

# 1 Chronicles 22 Commentary

PREVIOUS

NEXT

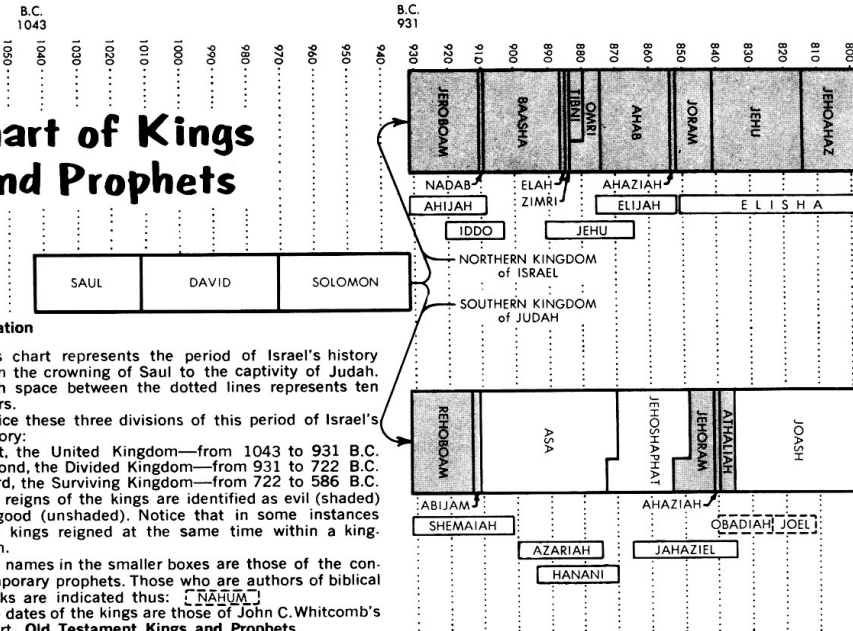
**CLICK VERSE**  
To go directly to that verse

- 1 Chronicles 22:1
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TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	
1 Chronicles 10		1Chr 11-19		1Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36		
<p><b>Legend:</b> 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 <b>after the division</b> of the Kingdom in 931 BC, the Southern Kingdom is most often designated in Scripture as "<b>Judah</b>" and the Northern Kingdom as "<b>Israel</b>." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.</p>									

THE DOWNWARD SPIRAL

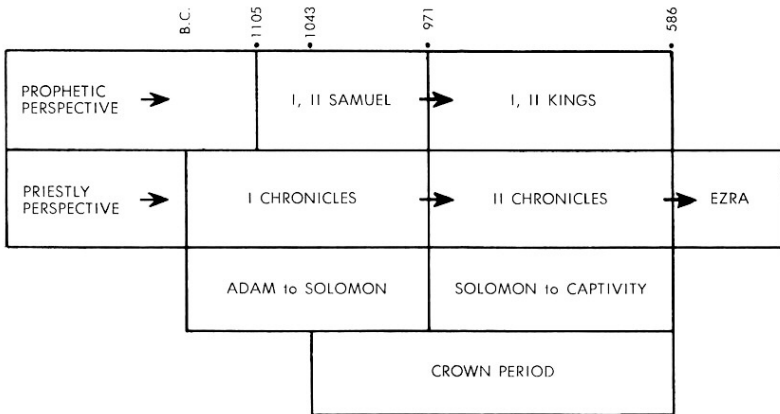
# Chart of Kings and Prophets



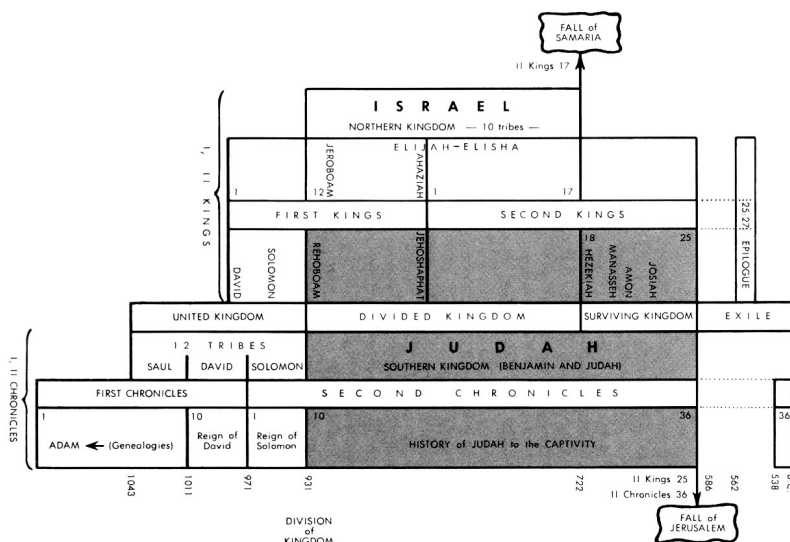
## Explanation

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

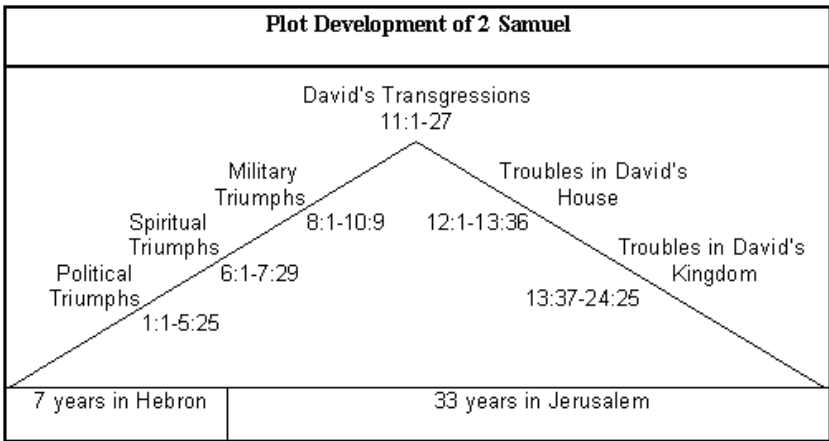


Comparison of 1 Samuel thru 2 Chronicles



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 22:1 Then David said, "This is the house of the LORD God, and this is the altar of burnt offering for Israel."**

