

## 1 Chronicles Chapter 29

Verses 1-5: David called for consecrated giving to the project (compare 28:1), based on the example of his generosity (verses 3-4). David gave his personal fortune to the temple building, a fortune almost immeasurable.

**1 Chronicles 29:1 "Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, [is yet] young and tender, and the work [is] great: for the palace [is] not for man, but for the LORD God."**

“Young and tender” (see notes on 1 Chron. 22:5).

The fact that Solomon was so young at the time, would make some people wonder at David's choice of him for king. Actually, David had older sons that would have been in line to be king. David settled that quickly by saying that Solomon was the choice of God for this task. The palace here, was speaking of the temple. This was a giant undertaking.

Verses 2-5 (see the note on 22:5).

**1 Chronicles 29:2 "Now I have prepared with all my might for the house of my God the gold for [things to be made] of gold, and the silver for [things] of silver, and the brass for [things] of brass, the iron for [things] of iron, and wood for [things] of wood; onyx stones, and [stones] to be set, glistening stones, and of divers colors, and all manner of precious stones, and marble stones in abundance."**

According to the utmost of his ability for the building and decorating of it.

"The gold for the things to be made of gold": As the candlesticks, showbread tables, etc.

"And the silver for things of silver": As for basins, etc.

"And the brass for things of brass": As the brasen altar and brasen laver.

"And iron for things of iron": For nails, hinges, etc.

"And wood for things of wood": For rafters, ceilings, floors, etc.

"Onyx stones": The Targum, stones of beryl. And stones to be set; other precious stones to be set in gold and silver.

"Glistening stones": The Targum, emeralds; the word is used for stibium (a lustrous gray metalloid or black lead), with which women painted their eyes. And so, may signify black

stones, like black lead; as white marble is after mentioned, perhaps black is here meant, or such stones Solomon paved the ways with leading to Jerusalem. But as such stones are not very glistening, there seems to be no reason for such an epithet. Unless the stone "phengites" should be meant, which was a clear bright stone, and served for looking glasses. And so Lucian speaks of Astarte having a splendid stone about her. Called which in the night gave much light to the temple, but shone weakly in the day time, and looked like fire.

"And of divers colors": That is, stones of various colors, as jaspers, amethysts, etc. Kimchi interprets it of embroidered clothes, and garments of needlework, and in these precious stones were sometimes inserted.

"And all manner of precious stones": As pearls, diamonds, etc. It is hard to say what all these precious stones were for. Jarchi and Kimchi think they were to decorate the walls overlaid with gold, in which they were set. It is certain they were for garnishing and beautifying the house (see 2 Chron. 3:6).

"And marble stones in abundance": For pillars, tables, and pavement. As Jarchi; this was Parian marble, according to the Septuagint and Vulgate Latin versions. The whitest of marble, found the island of Paros, and which agrees with the word here used.

David wanted "the house of ... God" to be beautiful as well as functional, something worthy of the King of kings. Instead of sulking in disappointment at a spoiled dream, he redirected his energies to a new vision, motivated to help his son.

David had been gathering for quite a while the things for use in the building of the temple. In an earlier lesson, we saw that David had gathered billions of dollars' worth of silver and gold to be used in the temple. Cedar wood had been brought in from foreign countries. Most of the silver, gold, and brass had been spoils of war. The nails had been made with the iron. This temple would have enough precious metals and precious stones in it to cover a modern country's national debt. The marble and all of the stones to use in the temple had been prepared elsewhere, and brought to the location of the temple. This temple would be the most beautiful building in all the world.

Verses 3-4: The figure mentioned here seems to be at variance with David's claim (in 22:14). Actually, the huge expenditure listed was an initial giving for the building of the temple. The sum mentioned here is a later gift "over and above" what he had already donated.

David cheerfully gave "over and above" from his "own proper good". He gave 3,000 talents of "gold" (more than 100 tons), and 7,000 talents of "silver" (more than 235 tons). What an example this king set for his people! He did not cling to his possessions but cheerfully offered them back to God, thus reminding his entire kingdom that everything they had came from God.

Imagine how the world would be transformed if every leader gave so willingly to the Lord (2 Cor. 9:7).

**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,"**

Had a good will to it, and was earnestly desirous of having it built, and that in a grand manner.

"I have of my own proper good": Which he had treasured up for his own use.

