, the place where I live, the throne room—all of it is Yours, everything." What an important investment it is to pass on to our children a proper scale of values, so that they know how to handle the good things of life, knowing that those good things are just a wisp—here today and gone tomorrow. Such an investment also teaches them how to handle it when things aren't easy. David held everything loosely, another admirable trait. (Borrow [David : a man of passion & destiny](#))

1 Chronicles 29:17 "Since I know, O my God, that You try the heart and delight in uprightness, I, in the integrity of my heart, have willingly offered all these things; so now with joy I have seen Your people, who are present here, make their offerings willingly to You.

BGT 1 Chronicles 29:17 καὶ γινῶν κριετισε τζων καρδᾱς καὶ δικαιοσνην γαπ ς ν πλ τητι καρδᾱς προεθυθην π ντα τα τα κα ν ν τ ν λα ν σου τ ν ε ρεθ ντα δε ε δον ν ε φροσ ν προθυμηθ ντα σοι

LXE 1 Chronicles 29:17 And I know, Lord, that thou art he that searches the hearts, and thou lovest righteousness. I have willingly offered all these things in simplicity of heart; and now I have seen with joy thy people here present, willingly offering to thee.

KJV 1 Chronicles 29:17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

NET 1 Chronicles 29:17 I know, my God, that you examine thoughts and are pleased with integrity. With pure motives I contribute all this; and now I look with joy as your people who have gathered here contribute to you.

CSB 1 Chronicles 29:17 I know, my God, that You test the heart and that You are pleased with what is right. I have willingly given all these things with an upright heart, and now I have seen Your people who are present here giving joyfully and willingly to You.

ESV 1 Chronicles 29:17 I know, my God, that you test the heart and have pleasure in uprightness. In the uprightness of my heart I have freely offered all these things, and now I have seen your people, who are present here, offering freely and joyously to you.

NIV 1 Chronicles 29:17 I know, my God, that you test the heart and are pleased with integrity. All these things have I given willingly and with honest intent. And now I have seen with joy how willingly your people who are here have given to you.

NLT 1 Chronicles 29:17 I know, my God, that you examine our hearts and rejoice when you find integrity there. You know I have done all this with good motives, and I have watched your people offer their gifts willingly and joyously.

NRS 1 Chronicles 29:17 I know, my God, that you search the heart, and take pleasure in uprightness; in the uprightness of my heart I have freely offered all these things, and now I have seen your people, who are present here, offering freely and joyously to you.

NJB 1 Chronicles 29:17 'Knowing, my God, how you examine our motives and how you delight in integrity, with integrity of motive I have willingly given all this and have been overjoyed to see your people, now present here, willingly offering their gifts to you.

NAB 1 Chronicles 29:17 I know, O my God, that you put hearts to the test and that you take pleasure in uprightness. With a sincere heart I have willingly given all these things, and now with joy I have seen your people here present also giving to you generously.

YLT 1 Chronicles 29:17 'And I have known, my God, that Thou art trying the heart, and uprightness dost desire; I, in the uprightness of my heart, have willingly offered all these: and now, Thy people who are found here I have seen with joy to offer willingly to Thee.

- **the heart:** 1Ch 28:9 De 8:2 1Sa 16:7 Ps 7:9 Ps 51:6 Pr 16:2 Ps 21:2 Jer 17:10 Heb 4:12 Rev 2:23
- **delight:** Pr 11:20 15:8,9 Joh 1:47
- **in uprightness:** Ac 24:16 2Co 1:12 1Th 2:10
- **joy:** 1Ch 29:9 Philemon 1:7,20

Related Passages:

Psalms 7:9 O let the evil of the wicked come to an end, but establish the righteous; **For the righteous God tries the hearts and minds.**

Proverbs 16:2 All the ways of a man are clean in his own sight, But **the LORD weighs the motives.**

Jeremiah 17:10 "I, the LORD, search the heart, **I test** ([bachan](#); hetazo = examine, test) **the mind**, Even to give to each man according to his ways, According to the results of his deeds.

Hebrews 4:12+ For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

GOD'S DELIGHTS IN INTEGRITY

Since I know, O my God, that You try ([bachan](#); hetazo = examine, test) **the heart** ([lebab](#); Lxx - [kardia](#)) **and delight in** (pleased with) **uprightness** - In context trying the heart was related to willingness to give (from the heart). God tests us, not that He might know, but that we might know how we respond. If your response is righteous, He delights. If it is unrighteous, it calls forth His wrath or discipline.

[Utley](#) on "**You try the heart**" God tests humans' motives (cf. Job 7:18; Job 23:10; Ps. 7:9; Ps 11:5; Ps 17:31; Ps 26:2; Ps 66:10; 139:1,23. God knows the motives and intents of the human heart. Rewards and judgment are possible because God knows the intent (cf. 1Sa 2:3; 1Sa 16:7; 1Ki 8:39; 1Ch 28:9; 2Ch 6:30; Job 13:9; Ps 7:9; Ps 33:15; Ps 44:21; Ps 139:1-4; Pr 15:11; Pr 21:2; Pr 24:12; Jer. 11:20; Jer 17:9-10; Jer 20:12; Lk 16:15; Acts 1:24; 15:8; Ro 8:27).

MacArthur comments "Opportunities for giving to God are tests of the character of a believer's devotion to the Lord. The king acknowledges that the attitude of one's heart is significantly more important than the amount of offering in one's hand."

I, in the integrity of my heart ([lebab](#); Lxx - [kardia](#)) (NET = "pure motives"), **have willingly offered** ([nabab](#); Lxx - prothumeomai -

ready & willing, eager, zealous to do a thing) **all these things; so now with joy I have seen Your people, who are present here, make their offerings willingly** ([nabab](#); Lxx - prothumeomai - ready & willing, eager, zealous to do a thing) **to You**

Try (test, examine) ([0974](#)) [bachan/bahan](#) ([See also discussion at Malachi 3:10](#)) is a primary (or root) word which depicts examination to determine (and bring out) the essential qualities of something, and in the moral realm speaks particularly of a person's integrity (think of integer = indivisible - undivided ~ think undivided heart or single minded focus/purpose). In Scripture **bachan** is used almost exclusively in this moral/spiritual sense meaning to try, search out, examine or prove one's spiritual heart or character. **To assay** (English dictionary) - To try the goodness, purity, weight, value, etc. of metals or metallic substances. Any operation or experiment for ascertaining the quantity of a precious metal in an ore or mineral. Proverbs 17:3 says The refining pot is for silver and the furnace for gold, but the Lord **tests (bachan)** hearts. Job 23:10 declared "But He knows the way I take; When He has tried me, I shall come forth as gold."