- This is the house: David perhaps had some assurance that this was the place on which God designed that His house should be built; and perhaps it was this that induced him to buy not only the threshing-floor, but probably some adjacent ground also, as Calmet supposes, that there might be sufficient room for such a structure. 1Ch 21:18-28 Ge 28:17 De 12:5-7,11 2Sa 24:18 2Ch 3:1 6:5,6 Ps 78:60,67-69 132:13,14 Joh 4:20-22
- and this is the altar: 2Ki 18:22 2Ch 32:12

**Related Passage:**

2 Chronicles 3:1 Then Solomon began to build the house of the LORD in Jerusalem on [Mount Moriah](#) (AKA FIELD OF ORNAN/ARAUNAH), **where the LORD had appeared to his father David** (HOW? WHO APPEARED THERE? THE ANGEL OF THE LORD - 1Ch 21:16,18, 20, 27 - SURELY A CHRISTOPHANY), at the place that David had prepared on the threshing floor of Ornan the Jebusite.

One could subtitle this chapter provision and preparation for God's house.

**Then** - This marks progression in the narrative, so let us first review what the chronicler has just been told us (indeed 1Ch 22:1 - 1Chr 21:18-30 (Context - David has Numbered the people resulting in God's killing of 70,000 Israelites and David seeking to stay the hand of the Angel of the LORD against Jerusalem and build an altar to the

LORD). Then the angel of the LORD commanded Gad to say to David, that **David should go up and build an altar to the LORD on the threshing floor of Ornan the Jebusite.** 19 So David went up at the word of Gad, which he spoke in the name of the LORD. 20 Now Ornan turned back and saw the angel, and his four sons who were with him hid themselves. And Ornan was threshing wheat. 21 As David came to Ornan, Ornan looked and saw David, and went out from the threshing floor and prostrated himself before David with his face to the ground. 22 Then David said to Ornan, "Give me the site of this threshing floor, that I may build on it an altar to the LORD; for the full price you shall give it to me, **that the plague may be restrained from the people.**" 23 Ornan said to David, "Take it for yourself; and let my lord the king do what is good in his sight. See, I will give the oxen for burnt offerings and the threshing sledges for wood and the wheat for the grain offering; I will give it all." 24 But King David said to Ornan, "No, but I will surely buy it for the full price; for I will not take what is yours for the LORD, or **offer a burnt offering which costs me nothing.**" 25 So David gave Ornan 600 shekels of gold by weight for the site. 26 Then David built an altar to the LORD there and offered burnt offerings and peace offerings. And he called to **the LORD and He answered him with fire from heaven on the altar of burnt offering.** (YAHWEH ACCEPTED THE OFFERING) 27 The LORD commanded the angel, and he put his sword back in its sheath. (THE LORD APPEASED, HIS WRATH AVERTED) 28 At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he offered sacrifice there. 29 For the tabernacle of the LORD, which Moses had made in the wilderness, and the altar of burnt offering were in the high place at Gibeon at that time. 30 But David could not go before it to inquire of God, for he was terrified by the sword of the angel of the LORD.

**Jamieson** notes "By the miraculous sign of **fire from heaven** (1Ch 21:26), and perhaps other intimations, David understood it to be the will of God that the national place of worship should be fixed there, and he forthwith proceeded to make preparations for the erection of the temple on that spot."

In this last section of David's life, the Chronicler includes three speeches by David: (1) 1Ch 22:2–19; (2) 1Ch 28:1–21; (3) 1Ch 29:1–9. Chapters 22–29 are unique to Chronicles, having no parallel in the Bible. In 1Ch 22:1–19 the spotlight shifts from a focus on David alone to David and his successor, Solomon.

**David said, "This is the house of the LORD God, and this is the altar of burnt offering for Israel."**- Note this text in context indicates that **the altar of burnt offering** refers to the altar David had built on Ornan's threshing floor (aka, Mt Moriah, as it is called in 2Ch 3:1 see also and ), which later became the site of Solomon's temple. David now realizes that this is the site the Lord had chosen for His people to build Him as house to seek him in accordance with the instructions of Moses Deut 12:5+ "you shall seek the LORD **at the place which the LORD your God will choose** from all your tribes, **to establish His name there for His dwelling**, and there you shall come." Note David's words **this is the house**. To what does that phrase refer? David answers by going on to equate that phrase with **this is the altar of burnt offering!** God had clearly revealed to him **the place which the LORD your God** had chosen! (Scripture is the best commentary on Scripture, for only a "diamond" can cut a "diamond!" [Compare Scripture with Scripture](#)) Now that the future Temple site was purchased, and David had heard from the LORD, it was **all systems go** to carry out preparations so that his son **young and inexperienced** son Solomon could complete the building project on Mt Moriah.

**A.C. Gaebelein:** adds that "God had accepted the sacrifice (1Ch 21:26). The judgment had passed (1Ch 21:27). Prayer had been answered (1Ch 21:28) and David, therefore, could truthfully say "**this is the house of the LORD God, and this is the altar of the burnt-offering for Israel.**" The place had therefore been pointed out on which the temple was to be reared. **And from now on up to the 1Ch 26:28 all concerns the house which is to be built.** The temple is from now on prominently in the foreground and that which the book of Kings does not mention, David's great interest in making preparations for it, is recorded in these chapters. And so we see David with great energy making vast preparations. **It shows again how grace had worked in his heart.** All else seems to have been forgotten by him (**ED: THINK OF THE 70,000 WHO HAD JUST DIED WHICH MIGHT HAVE WEIGHED HIM DOWN OR EVEN CAUSED TO TO WITHDRAW FROM GOD. BUT NOT DAVID.**). Only one desire controls the king, to make provision of everything necessary for the construction of the Temple. And the house, according to David's conception "**must be exceeding magnificent, of fame and of glory throughout all countries.**" **His heart burned with zeal to glorify Jehovah, whose mercy and grace he knew so well and who had kept and prospered him in all his ways.** "I will therefore now make preparation for it," David said. Then he prepared abundantly before his death.