"Of gold and silver, even that I have given to the house of my God": To build or ornament it, or make vessels for it.

"Over and above all that I have prepared for the holy house": For the building of the temple, which is made mention of in the preceding chapter.

The wealth could have all belonged to David, but he loved God and wanted all of this wealth to belong to his God. It was by David's own free will he gave these treasures for the temple.

**1 Chronicles 29:4 "[Even] three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses [withal]:"**

We do not know the value of the Hebrew talent at this period, and therefore these numbers may be sound. But in that case we must suppose an enormous difference between the pre-Babylonian and the post-Babylonian talents. Accumulations to anything like this amount are inconceivable under the circumstances, and we must therefore either suppose the talents of David's time to have been little more than the 100th part of the later talents, or regard the numbers of this verse as augmented at least a hundredfold by corruption.

David unfolded his great and long cherished plan, enjoined the building of God's house as a sacred duty on him and his son and successor Solomon, and described the resources there was for carrying on the work. Some of the vast amount of personal property he had accumulated in the precious metals (1Ch 22:14) could have been spoil taken from the people he had conquered, and the cities he had sacked.

**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?"**

The one for what was to be overlaid with gold, the other for what was to be overlaid with silver.

"And for all manner of work to be made by the hands of artificers": What remained was to be made use of in employing artificers in making vessels for the temple that were needful.

"And who then is willing to consecrate his service this day unto the Lord": Or fill his hand? And give largely and liberally towards building a house for the service and worship, honor and glory, of God. And David, having set so good an example, could with the better grace recommend the good work to his nobles and people, and which had its desired effect, as follows in the next scripture.

David had told them of his generous gifts, and he was encouraging them to give to the construction of the temple themselves. This was also a call for volunteers, who had skills in these areas, to come forward.

Verses 6-9: "Willingly": Here 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 New Testament speaks of this (Luke 6:38; 2 Cor. 9:1-8), and never demands that a tithe be given to God, but that taxes be paid to one's government (Rom. 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.

(See the note on 28-9-10; compare Exodus 25:2).

**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,"**

The princes of the twelve tribes.

"And the captains of thousands, and of hundreds, with the rulers over the king's work": Who were now assembled (1 Chron. 28:1).

"Offered willingly:" And cheerfully; needed no more arguments to press them to it, but at once readily communicated.

**1 Chronicles 29:7 "And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron."**

"Gave ... five thousand talents": The readers of this material in Ezra's day would know it as a contemporary measurement. The sum of all this is staggering, and has been estimated into the billions of dollars.

This was a large offering given by the leaders of the people. Iron is measured by the pound, so there would be 12,500,000 pounds of iron. This is a tremendous offering.

**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."**

Such as are mentioned (1 Chron. 29:2).

"Gave them to the treasure of the house of the Lord": To be laid up there.

"By the hand of Jehiel the Gershonite": Who, and his sons, had the care of that treasury (1 Chron. 27:21).

**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."**

The people followed the example of their king and "offered willingly ... to the Lord", giving David cause to rejoice. They also gave completely – "with perfect heart". As the people of God today, Christians are called to wholeheartedly and joyfully give to God.

Many of the stones had probably been spoils of war. The wonderful thing was that the people gave these things willingly. God does not want anything from us that we give begrudgingly. He accepts gifts we give from a free heart.

Verses 10-17: David's prayer began with thanksgiving and praise, acknowledging that everything comes from God, including "riches and honor". David surrendered to God what was rightfully His as the Originator, the Owner, and the Operator of the universe.

David responds to the phenomenal offering expressing amazing sacrifices of wealth with praise in which he acknowledges that all things belong to and come from God. He concludes that God is everything and that man is nothing, much like Psalm 8. This magnificent prayer of thanks gives God all credit, even for the people's generosity (verse 14).

**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."**

"David" again shows himself to be a man of prayer (16:2, 7-37; 17:26-27). Those who stand before God's people should likewise be capable of leading them in genuine intercession and communion with God."

**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."**

That is, either God is possessed of all greatness and immensity, of dignity of nature, and of all perfections. Of almighty power, of excellent glory, of superiority to all beings and of honor, and majesty. And all that grandeur, might, and honor in men, and victory over others. The majestic appearance they make, and exaltation above others they have, are all of God.

"For all that is in the heaven and in the earth is thine": They are both made by him, and all that is in them, and therefore he has the sole right unto them.