Bachan - 28x in 27v - assay(2), examine(2), proved(1), test(7), tested(3), tests(3), tried(5), tries(2), try(3). Gen. 42:15; Gen. 42:16; 1 Chr. 29:17; Job 7:18; Job 12:11; Job 23:10; Job 34:3; Job 34:36; Ps. 7:9; Ps. 11:4; Ps. 11:5; Ps. 17:3; Ps. 26:2; Ps. 66:10; Ps. 81:7; Ps. 95:9; Ps. 139:23; Prov. 17:3; Jer. 6:27; Jer. 9:7; Jer. 11:20; Jer. 12:3; Jer. 17:10; Jer. 20:12; Zech. 13:9; Mal. 3:10; Mal. 3:15

1 Chronicles 29:18 "O LORD, the God of Abraham, Isaac and Israel, our fathers, preserve this forever in the intentions of the heart of Your people, and direct their heart to You;

BGT 1 Chronicles 29:18 κ ρ ι ε θε ς Α β ρ α α μ κα Ι σ α α κ κα Ι σ ρ α η λ τ ν πα τ ρ ω ν μ ν φ λ α ξ ο ν τα τα ν διανο καρδ ας λαο σου ε ς τ ν α ν α κα κατε θυ ν ο ν τ ς καρδ ας α τ ν π ρ ς σ

LXE 1 Chronicles 29:18 O Lord God of Abraham, and Isaac, and Israel, our fathers, preserve these things in the thought of the heart of thy people for ever, and direct their hearts to thee.

KJV 1 Chronicles 29:18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

NET 1 Chronicles 29:18 O LORD God of our ancestors Abraham, Isaac, and Israel, maintain the motives of your people and keep them devoted to you.

CSB 1 Chronicles 29:18 LORD God of Abraham, Isaac, and Israel, our ancestors, keep this desire forever in the thoughts of the hearts of Your people, and confirm their hearts toward You.

ESV 1 Chronicles 29:18 O LORD, the God of Abraham, Isaac, and Israel, our fathers, keep forever such purposes and thoughts in the hearts of your people, and direct their hearts toward you.

NIV 1 Chronicles 29:18 O LORD, God of our fathers Abraham, Isaac and Israel, keep this desire in the hearts of your people forever, and keep their hearts loyal to you.

NLT 1 Chronicles 29:18 "O LORD, the God of our ancestors Abraham, Isaac, and Israel, make your people always want to obey you. See to it that their love for you never changes.

NRS 1 Chronicles 29:18 O LORD, the God of Abraham, Isaac, and Israel, our ancestors, keep forever such purposes and thoughts in the hearts of your people, and direct their hearts toward you.

NJB 1 Chronicles 29:18 Yahweh, God of Abraham, Isaac and Israel our ancestors, watch over this for ever, shape the purpose of your people's heart and direct their hearts to you,

NAB 1 Chronicles 29:18 O LORD, God of our fathers Abraham, Isaac, and Israel, keep such thoughts in the hearts and minds of your people forever, and direct their hearts toward you.

YLT 1 Chronicles 29:18 'O Jehovah, God of Abraham, Isaac, and Israel, our fathers, keep this to the age for the imagination of the thoughts of the heart of Thy people, and prepare their heart unto Thee;

- **O LORD, the God:** Ex 3:6,15 4:5 Mt 22:32 Ac 3:13
- **preserve this forever :** De 30:6 Ps 51:10 119:166 Jer 10:23 32:39 Php 1:6,9-11 1Th 3:11 Heb 13:21
- **in the intentions of the heart :** 1Ch 28:9 Ge 6:5 Ps 119:113
- **direct their heart,** Ps 10:17 2Th 2:16,17

DAVID PRAYS THAT THEIR DESIRE PERSEVERES

O LORD, the God of Abraham, Isaac and Israel, our fathers, **preserve** ([shamar](#); Lxx - [phulasso](#) - post a sentry guard) **his forever in the intentions of the heart** ([lebab](#); Lxx - [kardia](#)) **of Your people, and direct their heart** ([lebab](#); Lxx - [kardia](#)) **to You** - David prays for God (by His Spirit) to enable or energize the hearts of the Israelites to remain directed to God. What might their hearts be directed to that is not God? The answer of course is hearts directed toward idols which are dead and are not gods. Sadly, the 12 tribes gravitated progressively toward idolatry, even gross forms of idolatry!

Morgan - Praise then merged into prayer that the state of mind in which they had given might be maintained; and for Solomon, that he might be kept with a perfect heart to complete the work of Temple building. It was a fitting and glorious ending to a great reign.

1 Chronicles 29:19 "and give to my son Solomon a perfect heart to keep Your commandments, Your testimonies and Your statutes, and to do them all, and to build the temple, for which I have made provision."

BGT 1 Chronicles 29:19 καὶ Σαλωμων τὸ υἱοῦ μου ὃς καρδὴν ἀγαθὴν ποιεῖν τὰς ἐντολὰς σου καὶ τὰ μαρτυρία σου καὶ τὰ προστάγματα σου καὶ τὸ πᾶν τὸ γὰρ ἐν τῇ κατασκευῇ τοῦ οἴκου σου

LXE 1 Chronicles 29:19 And to Solomon my son give a good heart, to perform thy commandments, and to observe thy testimonies, and thine ordinances, and to accomplish the building of thy house.

KJV 1 Chronicles 29:19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

NET 1 Chronicles 29:19 Make my son Solomon willing to obey your commands, rules, and regulations, and to complete building the palace for which I have made preparations."

CSB 1 Chronicles 29:19 Give my son Solomon a whole heart to keep and to carry out all Your commands, Your decrees, and Your statutes, and to build the temple for which I have made provision.

ESV 1 Chronicles 29:19 Grant to Solomon my son a whole heart that he may keep your commandments, your testimonies, and your statutes, performing all, and that he may build the palace for which I have made provision."

NIV 1 Chronicles 29:19 And give my son Solomon the wholehearted devotion to keep your commands, requirements and decrees and to do everything to build the palatial structure for which I have provided."

NLT 1 Chronicles 29:19 Give my son Solomon the wholehearted desire to obey all your commands, laws, and decrees, and to do everything necessary to build this Temple, for which I have made these preparations."

NRS 1 Chronicles 29:19 Grant to my son Solomon that with single mind he may keep your commandments, your decrees, and your statutes, performing all of them, and that he may build the temple for which I have made provision."

NJB 1 Chronicles 29:19 and give an undivided heart to Solomon my son to keep your commandments, your decrees and your statutes, to put them all into effect and to build the palace for which I have made provision.'