**Warren Wiersbe** has a fascinating comment regarding the site of the Temple and the builder of the Temple - It's remarkable that the temple was built on the property David purchased from Ornan, a reminder of **David's great sin** in numbering the people (1 Chron. 21). The temple was built by Solomon, a son of Bathsheba, the woman with whom David had committed adultery. Only God can take **a man's two greatest sins** and build a temple out of them. "But where sin abounded, grace did much more abound" (Ro 5:20)....God gave David the plans for the temple (1 Chron. 28:11–12, 19) just as He had given Moses the plans for the tabernacle (Ex. 25:40). When you are going to do something for the Lord on earth, be sure you get the plans from heaven. And if the Lord won't let you do something that is really on your heart, try to help the other person do it. (Borrow [Wiersbe's expository outlines on the Old](#)

**Josephus Antiquities 7.13.14** - So David called his son Solomon, and charged him, when he had received the Kingdom, to build a temple to God: and said; "I was willing to build God a temple myself: but he prohibited me; because I was polluted with blood, and wars: but he hath foretold, that Solomon my youngest son should build him a temple, and should be called by that name. Over whom he hath promised to take the like care, as a father takes over his son: and that he would make the country of the Hebrews happy under him: and that not only in other respects, but by giving it peace, and freedom from wars, and from internal seditions: which are the greatest of all blessings. Since therefore, says he, thou wast ordained King by God himself before thou wast born, endeavour to render thyself worthy of this his providence; as in other instances, so particularly in being religious, and righteous, and courageous. Keep thou also his commands, and his laws, which he hath given us by Moses: and do not permit others to break them. Be zealous also to dedicate to God a temple, which he hath chosen to be built under thy reign. Nor be thou affrighted by the vastness of the work; nor set about it timorously. For I will make all things ready before I die. And take notice, that there are already ten thousand talents of gold, and an hundred thousand talents of silver collected together. I have also laid together brass and iron without number; and an immense quantity of timber, and of stones. Moreover thou hast many ten thousand stone-cutters, and carpenters. And if thou shalt want any thing farther, do thou add somewhat of thine own. Wherefore if thou performest this work, thou wilt be acceptable to God, and have him for thy patron." David also farther exhorted the rulers of the people to assist his son in this building; and to attend to the divine service, when they should be free from all their misfortunes. For that they by this means should enjoy instead of them peace, and an happy settlement: with which blessings God rewards such men as are religious, and righteous. He also gave orders, that when the temple should be once built, they should put the ark therein, with the holy vessels: and he assured them, that they ought to have had a temple long ago, if their fathers had not been negligent of God's commands; who had given it in charge,<sup>44</sup> that when they had got the possession of this land, they should build him a temple. Thus did David discourse to the governours, and to his son.

**1 Chronicles 22:2 So David gave orders to gather the foreigners who were in the land of Israel, and he set stonecutters to hew out stones to build the house of God.**

- **the foreigners:** 1Ki 9:20,21 2Ch 2:17 8:7,8 Isa 61:5,6 Eph 2:12,19-22
- **stonecutters:** 1Ch 14:1 2Sa 5:11 1Ki 5:13-19 6:7 7:9-12 2Ki 12:12 22:6 Ezr 3:7

#### **Related Passages:**

1 Kings 5:13-18 Now King Solomon levied **forced laborers from all Israel**; and the forced laborers numbered 30,000 men. 14 He sent them to Lebanon, 10,000 a month in relays; they were in Lebanon a month and two months at home. And Adoniram was over the forced laborers. 15 Now Solomon had 70,000 transporters, and 80,000 hewers of stone in the mountains, 16 besides Solomon's 3,300 chief deputies who were over the project and who ruled over the people who were doing the work. 17 Then the king commanded, and they quarried great stones, costly stones, to lay the foundation of the house with cut stones. 18 So Solomon's builders and Hiram's builders and the Gebalites cut them, and prepared the timbers and the stones to build the house.

### **DAVID'S ZEAL FOR GOD'S HOUSE**

In Psalm 69:9 David wrote "zeal for Your house has consumed me," which would be an apt description of this chapter and even for the entire section on the temple preparation from chapter 22 through chapter 29. David was zealous for building God's house and this chapter begins to tell us of his zeal. As an aside there is no parallel of chapter 22 in the other historical books.

**So** - (Term of conclusion) For this reason. Therefore. Based on the fact that David now knew the site of the Temple and had purchased the site with his own funds, the following is his conclusion.

**David gave orders to gather the foreigners ([ger](#)) who were in the land of Israel** - David may be old but he still knew how to give orders especially since he was motivated by zeal to prepare for the building of God's house. Motivation for God's glory can be a great motivator for all of us old folks! After all we are soon to see Him face to face!

While it is not obvious from this text, from other passages it is clear that David's orders were not a matter of his own will but a matter of carrying out the will of Jehovah. In chapter 29 we read

He then stationed the Levites in the house of the LORD with cymbals, with harps and with lyres, according to the command of David **and of Gad the king's seer, and of Nathan the prophet**; for the command was from the LORD through His prophets. (2 Chronicles 29:25)

**Comment** - So note the chain of communication - Yahweh to Gad/Nathan to David to the people (foreigners in this verse, Levites in the following passages). David sought to do God's will on earth as it is in Heaven!

**Jamieson on foreigners** - partly the descendants of the old Canaanites (2Ch 8:7-10), from whom was exacted a tribute of bond service, and partly war captives (2 Ch 2:7), reserved for the great work he contemplated.