"Thine is the kingdom, O Lord": Of nature and Providence; he has the sole dominion over all creatures, and the sovereign disposal of all things.

"And thou art exalted as head above all": Men on earth, and angels in heaven.

David was so overwhelmed by the generosity of the people that he immediately began to praise God. We see an adoration of God, and a stating of His great power and goodness. This was an acknowledgment that truly everything and everyone belong to God. God created all. It all is His.

**1 Chronicles 29:12 "Both riches and honor [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."**

Whatever of either the children of men have is not owing to their merits, nor to their diligence and industry, and wise conduct, but to the providence of God (Eccl. 9:11). So the gods with the Heathens are said to be givers of riches.

"And thou reignest over all": Govern the world by wisdom, and dispose all things in it for the best.

"In thine hand is power and might": To do whatsoever he pleaseth.

"And in thine hand it is to make great": In worldly things, and so in spiritual.

"And to give strength unto all": Against their enemies, and to do the will and work of God. Of all which David had had an experience.

A person is rich, because God chooses for him to be rich. A person is honored, because God wants them to be honored. A very good example of the fact that everything belongs to God, is the coin in the fish's mouth to pay Jesus' taxes. The people vote and believe they elect a president, but truly, the person God had chosen to be president is who wins the race. David was fully aware that God made him great.

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

That he that was so great, and so much above them, should take notice of them, and bestow so many great and good things on them.

There was only one thing left for David to do, and that was to praise God for what had happened. When God pours out a blessing on us, the only thing we can do is thank Him and praise Him.

Verses 14-15: Only what is given back to God will last forever.

**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."**

Originally dust and ashes, a sinful creature, unworthy to receive anything from God. And of having the honor of doing anything for him.

"And what is my people": Subject to him, the least of all people, separated from the nations round about them, and despised by them.

"That we should be able to offer so willingly after this sort?" That they, who were a poor people, some years ago brought out of Egyptian bondage, should now be possessed of such an affluence. And have such a generous heart and liberal spirit given them, as to contribute in so large and liberal a manner as they had done. All was owing to the goodness of God to them, and the efficacy of his grace upon them.

"For all things come of thee": All good things, temporal and spiritual. The Lord is the fountain of goodness, and Father of mercies.

"And of thine own have we given thee": For there is nothing a man has but he has received from the Lord, and therefore can give nothing to him but his own (see Rom. 11:35).

David was feeling humbled by all the wealth and greatness that God had poured on him and on the people of Israel as a whole. He was aware these things were just loaned to him for a while.

**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."**

For though they were in possession of the land of Canaan, yet they held it not in their own right, but as the Lord's. Who said, the land is mine (Lev. 25:23). They were but tenants in it, and were not to abide long here; they belonged to another city and country. The consideration of which might tend to set them loose to worldly things, and the more easily to part with them for the service of God, and the honor of his name.

"Our days on the earth are as a shadow": Man's life is expressed by days, not months and years, being so short; and by days on earth, in distinction from the days of heaven, or eternity. And

these said to be as a shadow, of a short continuance, empty, mutable, and uncertain, dark and obscure, quickly gone. Like the shadow of the sun; and not only like that, or of a mountain, tree or wall. But, as the Targum, of a bird that is flying, which passes away at once.

"And there is none abiding": Not long, much less always, being but sojourners as before. So Cato in Cicero is represented as saying, "I depart out of this life as from an inn, and not a house. For nature has given us an inn to sojourn, not a place to dwell in:" or "there is no hope or expectation"; of living long, of recalling time, and of avoiding death.

David was no different than us all. We are all just passing through this world. Life on the earth is like a vapor. It is just a very short time considering the time we will spend in heaven. The flesh of man is few of days. No one lives forever in flesh. The important life begins, when we shed this house of flesh.

Verses 16-20: David leads in a prayer of commitment.

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

Of gold, silver, etc., that he and his people had provided and contributed. All this store, besides the brass, iron, etc.

"To build thee a house for thine holy name": To perform holy and religious worship in it, for the glory of his name.

"Cometh of thine hand, and is all thine own": This he repeats, that God might have all the glory of all they had and did.

David was saying that they were not really giving God anything. It all belonged to Him in the first place.

**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."**

"Triest the heart": 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.