NAB 1 Chronicles 29:19 Give to my son Solomon a wholehearted desire to keep your commandments, precepts, and statutes, that he may carry out all these plans and build the castle for which I have made preparation."

YLT 1 Chronicles 29:19 and to Solomon my son give a perfect heart, to keep Thy commands, Thy testimonies, and Thy statutes, and to do the whole, even to build the palace for which I have prepared.'

- **And give:** 1Ch 28:9 Ps 72:1 119:80 Jas 1:17
- **which:** 1Ch 29:2 22:14

DAVID'S PRAYER FOR SON - A PERFECT HEART

And give to my son Solomon a perfect ([shalem](#); Lxx - see [agathos](#)) **heart** ([lebab](#); Lxx - [kardia](#)) - This is a great prayer from a man who had a "whole heart" toward God ("A MAN AFTER MY HEART, who will do all My will." Acts 13:22). Sadly in his old age the writer says Solomon's "heart was not wholly devoted ([shalem](#)) to the LORD his God, as the heart of David his father had been." (1Ki 11:4+)

To keep Your commandments, Your testimonies and Your statutes, and to do them all - Why did Solomon need a **perfect heart**? So that he might obey God's laws (**keep...do**). Solomon did obey for a while, but in his old age, he was entangled by women and sin and stumbled even into gross idolatry! And as an aside, clearly David is not calling for "**perfection**" in Solomon's obedience for only One Man could obey the law perfectly and certainly David himself did not obey the law perfectly. So what is David praying for? He is not praying for perfection, but for **direction**, ever toward God, ever seeking His holiness, even when he stumbled (even as David did many times). And intimately associated with "**direction**," is a heart willingness to confess and repent and return. One is reminded of Jesus' warning to church at Ephesus "But I have this against you, that you have left your first love. Therefore **remember** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) from where you have fallen, and **repent** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) and **do** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent." (Rev 2:4-5+) Solomon did not **remember, repent and do** the deeds he did when he first built the Temple and the result was that God removed his "lampstand" out of its place, dividing the kingdom after Solomon died (1Ki 11:11-13)!

and to build the temple, for which I have made provision - God did answer this part of the prayer, for Solomon was able to complete the Temple.

1 Chronicles 29:20 Then David said to all the assembly, "Now bless the LORD your God." And all the assembly blessed the LORD, the God of their fathers, and bowed low and did homage to the LORD and to the king.

BGT 1 Chronicles 29:20 κα ε πεν Δαυιδ π σ τ κκλησ ε λογ σατε κ ριον τ ν θε ν μ ν κα ε λ γησεν π σα κκλησ α κ ριον τ ν θε ν τ ν πατ ρων α τ ν κα κ μψαντες τ γ νατα προσεκ νησαν τ κυρ κα τ βασιλε

LXE 1 Chronicles 29:20 And David said to the whole congregation, Bless ye the Lord our God. And all the congregation blessed the Lord God of their fathers, and they bowed the knee and worshipped the Lord, and did obeisance to the king.

KJV 1 Chronicles 29:20 And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

NET 1 Chronicles 29:20 David told the entire assembly: "Praise the LORD your God!" So the entire assembly praised the LORD God of their ancestors; they bowed down and stretched out flat on the ground before the LORD and the king.

CSB 1 Chronicles 29:20 Then David said to the whole assembly, "Praise the LORD your God." So the whole assembly praised the LORD God of their ancestors. They bowed down and paid homage to the LORD and the king.

ESV 1 Chronicles 29:20 Then David said to all the assembly, "Bless the LORD your God." And all the assembly blessed the LORD, the God of their fathers, and bowed their heads and paid homage to the LORD and to the king.

NIV 1 Chronicles 29:20 Then David said to the whole assembly, "Praise the LORD your God." So they all praised the LORD, the God of their fathers; they bowed low and fell prostrate before the LORD and the king.

NLT 1 Chronicles 29:20 Then David said to the whole assembly, "Give praise to the LORD your God!" And the entire assembly praised the LORD, the God of their ancestors, and they bowed low and knelt before the LORD and the king.

NRS 1 Chronicles 29:20 Then David said to the whole assembly, "Bless the LORD your God." And all the assembly blessed the LORD, the God of their ancestors, and bowed their heads and prostrated themselves before the LORD and the king.

NJB 1 Chronicles 29:20 David then addressed the whole assembly: 'Now bless Yahweh your God!' And the whole assembly blessed Yahweh, God of their ancestors, bowing down in homage to Yahweh, and to the king.

NAB 1 Chronicles 29:20 Then David besought the whole assembly, "Now bless the LORD your God!" And the whole assembly blessed the LORD, the God of their fathers, bowing down and prostrating themselves before the LORD and before the king.

YLT 1 Chronicles 29:20 And David saith to all the assembly, 'Bless, I pray you, Jehovah your God;' and all the assembly bless Jehovah, God of their fathers, and bow and do obeisance to Jehovah, and to the king.

- **Now bless:** 1Ch 16:36 2Ch 20:21 Ps 134:2 135:19-21 145:1-146:2 Ps 148:13,14-150:6
- **bowed:** Ge 24:26,48 Ex 4:31 Ps 29:1,2 95:6
- **did homage:** Ex 14:31 1Sa 12:18 Pr 24:21 1Pe 2:17

DAVID CALLS FOR ALL TO BLESS YAHWEH

Then David said to all the assembly, "Now **bless ([barak](#); Lxx - [eulogeo](#)) the LORD your God."** - David gives a call (command) to all assembled to worship the LORD.

And all the assembly blessed ([barak](#); Lxx - [eulogeo](#)) the LORD, the God of their fathers, and bowed low and did homage to (KJV = worshipped; [shachah](#) - prostrated; Lxx = [proskuneo](#)) **the LORD and to the king - NET** "they bowed down and stretched out flat on the ground" so that their physical posture was simply a true reflection of what had transpired in their hearts. The people respond to David's charge with what seems like willing hearts, bowing not because they felt compelled to, but because they wanted to. The heart of the nation of Israel seems to be at a very good place at this time in their history.

MacArthur on bowed low and did homage - The ultimate physical expression of an inward submission to God in all things.

Swindoll - Oh, what a moment that was. Though it was the end of an era, it did not end in sadness and mourning and grief, but with gladness and rejoicing before God. (Borrow [David : a man of passion & destiny](#))

1 Chronicles 29:21 On the next day they made sacrifices to the LORD and offered burnt offerings to the LORD, 1,000 bulls, 1,000 rams and 1,000 lambs, with their drink offerings and sacrifices in abundance for all Israel.