**Utley** has an added thought on the identity of **"the foreigners"** as "(1) skilled workers from King Hiram of Tyre who built David's palace (cf. 2Sa 5:11) and now Solomon's Temple (cf. 1 Ki 5:6,18; 2 Chr. 2:12-14), (2) forced laborers from those nations defeated by David (cf. 1Ki 9:20-22; 2Ch 2:17-18; 8:7-10) and (3) forced laborers from the tribes of Israel mentioned in 1Ki 5:13-16; 11:28. All three groups are mentioned in 1Ki 5:19 (see [text above](#))

**Wiersbe** has an interesting note on labor used to build the house of the LORD - David enlisted both Jews and resident aliens (1 Kings 5:13-18) to help construct the temple. This division of David's government was under Adoram (2 Sam. 20:24), also called Adoniram (1 Kings 4:6). (Adoram wasn't a popular man. After Solomon's death, Solomon's son Rehoboam took the throne. The people were tired of Solomon's taxes and vast building programs, and they stoned Adoram to death 2Ki 11:18.) The 30,000 Jewish workers cut timber in Lebanon for a month and then returned home for two months, while the 150,000 "alien" laborers cut and delivered massive stones from the hills, supervised by Jewish foremen (1 Kings 5:13-18, and see 9:15-19; 2 Chron. 2:17-18). The fact that Gentiles worked along with the Jews suggests that the temple was indeed a house for all nations. We must not think that these resident aliens were treated as slaves, because the Law of Moses clearly prohibited such practices (Ex. 22:21; 23:9; Lev. 19:33). (Borrow [Be restored : trusting God to see us through : OT commentary, 2 Samuel & 1 Chronicles](#))

**Utley** has an interesting note on **the land of Israel** - Surprisingly this phrase (the land [*erets*] of Israel) is used by the Chronicler only four times to denote a godly reign throughout the Promised Land. (1) David - 1 Chr. 22:2, (2) Solomon - 2 Chr. 2:17, (3) Hezekiah - 2 Chr. 30:25, (4) Josiah - 2 Chr. 34:7

**and he set stonecutters to hew out stones to build the house of God**- Here we see the first use of the key word in chapter 22, the verb build which occurs 9x in 8v - 1 Chr 22:2, 5, 6, 7, 8, 10, 11, 19. It is notable that all the stone used for the building of the Temple was previously cut to the right size in the quarry, not in the Temple (see 1Ki 6:7)

Note a **key word** in 1Ch 22 - **build** - 7x in 7v - 1 Chr 22:2, 6, 7, 8, 10, 11,, 19 (1Ch 22:5 = built). In fact from this point to the end of First Chronicles everything is directly related to the temple/house of God.

**IVP Bible Background Commentary (p 417)** on **stonecutters** - The dressed stone used in this period is known as ashlar masonry. An iron chisel was used to dress the margin around the edges, while the central part of the rock face was left unworked. In the area around Jerusalem limestone was particularly abundant and could be quarried nearby, but harder stone had to be brought from greater distances. Basalt was available in quantity in the Galilee and the Golan; granite was available in the southern Arabah near Eilat under a cover of sandstone. To quarry large blocks, wooden wedges were driven deeply into cracks and then soaked with water. As the wood expanded it would split the rock. Heavy blocks were moved into place by means of lead balls being spread on the block below. Subsequent blocks would flatten the lead balls.

**Andrew Thomson** on the fact that David wanted to build God a temple but God said no - Sometimes people want to do things for the Lord, and when it becomes clear that they can't, they sulk. Sadly, they were more concerned about what they wanted to do than the Lord they were supposed to be doing it for. David shows here that he isn't concerned about his own ego, but only for the glory of the Lord. Much the same attitude can be seen in the apostle Paul, who wrote that, even when some *'preach Christ out of rivalry ... in every way, whether in pretence or in truth, Christ is proclaimed, and in that I rejoice'* (Phil. 1:18, emphasis added). **Selfless service, even in the church of Jesus Christ, is far rarer than we might think.** Even Paul had to say about Timothy, *'I have no one like him, who will be genuinely concerned for your welfare. For they all seek their own interests, not those of Jesus Christ'* (Phil. 2:20). In 19th-century Dundee, minister **Robert Murray M'Cheyne** showed a similar spirit. After he had laboured for three hard years with relatively little obvious success, health problems laid him aside from ministry and a trip to Palestine (as it was then called) was suggested. Before he went he engaged William Chalmers Burns to preach in his absence. He wrote to Burns, *'I hope you may be a thousand times more blessed among them than ever I was. Perhaps there are many souls that would never have been saved under my ministry, who may be touched under yours.'* So it turned out, and his biographer notes, *'He had no envy at another instrument having been so honoured ... In true Christian magnanimity, he rejoiced that the work of the Lord was done, by whatever hand.'* Interestingly, a few years later, as Burns began work as a missionary in China, he himself showed the same attitude when he wrote, *'In other days it has been my solemn privilege to enter into the labours of others, and it may be that here I am to labour where others are to reap ...'* Some years later, Burns was joined by a young missionary upon whom he would have a great influence: a man by the name of **Hudson Taylor**. Taylor went on to serve the Lord in China for fifty-one years and later founded the China Inland

Mission. His life has inspired generations of missionaries. (Opening Up 1 Chronicles)

**Foreigners** (alien, sojourner) ([01616](#)) **ger** from **gur** = to live among people not one's blood relatives) is a masculine noun meaning sojourner, alien, stranger. 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. Ger is anyone who is not native to a given land or among a given people (Ex. 12:19). The word is used most often to describe strangers or sojourners in Israel who were not native-born Israelites and were temporary dwellers or newcomers. God's call to Abraham to leave his own land of Ur of the Chaldees and made him a sojourner and an alien in the land of Canaan (Gen. 12:1). Israel's divinely orchestrated descent into Egypt resulted in their becoming an alien people in a foreign land for four hundred years (Gen. 15:13). Abraham considered himself an alien, although he was in the land of Canaan, the land of promise, because he was living among the Hittites at Hebron (Gen. 23:4). This evidence indicates that strangers or aliens were those living in a strange land among strange people.

**Uses of ger in Samuel and Chronicles** - 2Sam. 1:13; 1Chr. 22:2; 1Chr. 29:15; 2Chr. 2:17; 2Chr. 30:25;

**1 Chronicles 22:3 David prepared large quantities of iron to make the nails for the doors of the gates and for the clamps, and more bronze than could be weighed;**

- prepared iron: 1Ch 29:2,7
- without weight: 1Ch 22:14 1Ki 7:47 2Ch 4:18 Jer 52:20

### DAVID ACCUMULATED MUCH IRON AND BRONZE

**David prepared large quantities of iron to make the nails for the doors of the gates and for the clamps, and more bronze than could be weighed** - Here is another key word in this chapter, **prepared** (5 times) - **Preparation** twice in 1Ch 22:5, **Prepared** twice in 1Ch 22:14. Note that iron was one of the hardest metals in the ancient Near East

**Utley** - **large quantities of iron**" Iron technology was unique to the Philistines (cf. 1Sa 13:19-22). So, the fact that David had gathered much iron demonstrates the subjugation of the Philistines (cf. 1Ch 18:11).