David knows his heart was right with God, and now, he felt his people were right in their hearts, as well. The willingness to give to God said a lot about the condition of their hearts.



Verses 18-19: David understands that God's covenant with him has been given by the promisekeeping "God of Abraham" (Gen. 17:1; 26:24), "Isaac" (Gen. 28:13), "and of Israel" (Gen. 50:24; Exodus 3:15).

David prayed that the people of God would "prepare their heart unto" Him and that Solomon would have a "perfect" heart toward God. Following God is a matter of the heart as much as the head.

**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:"**

The ancestors of the Jewish nation, whose covenant God the Lord was, and who had ever been mindful of his promise to them, with respect to them their seed.

"Keep this for ever in the imagination of the thoughts of the heart of thy people": Let the same disposition of mind always continue in them to serve the Lord their God.

"And prepare their heart unto thee": Incline and dispose their minds always to fear the Lord, and obey his will.

Abraham, Isaac, and Israel were the patriarchs. They were the recipients of the promises of God. The blessings on David and these people were fulfillment of the promises He made to Abraham. David wanted his people to remain faithful to God.

**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."**

All the laws of God, moral, ceremonial, and judicial, even to observe them cordially and sincerely.

"And to do all those things": He had suggested to him particularly.

"And to build the palace for the which I have made provision": As before declared.

David was asking God to give Solomon a perfect heart. He knew that Solomon would be tempted with all the wealth and attention he would get. He would be so blessed with things of this earth, it would be difficult for him to overcome the flesh.

**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."**

“Bowed ... worshipped”: the ultimate physical expression of an inward submission to God in all things.

David closed his prayer by giving his people a challenge: “Now bless the Lord your God”. This statement can and should be heeded in any circumstance.

David was a good leader. Good leaders lead their people to a closer relationship with God.

Verses 21-30: The chronicler records in selective fashion the final days of David and the enthronement of Solomon. For a more complete treatment (see 1 Kings 1:1-53).

**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:"**

David and the congregation.

"And offered burnt offerings unto the Lord on the morrow after that day": Not having time enough on that day to perform, at least not all of them. And these they offered on the altar David had erected in the threshing floor of Araunah, by the order of God, where afterwards the temple was built.

"Even a thousand bullocks, a thousand rams, and a thousand lambs, with their burnt offerings": And meat offerings also, both which always went along with them.

"And sacrifices in abundance for all Israel": Whom they represented. These last were peace offerings, part of which those offering had for themselves and friends to feast on, as these did, as follows in the next scripture.

This was all sealed with the sacrifices they made to the LORD. Even the sacrifices were given in abundance. This showed the sincerity of those who were sacrificing.

**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."**

“Solomon” had been “anointed” as “king” previously in a smaller ceremony due to the attempted usurpation of power by Adonijah (see the note on 1 Kings 1:38-40). For the installation of “Zadok” as high “priest” (see 1 Kings 2:27, 35).

“The second time”: This most likely refers to a public ceremony subsequent to the private one (of 1 Kings 1:35-39), in response to Adonijah’s conspiracy. David’s High-Priest Zadok had been

loyal to both father and son (1 Kings 1:32-40; 2:27-29), so he continued on as High-Priest during Solomon's reign.

The people "did eat and drink before the Lord" and rejoiced with "great gladness", much as they had at David's coronation banquet (12:38-40). This celebration calls to mind the messianic feast referred to (in Isaiah 25:6-8).

This was a time of great celebration. The people were as joyful about the building of this temple, as David was. Solomon would be anointed the second time. This would show that all the people had accepted him as king in the stead of David. Zadok would be anointed again also, to take the position of High Priest.

**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."**

Who had given it to him, and established him on it, and whose vicegerent he was, and over whose people he ruled.

"As king instead of David": He was viceroy to him in his life time, and succeeded him at his death, when he had the full power of government.

"And prospered": His reign was happy and peaceable.

"And all Israel obeyed him": At once; whereas it was some time, even years, before all Israel obeyed David.

In an earlier book, we mentioned the fact that it was very unusual for a son to become king, before the death of his father. This was exactly what happened here. His prosperity was so great that he was known as the richest man in the world.

**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."**

The princes of the tribes, and the officers of the army.

"And all the sons likewise of King David": As many as were living: even though they were older than Solomon.

"They submitted to Solomon the king": Or "gave the hand under" him, promising obedience, and swore allegiance to him (see Gen. 24:2).