BGT 1 Chronicles 29:21 κα̣ θυσεν Δαυιδ τ̣ κυρ̣ θυσα̣ς κα̣ ν̣ νεγκεν̣ λοκαυ̣ ματα̣ τ̣ θε̣ τ̣ πα̣ριον̣ τ̣ς̣
πρ̣ της̣ μ̣ ρας̣ μ̣ σχους̣ χιλ̣ ους̣ κρι̣ ος̣ χιλ̣ ους̣ ρνας̣ χιλ̣ ους̣ κα̣ τ̣ ς̣ σπον̣ δ̣ ς̣ α̣ τ̣ ν̣ κα̣ θυσα̣ς̣ ε̣ ς̣ πλ̣ θος̣ παν̣ τ̣
Ισραηλ̣

LXE 1 Chronicles 29:21 And David sacrificed to the Lord, and offered up whole-burnt-offerings to the Lord on the morrow after the first day, a thousand calves, a thousand rams, a thousand lambs, and their drink-offerings, and sacrifices in abundance for all Israel.

KJV 1 Chronicles 29:21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:

NET 1 Chronicles 29:21 The next day they made sacrifices and offered burnt sacrifices to the LORD (1,000 bulls, 1,000 rams, 1,000 lambs), along with their accompanying drink offerings and many other sacrifices for all Israel.

CSB 1 Chronicles 29:21 The following day they offered sacrifices to the LORD and burnt offerings to the LORD: 1,000 bulls, 1,000 rams, and 1,000 lambs, along with their drink offerings, and sacrifices in abundance for all Israel.

ESV 1 Chronicles 29:21 And they offered sacrifices to the LORD, and on the next day offered burnt offerings to the LORD, 1,000 bulls, 1,000 rams, and 1,000 lambs, with their drink offerings, and sacrifices in abundance for all Israel.

NIV 1 Chronicles 29:21 The next day they made sacrifices to the LORD and presented burnt offerings to him: a thousand bulls, a thousand rams and a thousand male lambs, together with their drink offerings, and other sacrifices in abundance for all Israel.

NLT 1 Chronicles 29:21 The next day they brought 1,000 bulls, 1,000 rams, and 1,000 male lambs as burnt offerings to the LORD. They also brought liquid offerings and many other sacrifices on behalf of all Israel.

NRS 1 Chronicles 29:21 On the next day they offered sacrifices and burnt offerings to the LORD, a thousand bulls, a thousand rams, and a thousand lambs, with their libations, and sacrifices in abundance for all Israel;

NJB 1 Chronicles 29:21 On the day following this, they slaughtered sacrifices and brought burnt offerings to Yahweh on behalf of Israel -- a thousand bulls, a thousand rams, a thousand lambs with their libations, as well as many other sacrifices-

NAB 1 Chronicles 29:21 On the following day they offered sacrifices and holocausts to the LORD, a thousand bulls, a thousand rams, and a thousand lambs, together with their libations and many other sacrifices for all Israel;

YLT 1 Chronicles 29:21 And they sacrifice to Jehovah sacrifices, and cause to ascend burnt-offerings to Jehovah on the morrow of that day, bullocks a thousand, rams a thousand, lambs a thousand, and their oblations, even sacrifices in abundance, for all Israel.

- **sacrificed:** 1Ki 8:62-65 2Ch 7:4-9 Ezr 6:17
- **drink offerings:** Lev 23:13 Nu 15:5,7,10

WORSHIP FOLLOWED BY SACRIFICES & OFFERINGS

On the next day they made sacrifices to the LORD and offered burnt offerings to the LORD, 1,000 bulls, 1,000 rams and 1,000 lambs, with their drink offerings and sacrifices in abundance for all Israel

[Wycliffe Bible Commentary \(borrow\)](#) - Probably peace offerings, on which the people feasted, as the Lord's guests (Lev 7:15; cf. Ex 24:11).

[Guzik](#) suggests that "this was a special day, probably celebrated *after* the death of David when Solomon formally took the throne. These sacrifices were used to feed the people of Israel, and **they ate and drank before the LORD** in a great feast of communion with God and one another."

[Uteley](#) "they made sacrifices" 1 Kings 8:62-63 records the sacrifices at the dedication of Solomon's temple.

1 Chronicles 29:22 So they ate and drank that day before the LORD with great gladness. And they made Solomon the son of David king a second time, and they anointed him as ruler for the LORD and Zadok as priest.

BGT 1 Chronicles 29:22 καὶ φαγον καὶ πινον ναυτ'ον κυρ ου ν κε ν τ μ ρ μετ χαρ ς κα βας λευσαν κ δευτ ρου τ ν Σαλωμων υ ν Δαυιδ κα χρισαν α τ ν τ κυρ ε ς βασιλ α κα Σαδωκ ε ς ερωσ νην

LXE 1 Chronicles 29:22 And they ate and drank joyfully that day before the Lord: and they made Solomon the son of David king a second time, and anointed him king before the Lord, and Sadoc to the priesthood.

KJV 1 Chronicles 29:22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest.

NET 1 Chronicles 29:22 They held a feast before the LORD that day and celebrated. Then they designated Solomon, David's son, as king a second time; before the LORD they anointed him as ruler and Zadok as priest.

CSB 1 Chronicles 29:22 They ate and drank with great joy in the LORD's presence that day. Then, for a second time, they made David's son Solomon king; they anointed him as the LORD's ruler, and Zadok as the priest.

ESV 1 Chronicles 29:22 And they ate and drank before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and they anointed him as prince for the LORD, and Zadok as priest.

NIV 1 Chronicles 29:22 They ate and drank with great joy in the presence of the LORD that day. Then they acknowledged Solomon son of David as king a second time, anointing him before the LORD to be ruler and Zadok to be priest.

NLT 1 Chronicles 29:22 They feasted and drank in the LORD's presence with great joy that day. And again they crowned David's son Solomon as their new king. They anointed him before the LORD as their leader, and they anointed Zadok as priest.

NRS 1 Chronicles 29:22 and they ate and drank before the LORD on that day with great joy. They made David's son Solomon king a second time; they anointed him as the LORD's prince, and Zadok as priest.

NJB 1 Chronicles 29:22 and they ate and drank that day in Yahweh's presence with great joy. They then made Solomon son of David king a second time, anointing him as leader for Yahweh, and Zadok as priest.

NAB 1 Chronicles 29:22 and on that day they ate and drank in the LORD'S presence with great rejoicing. Then for a second time they proclaimed David's son Solomon king, and they anointed him as the LORD'S prince, and Zadok as priest.