**IVP Bible Background Commentary (p 417)** - At this period iron was being widely used but was still considered decorative. The fittings were most likely decorated plates or bands attached to the door by the nails. Bronze was refined in a crucible, and then molds were used to give it its shape.

**1 Chronicles 22:4 and timbers of cedar logs beyond number, for the Sidonians and Tyrians brought large quantities of cedar timber to David.**

- **cedar**: 2Sa 5:11 1Ki 5:6-10 2Ch 2:3 Ezr 3:7

### TIMBER FROM FOREIGNERS

**and timbers of cedar logs beyond number, for the Sidonians and Tyrians brought large quantities of cedar timber to David** - We read about this in 1 Kings 5:1-12

Now **Hiram king of Tyre** sent his servants to Solomon, when he heard that they had anointed him king in place of his father, for Hiram had always been a friend of David. 2 Then Solomon sent word to Hiram, saying, 3 "You know that David my father was unable to build a house for the name of the LORD his God because of the wars which surrounded him, until the LORD put them under the soles of his feet. 4 "But now the LORD my God has given me rest on every side; there is neither adversary nor misfortune. 5 "Behold, I intend to build a house for the name of the LORD my God, as the LORD spoke to David my father, saying, 'Your son, whom I will set on your throne in your place, he will build the house for My name.' 6 "Now therefore, command that they cut for me cedars from Lebanon, and my servants will be with your servants; and I will give you wages for your servants according to all that you say, for you know that there is no one among us who knows how to cut timber like the Sidonians." 7 When Hiram heard the words of Solomon, he rejoiced greatly and said, "Blessed

be the LORD today, who has given to David a wise son over this great people." 8 So Hiram sent word to Solomon, saying, "I have heard the message which you have sent me; I will do what you desire concerning the cedar and cypress timber. 9 "My servants will bring them down from Lebanon to the sea; and I will make them into rafts to go by sea to the place where you direct me, and I will have them broken up there, and you shall carry them away. Then you shall accomplish my desire by giving food to my household." 10 **So Hiram gave Solomon as much as he desired of the cedar and cypress timber.** 11 Solomon then gave Hiram 20,000 kors of wheat as food for his household, and twenty kors of beaten oil; thus Solomon would give Hiram year by year. 12 The LORD gave wisdom to Solomon, just as He promised him; and there was peace between Hiram and Solomon, and the two of them made a covenant.

**1 Chronicles 22:5 David said, "My son Solomon is young and inexperienced, and the house that is to be built for the LORD shall be exceedingly magnificent, famous and glorious throughout all lands. Therefore now I will make preparation for it." So David made ample preparations before his death.**

NET 1 Chronicles 22:5 David said, "My son Solomon is just an inexperienced young man, and the temple to be built for the LORD must be especially magnificent so it will become famous and be considered splendid by all the nations. Therefore I will make preparations for its construction." So David made extensive preparations before he died.

CSB 1 Chronicles 22:5 David said, "My son Solomon is young and inexperienced, and the house that is to be built for the LORD must be exceedingly great and famous and glorious in all the lands. Therefore, I must make provision for it." So David made lavish preparations for it before his death.

ESV 1 Chronicles 22:5 For David said, "Solomon my son is young and inexperienced, and the house that is to be built for the LORD must be exceedingly magnificent, of fame and glory throughout all lands. I will therefore make preparation for it." So David provided materials in great quantity before his death.

NIV 1 Chronicles 22:5 David said, "My son Solomon is young and inexperienced, and the house to be built for the LORD should be of great magnificence and fame and splendor in the sight of all the nations. Therefore I will make preparations for it." So David made extensive preparations before his death.

NLT 1 Chronicles 22:5 David said, "My son Solomon is still young and inexperienced. And since the Temple to be built for the LORD must be a magnificent structure, famous and glorious throughout the world, I will begin making preparations for it now." So David collected vast amounts of building materials before his death.

NRS 1 Chronicles 22:5 For David said, "My son Solomon is young and inexperienced, and the house that is to be built for the LORD must be exceedingly magnificent, famous and glorified throughout all lands; I will therefore make preparation for it." So David provided materials in great quantity before his death.

- **Solomon:** 1Ch 29:1 1Ki 3:7 2Ch 13:7
- **exceedingly:** 1Ki 9:8 2Ch 2:5 7:21 Ezr 3:12 Isa 64:11 Eze 7:20 Hag 2:3,9 Lu 21:5
- **David made ample preparations:** De 31:2-7 Ec 9:10 Joh 3:30 4:37,38 Jn 9:4 13:1 2Pe 1:13-15

## **NEED TO PREPARE SOLOMON YOUNG**

**David said, "My son Solomon is young and inexperienced** Heb "a young man and tender." The Hebrew word for **inexperienced** implies someone who needs further training and instruction and who must seek wisdom to live by.

**and the house that is to be built for the LORD shall be exceedingly magnificent, famous and glorious throughout all lands.** Heb "and the house to build to make exceedingly great for a name and for splendor for all the lands." David's point is that he wanted to do all he could to assure that Solomon would build a temple that was glorious and be to the renown of the Name of Jehovah throughout the world. Implicit in David's wish was that all lands would be attracted to the invisible One True God as a result of this visible earthly structure.

**Kirkpatrick** - The Temple took seven years in building, and it was richly overlaid with gold, but its proportions were small, viz., about 90 ft. x 45 ft. x 30 ft. Some have regarded it as merely the king's private chapel, but its small proportions do not of themselves prove this view to be correct. In any case the "House" was not intended to contain the congregation; the courts must be large to accommodate those who came up for the three great feasts, but the Temple itself need only be large enough to hold its furniture.



**Utley** on the temple - Its renown is to be throughout all lands (i.e., Isa 2:2-4; 56:6-8). This temple was for both Israel and the world (cf. 1Ki 8). It showed the glory of Israel's God!

