

# 1 Chronicles

## Chapter 29

### *Offerings for the Temple*

And David the king said to all the assembly, “Solomon my son, whom alone God has chosen, is young and inexperienced, and the work is great, for the palace will not be for man but for the LORD God. 2 So I have provided for the house of my God, so far as I was able, the gold for the things of gold, 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, besides great quantities of onyx and stones for setting, antimony, colored stones, all sorts of precious stones and marble. 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: 4 3,000 talents of gold, of the gold of Ophir, and 7,000 talents of refined silver, for overlaying the walls of the house, 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?” 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. 7 They gave for the service of the house of God 5,000 talents and 10,000 darics of gold, 10,000 talents of silver, 18,000 talents of bronze and 100,000 talents of iron. 8 And whoever had precious stones gave them to the treasury of the house of the LORD, in the care of Jehiel the Gershonite. 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.

**29:1–20** David's words before the assembly. These words conclude the final speech of David begun in 28:1 (see note, chs 28–29). Three parts comprise this section: David's words to the assembly (vv 1–5); the assembly's response (vv 6–9); David's prayer before the assembly (vv 10–20). (TLSB)

**29:1–5** David returns to the themes of his private speech to Solomon in ch 22. In conclusion, he appeals for contributions, perhaps in order that the temple not be seen as David's personal monument, but as the temple of all Israel. (TLSB)

**29:2–9** After donating his personal fortune to the construction of the temple, David appeals to the people for their voluntary gifts. The Chronicler again appears to be modeling his account of David on events from the life of Moses (Ex 25:1–8; 35:4–9, 20–29). The willing response of the people aided the building of both tabernacle and temple. (CSB)

**29:2–5** Still in the presence of “all the assembly,” David gave additional financial aid to the building of the temple. He supplemented the contributions from other sources (22:3–5) with a huge personal gift and encouraged others to do likewise. (TLSB)

**29:4** *Ophir*. Location unknown. (TLSB)

**29:6–9** Gifts of the assembly. In response to David's speech, people give generously. Gifts of gold equaled c 188 tons; silver, c 375 tons; bronze, c 675 tons; and iron, c 3,750 tons. (TLSB)

**29:7** *darics*. The daric was a Persian coin, apparently named for Darius I (522–486 B.C.) in whose reign it first appears (see Ezr 8:27). Since the Chronicler's readers were familiar with it, he could use it as an up-to-date standard of value for an earlier treasure of gold. (CSB)

Persian gold coins. Part of the sum the leaders supplied is computed in coinage that was current when Chronicles was composed. (TLSB)

**29:9** Note the joy of the people at giving willingly and freely. Stewardship of God's gifts is not a matter of coercion, but rather of a willing spirit in response to the Lord's goodness. (TLSB)

**29:1–9** David leads Israel in giving by setting an example of generosity for the Lord's work. Everything you have comes from God's bountiful goodness; therefore, give generously to the work of His Church and set a good example for those under your care. The Lord gives Himself to you with a whole heart and would not withhold His only-begotten Son. • Bless me, O Lord, that I may bless and freely give all honor to Your saving name. Amen. (TLSB)

*David Prays in the Assembly*

**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. **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. **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. **13** And now we thank you, our God, and praise your glorious name. **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. **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. **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. **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. **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. **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." **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. **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. **22** And they ate and drank before the LORD on that day with great gladness.

**29:10–20** David's prayer before the assembly. Note the consistent use of the first-person plural (we, us, our). This is not a private prayer from David, but the prayer of the assembled community. Themes of David's other prayers come forward in these final words of the anointed king (cf 16:7–36; 17:16–27). David praises God's "glorious name" (vv 10–13) in words of adoration resembling the closing doxology of the prayer we call the "Our Father." At the close of a remarkable life, David gives all the glory to the Lord of Israel alone and commits his people to the Lord's care. (TLSB)

**29:10** *blessed the LORD*. See p 842. Wholehearted response of the assembly to David's proposals moved him to turn to God in prayer (vv 10–19), then to ask those present to join him in grateful worship (vv 20–21a). (TLSB)

*Israel our father, forever and ever*. Or, "Israel, our Father forever and ever," referring to God as Father. (TLSB) **29:14** A foundational principle of God's generosity, which inspires our generosity and our trust that the Lord will continue to supply our needs even as we give up what we have. (TLSB)

**29:15** *strangers ... sojourners.* Harking back to the tents of the patriarchs. *no abiding.* Humanly speaking, there is no escaping death. (TLSB)