YLT 1 Chronicles 29:22 And they eat and drink before Jehovah on that day with great joy, and cause Solomon son of David to reign a second time, and anoint him before Jehovah for leader, and Zadok for priest.

- **Ate and drank:** Ex 24:11 De 12:7,11,12 16:14-17 2Ch 7:10 Ne 8:12 Ec 2:24 Ec 3:12,13 8:15 9:7 1Ti 6:17,18
- **second time:** 1Ch 23:1
- **anointed:** 1Ki 1:31,34-39
- **Zadok:** 1Ki 2:35

Related Passage:

1 Kings 1:40 All the people went up after him (SOLOMON THE NEWLY ANOINTED KING), and the people were playing on flutes and rejoicing with great joy, so that the earth shook at their noise.

1 Chronicles 23:1+ Now when David reached old age, he made his son Solomon king over Israel.

CELEBRATION AND ANOINTING OF SOLOMON

So they ate and drank that day before the LORD with great gladness. [Utley](#) - "This describes a covenant meal which sealed the agreement or possibly better, "an ordination offering" (BDB 1023, KB 1536; cf. Exod. 29:19-34; Lev. 7:37; 8:22-33). Part of the "peace offering" was given to YHWH on the altar, part to the priests, and the rest was consumed by the community of faith."

And they made Solomon the son of David king a second time, and they anointed him as ruler for the LORD and Zadok as priest - Note both Solomon (king) and **Zadok** (priest) are anointed, the latter because he had remained loyal to Solomon whereas his co-priest under David, Abiathar, disqualified himself by joining Adonijah's plot to take the throne (cf 1Ki 2:26-27).

MacArthur on king a second time - This most likely refers to a public ceremony subsequent to the private one of 1Ki 1:35-39 in response to Adonijah's conspiracy.

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.

BGT 1 Chronicles 29:23 καὶ καθίσεν Σαλωμων πρὸς τοῦ Δαυὶδ τοῦ πατρὸς αὐτοῦ καὶ ἐδόκθη καὶ πικύσαν αὐτοῦ πρὸς Ἰσραὴλ

LXE 1 Chronicles 29:23 And Solomon sat upon the throne of his father David, and was highly honoured; and all Israel obeyed him.

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

NET 1 Chronicles 29:23 Solomon sat on the LORD's throne as king in place of his father David; he was successful and all Israel was loyal to him.

CSB 1 Chronicles 29:23 Solomon sat on the LORD's throne as king in place of his father David. He prospered, and all Israel obeyed him.

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

NIV 1 Chronicles 29:23 So Solomon sat on the throne of the LORD as king in place of his father David. He prospered and all Israel obeyed him.

NLT 1 Chronicles 29:23 So Solomon took the throne of the LORD in place of his father, David, and he succeeded in everything, and all Israel obeyed him.

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

NJB 1 Chronicles 29:23 Solomon took his seat on Yahweh's throne, to reign in succession to David his father. He prospered, and all Israel obeyed him.

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

YLT 1 Chronicles 29:23 And Solomon sitteth on the throne of Jehovah for king instead of David his father, and prospereth, and all Israel hearken unto him,

- **sat on the throne:** 1Ch 17:11,12 28:5 Ps 132:11 Isa 9:6,7
- **prospered:** 1Ch 22:11
- **all Israel:** Ec 8:2-5 Ro 13:1

SOLOMON ENTHRONED AND PROSPERING

Then Solomon sat on the throne of the LORD as king instead of David his father; and he prospered, and all Israel obeyed him - Notice Who was the true Owner of the throne - **the LORD**. (cf 1Sa 8:7; 1Ch 28:5)

1 Chronicles 29:24 All the officials, the mighty men, and also all the sons of King David pledged allegiance to King Solomon.

KJV 1 Chronicles 29:24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.

NET 1 Chronicles 29:24 All the officers and warriors, as well as all of King David's sons, pledged their allegiance to King Solomon.

CSB 1 Chronicles 29:24 All the leaders and the mighty men, and all of King David's sons as well, pledged their allegiance to King Solomon.

ESV 1 Chronicles 29:24 All the leaders and the mighty men, and also all the sons of King David, pledged their allegiance to King Solomon.

NIV 1 Chronicles 29:24 All the officers and mighty men, as well as all of King David's sons, pledged their submission to King Solomon.

NLT 1 Chronicles 29:24 All the officials, the warriors, and the sons of King David pledged their loyalty to King Solomon.

- **All the officials:** 1Ch 22:17 28:21
- **all the sons:** 1Ch 2:3-9 1Ki 1:50-53 2:24,25
- **pledged allegiance:** Heb. gave the hand under, Ge 24:2 47:29 2Ch 30:8 Eze 17:18

UNIFIED SUPPORT OF SOLOMON

All the officials, the mighty men, and also all the sons of King David pledged allegiance to King Solomon

Utley on **pledged** - This is literally, "put a hand under Solomon." Similar idioms of loyalty using "hand" are found in Ezra 10:19;

Lam. 5:6; Ezek. 17:18. See [notes](#) 1Chr. 29:5.

John Trapp adds "After Adonijah's death they all submitted themselves to Solomon the king. Hebrew, Gave the hand under Solomon the king; haply they laid their hand under his thigh – that ancient ceremony (Genesis 24:2, and 47:29), and swore to be faithful to him."

1 Chronicles 29:25 The LORD highly exalted Solomon in the sight of all Israel, and bestowed on him royal majesty which had not been on any king before him in Israel.

BGT 1 Chronicles 29:25 καὶ μέγα λυνεν κριος τὸν Σαλωμων πνωθεν ναντὸν παντὶς Ισραηλ καὶ ὤκεν αὐτὸ ὅξαν βασιλῶς οὐκ ἔνετο πᾶντι βασιλῶς μπροσθεν αὐτοῦ

LXE 1 Chronicles 29:25 And the Lord magnified Solomon over all Israel, and gave him royal glory, such as was not upon any king before him.

KJV 1 Chronicles 29:25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

NET 1 Chronicles 29:25 The LORD greatly magnified Solomon before all Israel and bestowed on him greater majesty than any king of Israel before him.

CSB 1 Chronicles 29:25 The LORD highly exalted Solomon in the sight of all Israel and bestowed on him such royal majesty as had not been bestowed on any king over Israel before him.

ESV 1 Chronicles 29:25 And the LORD made Solomon very great in the sight of all Israel and bestowed on him such royal majesty as had not been on any king before him in Israel.

NIV 1 Chronicles 29:25 The LORD highly exalted Solomon in the sight of all Israel and bestowed on him royal splendor such as no king over Israel ever had before.