Solomon was obviously the choice of David to succeed him. Most of the people were aware that Solomon was chosen of God to be king of Israel. They accepted him as king, partly because they did not want to displease David or God.

**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."**

By giving him such a large share of wisdom and understanding in government.

"And bestowed upon him such royal majesty": Not only such wealth and riches, but such honor and reverence.

"As had not been on any king before him in Israel": Not on Saul, or even on David.

Solomon was the richest and the wisest king who had ever reigned. He was so blessed, that people from all over the known world came to see the greatness of Solomon.

Verses 26-28 (compare 1 Kings 2:10-12).

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

As before related in this book, and in the second book of Samuel; his reign being long and glorious.

**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."**

"Forty years" (ca. 1011-971 B.C.).

This is a recap of the reign of David in Israel. His reign of 40 years included 7 years over Judah and 33 years over all Israel.

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

Being seventy years of age.

"Full of days, riches, and honor": Had as much of either of them as he could wish for. And having enough, he sought after, and was taken to the possession of, eternal life, durable riches, and honors, and glory, that fade not away.

"And Solomon his son reigned in his stead; in full power and authority.

David was 30 when he began to reign, so he was seventy years old when he died. He had experienced blessings from God that few men ever know. His son, Solomon, would know even greater blessings as he reigned over Israel and built the temple.

**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,"**

“Samuel”: This most likely refers to the canonical book (of 1 and 2 Samuel).

“Seer ... Prophet ... seer”: All 3 are different, but synonymous, Hebrew terms referring to the prophetic office from the perspectives of:

- (1) To understand;
- (2) To proclaim; and
- (3) To understand respectively.

“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 (2 Tim. 3:16-17; 2 Peter 1:20-21).

These are non-canonical source materials, which the author of Chronicles was, under divine inspiration, led to consult. Many other such Hebrew writings are mentioned by the Old Testament authors (e.g., Joshua 10:13; 2 Sam. 1:18; 1 Kings 11:41; 14:29; 2 Chron. 9:29; 12:15; 13:22; 24:27; 26:22; 33:19), and, doubtless, others existed and were circulated as well. However, no claim can be made for the inspiration of all these now lost books, inspiration being the Holy Spirit’s particular work in recording God’s revealed truth solely as contained in the canonical Scriptures (Luke 24:44; 2 Tim. 3:16; 2 Peter 1:21; 3:2).

**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."**

The whole of it, and the mighty valiant acts done by him, the battles he fought, and the victories he obtained.

"And the times that went over him, and over Israel, and all the kingdoms of the countries": Things that were done in his time in Israel, and in the nations round about subdued by him, as Moab, Ammon, Syria, and Philistia.

The book, spoken of as of Samuel the seer, is possibly the book of Samuel in the Bible. The other books, I am not sure of. We do know that Nathan the prophet and Gad the seer, were both highly respected. Nathan had prophesied to David. All of the things mentioned above, are mentioned in the Bible in other Scriptures than this one. We also know that they had accurate records of events of their day.

## 1 Chronicles Chapter 29 Questions

1. Who had chosen Solomon to be king?
2. What did David say about the age of Solomon?
3. Palace, was speaking of the \_\_\_\_\_.
4. What did verse 2 say, David had prepared for the temple?
5. Most of the silver, gold, and brass, had come from \_\_\_\_\_ of \_\_\_\_\_.
6. What was made with the iron?
7. Where had the stones been prepared?
8. What type of wood would be used?
9. How many talents of gold does verse 4 say David gave?
10. How many talents of silver had he given?
11. How much does a talent weigh?
12. Who would do the work with the gold?
13. Who did David encourage to give, also?
14. How many talents of gold did they give?
15. Who gave precious stones?
16. Why is someone rich?
17. Who truly chooses the president?
18. What had greatly humbled David?
19. God tries the \_\_\_\_\_ of mankind.
20. In verse 18, who are the three patriarchs?
21. What did David ask God to give Solomon?
22. Great leaders do what?
23. How many bullocks were sacrificed?

24. How did all of Israel accept Solomon as king?
25. How rich was Solomon?
26. Why did they all accept Solomon as king?
27. What does verses 26 and 27 recap?
28. How old was David, when he began to reign in Hebron?
29. How old was David, when he died?
30. The book of Samuel, mentioned in verse 29, is probably what?