**Selman** reminds us, however, that the magnificence and splendor of Yahweh's temple is not about the celebration of the edifice as an architectural wonder. Rather, the temple is a theological statement to the nations (1Ch 22:5) about God's faithfulness to his covenant with David and the embodiment of his kingdom in the Israelite monarchy. (Borrow [1 Chronicles : an introduction and commentary](#))

*Therefore now I will make preparation for it* - David is a sinner, even a great sinner, but praise God, He had a great God, Whose forgiveness is greater than his sin (cf Ro 5:20+)! David had confessed and repented of his sin(s) and was moving forward. God could have put him on the shelf, so to speak, but He did not!

**THOUGHT**- Beloved, you may have sinned, and perhaps even greatly sinned (cf David 2Sa 24:10+) against our Holy God, but if you have confessed and repented, then you need to move on. Don't fall into the trap of the quasi-Biblical teaching "*I can't move on because I just can't forgive myself.*" I agree with John Beeson's charge to "**Say No to the Gospel of Self-Forgiveness**" (e.g. he asks "**Can you point to one example in Scripture of someone forgiving themselves?**") You have sinned against God (Ps 51:4+) and He Alone has provided for your forgiveness in the death of His Son on the old rugged Cross. We need to the attitude of Paul of "forgetting what lies behind and reaching forward to what lies ahead (and pressing) on toward the goal for the prize of the upward call of God in Christ Jesus." (Php 3:13-14+).

**Wiersbe** - "Well begun is half done" says the old proverb, and David was careful to have Solomon, the people, and the materials prepared for the great project. (Borrow [Be restored : trusting God to see us through : OT commentary, 2 Samuel & 1 Chronicles](#))

**So** - For this reason. In context what is the reason for the following conclusion? Solomon was young and inexperienced.

**David made ample preparations before his death** - "So David made extensive preparations before he died." (1Ch 22:5NET) So David made lavish preparations for it before his death. (1Ch 22:5CSB) David determined to do all the background work necessary for Solomon to take on this huge task.

**THOUGHT - Before his death** makes me think of Paul's charge to every saint to redeem the time (Eph 5:16+). David had fame and fortune and could have "retired" and cruised into heaven on a golden chariot (so to speak). But instead David redeemed the time for the glory of the LORD and stored up for himself treasure in heaven where moth and rust would not destroy and thief could not break in and steal, for Heaven was where his heart was! (Mt 6:19-21+) O beloved, I cannot encourage you too strongly to use the precious moments you have left for God's glory and I realize that will different things for each of us. Sadly too many reach a certain age and are satisfied to coast the rest of their days. God has gifted us with those days to be redeemed and utilized for His glory. See my [youtube video on Redeeming the Time](#) or read the article on **Redeem the Time**. In short, can I encourage you "**DON'T WASTE YOUR LIFE BELOVED!**"

Ecclesiastes 9:10 **Whatever your hand finds to do, do it with all your might;** for there is no activity or planning or knowledge or wisdom in Sheol where you are going.

Acts 13:36+ "For David, **after he had served** ([hupereteo](#) - served as an under rower) **the purpose of God in his own generation, fell asleep,** (PART OF GOD'S PURPOSE FOR DAVID WAS TO PREPARE EVERYTHING FOR SOLOMON TO BUILD THE TEMPLE) and was laid among his fathers and underwent decay;

**1 Chronicles 22:6 Then he called for his son Solomon, and charged him to build a house for the LORD God of Israel.**

- **charged him:** Nu 27:18,19,23 De 31:14,23 Mt 28:18-20 Ac 1:2 20:25-31 1Ti 5:21 6:13-17 2Ti 4:1

## **DAVID CHARGES SOLOMON BUILD HOUSE FOR YAHWEH**

**Then** - Marks progression in the narrative.

**He called for his son Solomon, and charged him to build a house for the LORD God of Israel** In the preceding passages David had focused on material preparation, but now focuses on preparation of his son Solomon to complete the task of the Temple.

**THOUGHT** - We too have been called by God to **build His Temple**, not a literal Temple but a spiritual Temple, our bodies. But you say how do I build this house for His Name? Glad you asked! Paul gives us part of the answer writing "Or do you not know (IMPLYING THEY DID KNOW) that **your body is a TEMPLE of the Holy Spirit** Who is in you, Whom you have from God, and that you are not your own? For you have been bought with a price: therefore **glorify** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) God in your body.." (1Cor 6:19-20+). And then Paul writes "we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed ([metamorphoo](#) - present tense = progressively being supernaturally changed) into the same image from glory to glory, just as from the Lord, the Spirit." (2Co 3:18+) So our responsibility for "building His temple" is to behold the Word which the Spirit of God uses to transform us into the likeness of Christ (from glory to glory), which is another name for progressive sanctification. Peter might add this command for us to "**grow** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen." (2 Peter 3:18+) These truths beg the question, are you building His temple, or are just biding your time?

**1 Chronicles 22:7 David said to Solomon, "My son, I had intended to build a house to the name of the LORD my God.**

NET 1 Chronicles 22:7 David said to Solomon: "My son, I really wanted to build a temple to honor the LORD my God.

CSB 1 Chronicles 22:7 "My son," David said to Solomon, "It was **in my heart** to build a house for the name of Yahweh my God,

ESV 1 Chronicles 22:7 David said to Solomon, "My son, I had **it in my heart** to build a house to the name of the LORD my God.

NIV 1 Chronicles 22:7 David said to Solomon: "My son, I had **it in my heart** to build a house for the Name of the LORD my God.

NLT 1 Chronicles 22:7 "My son, I wanted to build a Temple to honor the name of the LORD my God," David told him.

NRS 1 Chronicles 22:7 David said to Solomon, "My son, I had planned to build a house to the name of the LORD my God.

NJB 1 Chronicles 22:7 'My son,' David said to Solomon, 'my heart was set on building a house for the name of Yahweh my God.

1 Chronicles 22:7 David said to Solomon: "My son, it was my purpose to build a house myself for the honor of the LORD, my God.