NLT 1 Chronicles 29:25 And the LORD exalted Solomon in the sight of all Israel, and he gave Solomon greater royal splendor than any king in Israel before him.

- **highly exalted Solomon:** Jos 3:7 4:14 2Ch 1:1 Job 7:17 Ac 19:17
- **bestowed:** 1Ki 3:13 2Ch 1:12 Ec 2:9 Da 5:18,19 Heb 2:9

YAHWEH MAGNIFIES SOLOMON ABOVE ALL

The LORD highly exalted Solomon in the sight of all Israel, and bestowed on him royal majesty which had not been on any king before him in Israel - The exaltation and majesty of this son of David would of course be far eclipsed by the greater Son of David Who will return to set up His throne in Jerusalem and reign as King of kings and Lord of lords (Rev 19:16+, Ps 2:6-12⁺ read more detail in Zechariah 14:1-21+).

1 Chronicles 29:26 Now David the son of Jesse reigned over all Israel.

KJV 1 Chronicles 29:26 Thus David the son of Jesse reigned over all Israel.

NET 1 Chronicles 29:26 David son of Jesse reigned over all Israel.

CSB 1 Chronicles 29:26 David son of Jesse was king over all Israel.

ESV 1 Chronicles 29:26 Thus David the son of Jesse reigned over all Israel.

NIV 1 Chronicles 29:26 David son of Jesse was king over all Israel.

NLT 1 Chronicles 29:26 So David son of Jesse reigned over all Israel.

- **over all Israel:** 1Ch 18:14 Ps 78:71-72

Related Passages:

1 Chronicles 18:14 So David reigned over all Israel; and he administered justice and righteousness for all his people.

Psalms 78:71-72 From the care of the ewes with suckling lambs He brought him To shepherd Jacob His people, And Israel His inheritance. 72 So he shepherded them according to the integrity of his heart, And guided them with his skillful hands.

Now David the son of Jesse reigned over all Israel - David firmly united the 12 tribes into the great nation of Israel.

Matthew Henry - Concise Commentary - Verses 26-30. When we read the second book of Samuel, we could scarcely have expected to behold David appear so illustrious in his closing scene. But his repentance had been as remarkable as his sin; and his conduct during his afflictions, and towards the end of his life, appears to have had a good effect on his subjects. Blessed be God, even the chief of sinners may hope for a glorious departure, when brought to repent and flee for refuge to the Saviour's atoning blood. Let us mark the difference between the spirit and character of the man after God's own heart, living and dying, and those of worthless professors, who resemble him in nothing but their sins, and who wickedly try to excuse their crimes by his sins. Let us watch and pray, lest we be overcome by temptation, and overtaken by sin, to the dishonour of God, and the wounding of our own consciences. When we feel that we have offended, let us follow David's example of repentance and patience, looking for a glorious resurrection, through our Lord Jesus Christ.

1 Chronicles 29:27 The period which he reigned over Israel was forty years; he reigned in Hebron seven years and in Jerusalem thirty-three years.

KJV 1 Chronicles 29:27 And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

NET 1 Chronicles 29:27 He reigned over Israel forty years; he reigned in Hebron seven years and in Jerusalem thirty-three years.

CSB 1 Chronicles 29:27 The length of his reign over Israel was 40 years; he reigned in Hebron for seven years and in Jerusalem for 33.

ESV 1 Chronicles 29:27 The time that he reigned over Israel was forty years. He reigned seven years in Hebron and thirty-three years in Jerusalem.

NIV 1 Chronicles 29:27 He ruled over Israel forty years--seven in Hebron and thirty-three in Jerusalem.

NLT 1 Chronicles 29:27 He reigned over Israel for forty years, seven of them in Hebron and thirty-three in Jerusalem.

- **forty years:** 1Ch 3:4 2Sa 5:4,5 1Ki 2:11

Related Passages:

2 Samuel 5:4-5+ David was thirty years old when he became king, and he reigned forty years. 5 At Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

1 Kings 2:11 The days that David reigned over Israel were forty years: seven years he reigned in Hebron and thirty-three years he reigned in Jerusalem.

1 Chronicles 3:4 Six were born to him in Hebron, and there he reigned seven years and six months. And in Jerusalem he reigned thirty-three years.

DAVID'S FORTY YEAR REIGN

The period which he reigned over Israel was forty years; he reigned in Hebron seven years and in Jerusalem thirty-three years - The dates are estimated as 1011-971 BC.

Guzik - Other kings over Israel or Judah had reigns longer, more secure, or more prosperous than David's reign – but none were more glorious or godly. David remains Israel's model king, pointing us to Jesus the Messiah, Israel's greatest king.

1 Chronicles 29:28 Then he died in a ripe old age, full of days, riches and honor; and his son Solomon reigned in his place.

BGT 1 Chronicles 29:28 κατέληπεν ἡ γερία καὶ πληρὴς ἦν ἡ πλοῦτὶς καὶ ὁ δόξος καὶ ἡ βασιλευσέν Σαλωμων ὑψάτο ὑπ' αὐτόν

LXE 1 Chronicles 29:28 And he died in a good old age, full of days, in wealth, and glory: and Solomon his son reigned in his stead.

KJV 1 Chronicles 29:28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

NET 1 Chronicles 29:28 He died at a good old age, having enjoyed long life, wealth, and honor. His son Solomon succeeded him.

CSB 1 Chronicles 29:28 He died at a ripe old age, full of days, riches, and honor, and his son Solomon became king in his place.

ESV 1 Chronicles 29:28 Then he died at a good age, full of days, riches, and honor. And Solomon his son reigned in his place.

NIV 1 Chronicles 29:28 He died at a good old age, having enjoyed long life, wealth and honor. His son Solomon succeeded him as king.

NLT 1 Chronicles 29:28 He died at a ripe old age, having enjoyed long life, wealth, and honor. Then his son Solomon ruled in his place.

NRS 1 Chronicles 29:28 He died in a good old age, full of days, riches, and honor; and his son Solomon succeeded him.

NJB 1 Chronicles 29:28 He died at a good old age, full of days, riches and honour. Then his son Solomon succeeded him.

NAB 1 Chronicles 29:28 He died at a ripe old age, rich in years and wealth and glory, and his son Solomon succeeded him as king.

YLT 1 Chronicles 29:28 and he dieth in a good old age, satisfied with days, riches, and honour, and reign doth Solomon his son in his stead.