**29:18** *keep forever.* David's plea would be answered by the Lord's patience with Israel and Judah, but the everlasting kingdom could be established only through Christ. (TLSB)

**29:19** *a whole heart.* Wordplay; "whole" (Hbr *shalem*) sounds like "Solomon." Both stem from the term for "peace" or "completeness." (TLSB)

### *Solomon Anointed King*

**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. 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. 24 All the leaders and the mighty men, and also all the sons of King David, pledged their allegiance to King Solomon. 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.**

**29:22–25** Coronation of Solomon. In 23:1, David declared Solomon king, but now Solomon becomes king through the acclamation of all Israel (cf 11:1–3, David's coronation). There is a seamless transition between David and Solomon. In this account, Solomon ascends to the throne without the resistance he faced in the account of his accession in 1Ki 1–2. He continues and raises to new heights the golden age begun through his father. In very real ways, the son is to be understood as being greater than the father. In other words, the second (i.e., Solomon) fulfills all that was present though hidden in the first (i.e., David). All future kings until the exile would be compared to the standards of David and Solomon. All would fall short. Certain kings brought periods of faithfulness and prosperity. Others brought a symbolic unity of all Israel through their reforms, though the kingdom was never politically reunited after Rehoboam's reign. Even the best kings of Judah, however, exhibited personal failures. Further, they engaged in warfare like David, albeit victorious warfare. None exhibited the peaceful prosperity achieved by Solomon. (TLSB)

**29:21–22** Coronation feast. See note, 12:38–40. Close connection between king and temple is again brought forward through the joint anointing of Solomon as king and Zadok as high priest. The great and final son of David (Jesus Christ) is both King and High Priest. His coronation on the Last Day will be a celebration, not only of all Israel, but of all creation. (TLSB)

**29:22** *ate and drank.* See 12:38–40 and note. The anointing of both Solomon and Zadok portrays the harmony between them. (CSB)

*second time.* Perhaps the first time was Solomon's anointing recorded in 1Ki 1:32–36, but omitted by the Chronicler (see note on 28:1–29:30). However, the phrase "second time" is missing in the Septuagint, suggesting that it may have been an addition to the Hebrew text of this passage by an ancient scribe after the Septuagint had already been translated, in order to harmonize the Chronicles account with Kings. Multiple anointings are found in the cases of both Saul (1Sa 10:1, 24; 11:14–15) and David (1Sa 16:13; 2Sa 2:4; 5:3). (CSB)

Solomon's ultimate coronation (vv 22b–24) is recorded without relating the struggle for the throne (1Ki 1–2). (TLSB)

**29:24** *all ... pledged their submission.* But compare the rebellion of Adonijah, in which the officers and sons of the king had assisted the attempted coup (1Ki 1:9, 19, 25). Again the Chronicler has bypassed a negative event that would tarnish his image of David and Solomon. (CSB)

**29:25** *all Israel*. See 11:1, 10; 12:38–40; see also Introduction: Purpose and Themes. (CSB)

**29:10–25** David, the king, acts like a priest by leading the assembly of Israel’s leaders in prayer. God calls all leaders to be examples in faith for those they lead. As you conclude the Lord’s Prayer each day (cf vv 10–11), keep David’s example in mind and humble yourself before the King of heaven. He reigns on your behalf to bless and strengthen you by the grace of His Son, Jesus. • O Jesus, beloved Son, wiser than Solomon, make me a faithful leader and example to all who serve in Your eternal kingdom. Amen. (TLSB)

*The Death of David*

**26 Thus David the son of Jesse reigned over all Israel. 27 The time that he reigned over Israel was forty years. He reigned seven years in Hebron and thirty-three years in Jerusalem. 28 Then he died at a good age, full of days, riches, and honor. And Solomon his son reigned in his place. 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, 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.**

**29:26–28** David’s long life, riches, and honor are all marks of divine favor, as David often acknowledged. (TLSB)

**29:29** *Chronicles of Samuel ... of Nathan ... of Gad*. The Chronicler is careful to assert that his accounts are not his creative fiction but come from historical annals. Though the Chronicler records only selections about David’s life, he provides his sources by which further details may be known. He does not cover up the weaknesses in David’s history, but composes theological descriptions focused on the Lord’s blessings to and through David. The description of sources here could indicate that Nathan and Gad completed the Books of Samuel. (TLSB)

**29:30** *kingdoms of the countries*. Those immediately surrounding David’s kingdom. (CSB)