YLT 1 Chronicles 22:7 and David saith to Solomon his son, 'As for me, **it hath been with my heart** to build a house to the name of Jehovah my God,

- **I had intended** : 1Ch 17:1-15 28:2-21 29:3 2Sa 7:2 1Ki 8:17-19 2Ch 6:7-9 Ps 132:5
- **to the name of** : De 12:5,11,21 1Ki 8:16,20,29 9:3 2Ch 2:4 Ezr 6:12

### **DAVID'S HEART & SOUL DESIRE WAS TO BUILD GOD'S TEMPLE**

**David said to Solomon, "My son, I had intended** ([lebab](#) = heart; Lxx = [psuche](#) = soul) **to build a house to the name of** (Heb "for the name of") **the LORD my God** - The idea is to the fame of Yahweh amongst the pagan nations. **I had intended** is better in the literal "I was with my heart." The Septuagint translates **heart** ([lebab](#)) with [psuche](#) which means soul. These two words give us a picture of David's heart and soul desire to build the Temple!

**1 Chronicles 22:8 "But the word of the LORD came to me, saying, 'You have shed much blood and have waged great wars; you shall not build a house to My name, because you have shed so much blood on the earth before Me.**

- **shed:** 1Ch 28:3 Nu 31:20,24 1Ki 5:3
- **Shall not:** 1Ch 17:4-10 2Sa 7:5-11

#### Related Passage:

1 Chronicles 17:4+ "Go and tell David My servant, 'Thus says the LORD, "**You shall not build a house for Me to dwell in;**

1 Kings 5:3 (SOLOMON SPEAKING TO KING HIRAM) You know that David my father was unable to build a house for the name of the LORD his God because of the wars which surrounded him, until the LORD put them under the soles of his feet.

### REASON DAVID COULD NOT BUILD TEMPLE

**But** (term of contrast) - What is contrasted? David's desire and God's desire (and reasoning), the latter revealed through His Word.

**The word of the LORD came to me, saying,** Hebrew = "and the word of the LORD was [i.e., came] to me saying." How did the word come? Was this from a prophet like Gad? David does not tell us. Suffice it to say, he knew it was God's Word and he obeyed. This is another reason he is a man after God's own heart - he wanted to build the temple but God said "no" and yet David did not go off and have a "pity party."

**'You have shed much blood and have waged great wars; you shall not build a house to My Name** (Heb "for My Name") - This is repeated in 1Ch 28:3 "But God said to me, 'You shall not build a house for My name because you are a man of war and have shed blood.'" To My Name is translated "for the honor of My Name," and one version has "that's where His Name will be." Both translations have merit because His Name speaks of everything He is, to His perfect character and all his divine attributes. (See Name of the LORD - summary).

**because** (term of explanation) **you have shed so much blood on the earth before Me - Because** introduces Yahweh's explanation to David (Yahweh doesn't always tell us why but He does sometimes!). The reason is that David had a violent, bloody reign. In 1Ki 5:3 Solomon tells Hiram that David wished to build a temple, but was hindered from his design by war.

**1 Chronicles 22:9 'Behold, a son will be born to you, who shall be a man of rest; and I will give him rest from all his enemies on every side; for his name shall be Solomon, and I will give peace and quiet to Israel in his days.**

- **a son:** 1Ch 17:11 28:5-7 2Sa 7:12,13
- **I will give:** 1Ki 4:20,25 5:4 Ps 72:7 Isa 9:6,7
- **Solomon:** 2Sa 12:24,25
- **I will give peace:** Jdg 6:24 \*marg: Job 34:29 Isa 26:12 45:7 57:19 66:12 Hag 2:9

#### Related Passage:

1 Kings 5:4 "But now the LORD my God has given me rest on every side; there is neither adversary nor misfortune.

### SOLOMON'S REIGN ONE OF REST AND PEACE

**'Behold,** ([hinneh](#); Lxx = [idou](#)) - The writer wants to arrest our attention so that we carefully focus on the following description.

**a son will be born to you, who shall be a man of rest-** God had given David a promise regarding his desire to build the Temple. Note this is a multipart prophecy (always observe "will" [and "shall"] when reading texts as it often points to a prophetic word).

**And I will give him rest from all his enemies on every side** (Heb "his enemies all around"); **for his name shall be Solomon, and I will give peace and quiet to Israel in his days** - The name Solomon (שְׁלֹמֹה, shélomoh) sounds like (and may be derived from) the Hebrew word for "peace" (שָׁלוֹם, shalom) and so it means "peaceful" or "peace."

**Kirkpatrick** - The promise is of a period of peace sufficiently long for the work of Temple-building. Solomon's reign was not wholly peaceful. (**ED:** His REST came to an end after the Temple had been completed - see 1Ki 11:14 = "Then the LORD **raised up an**

adversary to Solomon" of 1Ki 11:23, 26)

**Utley** - From Deut. 12:10 the added element of "rest" from all your enemies is stressed. David set the stage in two ways. (1) rest from enemies (2) provisions for the construction (i.e., 1Ch 22:14-16) [SPECIAL TOPIC: PEACE \(OT\)](#)

**Andrew Thomson** - Back when Israel wandered in the wilderness it was said that the ark went ahead of them to 'seek out a resting place for them' (Nu 10:33), and in Deuteronomy Moses told Israel that they had 'not as yet come to the rest and to the inheritance' that the Lord was going to give them (Dt. 12:9). With the reign of Solomon and the building of the temple, Israel would have finally and fully 'arrived'. Solomon later said as much at the dedication of the temple (1Ki 8:56). In fact, 'rest' is used in Ps 95:11 as another term for the promised land, and in Psalm 132 the Lord actually says that Zion (the location of the ark in Jerusalem) is his 'resting place' (Ps 132:14). So it is fitting that the temple be built by 'a man of rest' (1Ch 22:9). (Opening Up 1 Chronicles)

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**Behold** (02009) **hinneh** is an interjection meaning behold, look, now; if. "It is used often and expresses strong feelings, surprise, hope, expectation, certainty, thus giving vividness depending on its surrounding context." (Baker) **Hinneh** generally directs our mind to the text, imploring the reader to give it special attention. In short, the Spirit is trying to arrest our attention! And so **hinneh** is used as an exclamation of vivid immediacy (e.g., read Ge 6:13)! **Hinneh** is a marker used to enliven a narrative, to express a change a scene, to emphasize an idea, to call attention to a detail or an important fact or action that follows (Isa 65:17, Ge 17:20, 41:17). The first use of **hinneh** in Ge 1:29 and second in Ge 1:31 - "And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day." **Hinneh** is often used in the idiom "Here I am" in Ge 22:1, 7, 11 Ge 27:1, 18, Ge 31:11, Ge 46:2 Ex 3:4 1Sa 3:4, 3:16, 12:3, 2Sa 1:7, Isa 52:6, Isa 58:9. **Hinneh** is used most often to point out people but also to point out things (Ge 31:41, 17:4). God uses **hinneh** to grab man's attention before He brings destruction (Ge 6:13, 17). God uses **hinneh** when He establishes covenants (Ge 9:9, 15:12, 17 [when Jehovah cut the Abrahamic covenant], Ge 17:4, cp Ge 28:13, 15), when He provided a sacrificial substitute for Isaac (foreshadowing His giving us His only Son!) (Ge 22:13).