- **ripe old age:** Ge 15:15 25:8 Job 5:26 Pr 16:31 Ac 13:36
- **full of days:** 1Ch 23:1 Ge 35:29 Job 5:26

Related Passages:

1 Kings 1:1-4; 15 (FIRST KINGS IS NOT AS COMPLIMENTARY OF DAVID AS THIS PASSAGE IN 1 CHRONICLES) Now King David was old, advanced in age; and they covered him with clothes, but he could not keep warm. 2 So his servants said to him, "Let them seek a young virgin for my lord the king, and let her attend the king and become his nurse; and let her lie in your bosom, that my lord the king may keep warm." 3 So they searched for a beautiful girl throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king. 4 The girl was very beautiful; and she became the king's nurse and served him, but the king did not cohabit with her. (1:15) So Bathsheba went in to the king in the bedroom. Now the king was very old, and Abishag the Shunammite was ministering to the king.

1 Kings 2:5-6 "Now you also know what **Joab** the son of Zeruiah did to me, what he did to the two commanders of the armies of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he killed; he also shed the blood of war in peace. And he put the blood of war on his belt about his waist, and on his sandals on his feet. 6 "So act according to your wisdom, and do not let his gray hair go down to Sheol in peace. (2:8-9) "Behold, there is with you **Shimei** the son of Gera the Benjamite, of Bahurim; now it was he who cursed me with a violent curse on the day I went to Mahanaim. But when he came down to me at the Jordan, I swore to him by the LORD, saying, 'I will not put you to death with the sword.' 9 "Now therefore, do not let him

go unpunished, for you are a wise man; and you will know what you ought to do to him, and you will bring his gray hair down to Sheol with blood."

1 Kings 2:10-12 Then David slept with his fathers and was buried in the city of David. 11The days that David reigned over Israel were forty years: seven years he reigned in Hebron and thirty-three years he reigned in Jerusalem. 12 And Solomon sat on the throne of David his father, and his kingdom was firmly established.

DAVID'S LIFE SUMMARY

Then he died in a ripe old age, full of days, riches and honor - Abraham had a similar description "Abraham breathed his last and died in a **ripe old age**, an old man and satisfied *with life*; and he was gathered to his people." (Genesis 25:8) These men just not live but they were like fruit trees that bore fruit and became ripe and ready to be harvested which is what God did in both of their lives. This picture reminds me of the blessed man in Psalm 1 whose "delight is in the law of the LORD, and in His law he meditates day and night. He will be like a tree firmly planted by streams of water, which yields its fruit in its season and its leaf does not wither; and in whatever he does, he prospers." (Ps 1:2-3) Paul reminds us that "David, after he had **served the purpose of God** in his own generation, fell asleep." (Acts 13:36+) David knew that "**our days on the earth are like a shadow**" (1Ch 29:15) and so he sought to redeem the time, with the result that he fulfilled God's purpose for his life and was plucked from earth because he was a tree that bore fruit in season and out.

THOUGHT - Every person born is born with a purpose that is God ordained. Sadly, only believers can fulfill God's purpose for their lives, but sadly even believers can miss God's purpose. The life of David should teach us that past sins should not keep us from pressing on toward to goal for the prize of the upward call of God in Christ Jesus. It is never too late to begin to redeem the time....that is, until it's too late. Pray for God's Spirit to open the eyes of your heart to know the hope of his calling and the truth that you are God's masterpiece created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (Eph 2:10). Ask Him specifically to reveal to you the good works that were pre-prepared for you in eternity past.

Swindoll - Now there's an epitaph to be pleased with: "He died in a ripe old age, full of days, riches, and honor." Good for you, David! When a man of God dies, nothing of God dies. And when a man of God dies, none of God's principles die. Nowhere is that seen more clearly than in the life of David. What lessons can we learn from such a man? **We learn hope, in spite of his humanity. We learn courage, even in the midst of his own fear. We learn encouragement and praise in the songs that grew out of his hours of despair. We learn forgiveness in his dark moments of sin. And we learn the value of serving the purpose of God in our own generation, even though all our dreams may not be fulfilled.** Thank you, David, for being our model, teaching us by your life such significant truths. And thank you, Father, for being our Master; using us though we are weak, forgiving us when we fail, and loving us through all the Sauls and Goliaths and Jonathans and Abigails and Bathshebas and Absaloms and Joabs and Solomons of our lives. Thank you for showing us that we can be people like David . . . people of passion and destiny. (**ED: AND MEN AND WOMEN AFTER GOD'S OWN HEART!** Acts 13:22+, cf HOW HE BEGAN - 1Sa 16:7+).(Borrow [David : a man of passion & destiny](#))

and his son Solomon reigned in his place - Despite David's faults, his steadfast love of the LORD directed him in the direction of obedience and as a result he was able to pass the kingdom to his son, something no other king would be able to do in regard to the united kingdom. David was the only one who obtained this blessing.

[Wycliffe Bible Commentary \(borrow\)](#) - 1 Kings qualifies this generalization with certain specific matters of a less complimentary nature (1 Kings 1:1-4, 15; 2:5-6, 8-9).

As **John Trapp** quips "he swam to the throne through a sea of sorrows; and so must all saints to the kingdom of heaven."

G. Frederick Owen splendidly summarizes the essence of David's life - David satisfied the people throughout Israel, he quieted the Philistines for all time to come, then in the midst of peace and plenty wrote many psalms of praise to Jehovah (**ED: 75 of 150 psalms penned by David!**). The elderly king gathered vast stores of stone and iron, brass, and cedar for the erection of the temple of God, gave his parting charge, and closed the most successful royal career recorded in the annals of history. (Borrow [Abraham to the Middle-East crisis](#) page 54)

Utley - David's death was not viewed as a tragedy, but a quiet close to a blessed life of service and devotion to God. (1) long reign over united Israel (2) long life (idiom implying "grey" hair, cf. Gen. 15:15 Jdgs. 8:32) (3) full of days (cf. Gen. 25:8; 35:29; 1 Chr. 23:1; Job 42:17) (4) prosperous life (5) honorable life (6) a son succeeded him (7) he affected Israel and the surrounding nations (1 Chr. 29:30)

Adam Clarke - By birth, a *peasant*; by merit, a *prince*; in youth, a *hero*; in manhood, a *monarch*; and in age, a *saint*. The matter of Uriah and Bath-sheba is his great but only *blot*! There he sinned deeply; and no man ever suffered more in his body, soul, and domestic affairs, than he did in consequence. His penitence was as deep and as extraordinary as his crime; and nothing could surpass both but that eternal mercy that took away the guilt, assuaged the sorrow, and restored this most humbled transgressor to character, holiness, and happiness. Let the God of David be exalted forever!

Delaney, "was a true believer, a zealous adorer of God, teacher of His law and worship, and inspirer of His praise; a glorious example, a perpetual and inexhaustible fountain of true piety; a consummate and unrivalled hero; a skilful and successful captain; a steady patriot; a wise ruler; a faithful, generous, and magnanimous friend; and what is yet rarer, a no less generous and magnanimous enemy; a true penitent, a divine musician, a sublime poet, and an inspired prophet. By birth a peasant, by merit a prince! In youth a hero, in manhood a monarch, and in age a saint."

G Campbell Morgan —1 Chr 29.28

With these words the chronicler ends the story of David. His had indeed been a great reign, and he was a great man. In the deepest facts of his life he was a man of God; he was also a poet, a warrior, and an administrator. With his passing the day of Hebrew greatness passed its meridian. Through varied experiences David passed, and to employ the words of Paul, "after he had in his own generation served the counsel of God, fell on sleep." Full of beauty and revelation of all that was best in him is the psalm in which he blessed Jehovah before all the people. In doing this, he was exercising a priestly function, and that of the highest, in that he was offering praise. By this act, moreover, his last among his people, he was finally directing their attention from himself to their one and only King, Who would remain with them. This Psalm first ascribed them all when he had passed away from excellencies to Jehovah, and recognized His Throne and Kingship. Then it confessed that all the riches and honour which men possess are derived from Him. These thoughts were then illustrated in a confession of personal poverty and unworthiness, together with an out-pouring of gladness, because out of the Divine gifts, the people had given gifts to God. Praise then merged into prayer that the state of mind in which they had given might be maintained; and for Solomon, that he might be kept with perfect heart to complete the work of Temple building. It was a fitting and glorious ending to a great reign. (Borrow [Life applications from every chapter of the Bible](#))

1 Chronicles 29:29 Now the acts of King David, from first to last, are written in the chronicles of Samuel the seer, in the chronicles of Nathan the prophet and in the chronicles of Gad the seer,

KJV 1 Chronicles 29:29 Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

NET 1 Chronicles 29:29 King David's accomplishments, from start to finish, are recorded in the Annals of Samuel the prophet, the Annals of Nathan the prophet, and the Annals of Gad the prophet.

CSB 1 Chronicles 29:29 As for the events of King David's reign, from beginning to end, note that they are written in the Events of Samuel the Seer, the Events of Nathan the Prophet, and the Events of Gad the Seer,

ESV 1 Chronicles 29:29 Now the acts of King David, from first to last, are written in the Chronicles of Samuel the seer, and in the Chronicles of Nathan the prophet, and in the Chronicles of Gad the seer,

NIV 1 Chronicles 29:29 As for the events of King David's reign, from beginning to end, they are written in the records of Samuel the seer, the records of Nathan the prophet and the records of Gad the seer,

NLT 1 Chronicles 29:29 All the events of King David's reign, from beginning to end, are written in The Record of Samuel the Seer, The Record of Nathan the Prophet, and The Record of Gad the Seer.

- the acts: 1Ki 11:41 14:29 Heb 11:32,33
- book: or, history, Heb. words
- Samuel: 1Sa 9:9
- Nathan: 2Sa 7:2-4 12:1-7
- Gad the seer: 1Ch 21:9-11

DAVID'S LIFE RECORDED BY THREE MEN

Now the acts of King David, from first to last, are written in the chronicles of Samuel the seerThe chronicles of Samuel the

seer means surely refers to First and Second Samuel.

in the chronicles of Nathan the prophet and in the chronicles of Gad the seer- These 2 chronicles are more enigmatic and most feel these have been lost.

Henry Morris has an interesting comment in his introduction to First Chronicles - The books of Chronicles were written long after Samuel and Kings, and the Chronicler no doubt had these two (or four) books to select from in developing his account. There were also numerous other ancient documents and records available, some of which are actually mentioned in the Bible. Note, for example, the mention of the writings of the prophets Nathan and Gad (2 Chronicles 29:29). In 2 Chronicles the authors mention: "the book of the kings of Judah" (2 Chronicles 16:11); "the book of the kings of Israel" (2 Chronicles 20:34); and the "book of the kings of Judah and Israel" (2 Chronicles 25:26). There are numerous other sources listed, some twenty in all. Since all these ancient documents are lost, there is no way of knowing which of them were used by Ezra (or whoever the Chronicler may have been). He undoubtedly used Samuel and Kings, since many sections in Chronicles are almost exact quotes (1 Chronicles 11:1-3 with 2 Samuel 5:1-3).

MacArthur on Nathan... Gad. These are non-canonical, but reliable, historical records that the chronicler utilized. God's Spirit protected the record from error in the original writing (2Ti 3:16, 17; 2Pe 1:20, 21).

1 Chronicles 29:30 with all his reign, his power, and the circumstances which came on him, on Israel, and on all the kingdoms of the lands.

BGT 1 Chronicles 29:30 περ π της τς βασιλε ας ατο κα τς δυναστε ας ατο κα ο καιρο ο γνοντο π ατ κα π τν Ισραηλ κα π π σας βασιλε ας τς γς

LXE 1 Chronicles 29:30 concerning all his reign, and his power, and the times which went over him, and over Israel, and over all the kingdoms of the earth.

KJV 1 Chronicles 29:30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

NET 1 Chronicles 29:30 Recorded there are all the facts about his reign and accomplishments, and an account of the events that involved him, Israel, and all the neighboring kingdoms.

CSB 1 Chronicles 29:30 along with all his reign, his might, and the incidents that affected him and Israel and all the kingdoms of the surrounding lands.

ESV 1 Chronicles 29:30 with accounts of all his rule and his might and of the circumstances that came upon him and upon Israel and upon all the kingdoms of the countries.

NIV 1 Chronicles 29:30 together with the details of his reign and power, and the circumstances that surrounded him and Israel and the kingdoms of all the other lands.

NLT 1 Chronicles 29:30 These accounts include the mighty deeds of his reign and everything that happened to him and to Israel and to all the surrounding kingdoms.

- **his power:** 2Ki 10:34 14:28
- **the circumstances which came on him:** Da 2:21 4:23,25

RECORDS OF DAVID'S REIGN IN THE THREE SOURCES

with all his reign, his power, and the circumstances which came on him, on Israel- The 3 sources mentioned in verse 29 held records of these various aspects of David's reign.

and on all the kingdoms of the lands- This refers to the kingdoms of all the lands surrounding David's kingdom.

Uteley - "and on all the kingdoms of the lands" This phrase occurs only in Chronicles (cf. 2 Chr. 12:8; 17:10; 20:29) and refers to the surrounding nations. YHWH's actions have always had "the nations" on His heart.