**Spurgeon** reminds us that "**Behold** is a word of wonder; it is intended to excite admiration. Wherever you see it hung out in Scripture, it is like an ancient sign-board, signifying that there are rich wares within, or like the hands which solid readers have observed in the margin of the older Puritanic books, drawing attention to something particularly worthy of observation." I would add, **behold** is like a divine highlighter, a divine underlining of an especially striking or important text. It says in effect "Listen up, all ye who would be wise in the ways of Jehovah!"

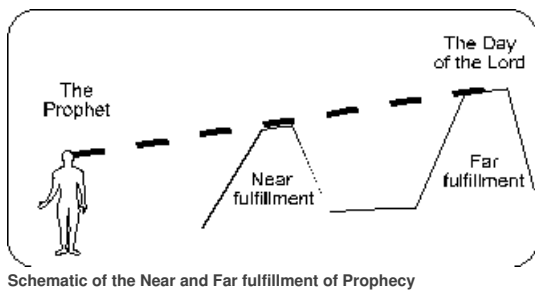
**Hinneh** is translated in the Septuagint with the interjection **idou** (strictly speaking a command in the second person **aurist imperative, middle voice**) a demonstrative particle (used 1377 times in the Septuagint and NT) which is found especially in the Gospels of Matthew and Luke "and giving a peculiar vivacity to the style by bidding the reader or hearer to attend to what is said: **Behold! See! Lo!**" (Thayer) The command is calling for urgent attention. **Do this now! Don't delay!** It could be loosely paraphrased "Pay attention!" or "Listen up!" to arouse attention and introduce a new and extraordinary fact of considerable importance.

**1 Chronicles 22:10 'He shall build a house for My name, and he shall be My son and I will be his father; and I will establish the throne of his kingdom over Israel forever.'**

- **he shall build:** 1Ch 17:12-13 1Ch 28:5-7 2Sa 7:12-16 1Ki 5:5 1Ki 8:19,20 Zec 6:12,13
- **he shall be:** Ps 89:26 Heb 1:5
- **I will establish:** 1Ch 17:14 28:7 Ps 89:36,37 Isa 9:7

#### Related Passages:

2 Samuel 7:12-16+ "When your days are complete and you lie down with your fathers, I **will** raise up your descendant after you, who **will** come forth from you, and I **will** establish his kingdom. 13 "He **shall** build a house for My name, and I **will** establish the throne of his kingdom **FOREVER**. 14 "I **will** be a father to him and he **will** be a son to Me; when he commits iniquity, I **will** correct him with the rod of men and the strokes of the sons of men, 15 but My lovingkindness **shall** not depart from him, as I took it away from Saul, whom I removed from before you. 16 "Your house and **your kingdom shall endure before Me FOREVER; your throne shall be established FOREVER.**"



## DAVIDIC COVENANT REITERATED

**He shall build a house for My name, and he shall be My son and I will be his father** Note more "will" and "shall" statements clearly in context pointing to future prophecy, prophecy which would have a near and far fulfillment, ultimately filled in David's greatest "Son" the Messiah. David was Solomon's earthly father but God says He will be his heavenly Father. In the diagram above, the near fulfillment was Solomon building the Temple and God establishing his kingdom but the far fulfillment was in the prophecy **I will establish the throne of his kingdom over Israel forever** which speaks of course of Messiah's rule and reign in the Millennial Kingdom.

**And I will establish the throne of his kingdom over Israel forever** ([olam](#)) - Hebrew = "and I will establish the throne of his kingdom over Israel permanently." This is a succinct description of the [Davidic Covenant](#). Note this great prophecy begins with behold to get our attention and then has 9 **will/shall** promises from Yahweh, these future tense phrases signifying divine prophecy. David has heard these great truths before, but such wonderful truth is always bears repeating and in this case would be additional motivation for David to complete his part of the building of God's house!

**THOUGHT** - Prophecy is not to make you a smarter sinner or to help you win arguments over one interpretation versus another, but is given to motivate godly, holy living in this present age as we look for our blessed Hope, the Lord Jesus Christ (see motivating power of the prophecy in Titus 2:12+ as it relates to godly living in Titus 2:11+ - Here's the point - What/Who you are looking for will/should radically impact what/who you are living for, either for this present life or the life to come (see also 1Ti 4:7-8+)! Are you looking for Jesus' return [which is prophecy] and living life with a Maranatha Mindset?).

**Forever** (everlasting, eternal) ([05769](#)) [olam](#) translated "eternal," originally meant that which was secret, hidden, concealed, or unknown. The Jews used the word when they wanted to refer to an unknown or indefinite time. (2Ki 4:27, Ps 10:1). (others say the origin is uncertain) From the idea of an indefinite past or future, the Jews soon developed the idea of "eternity," which referred to the incalculable and unknown past and to the incalculable and unknown future. **Olam** came to mean "everlasting" and is generally so translated in our Bibles. **Olam** means a very long time, an indefinite continuance into the distant future. Time immemorial. Olam may cover a given person's lifetime (Ex. 21:6; 1Sa 1:22); a period of many generations (Josh. 24:2; Pr. 22:28); the time of the present created order (Dt. 33:15; Ps. 73:12); time beyond this temporal sphere, especially when used regarding God (Gen. 21:33; Ps. 90:2; Da 12:2, 7).

### QUESTION - [What is the Davidic covenant?](#)

**ANSWER** - The Davidic Covenant refers to God's promises to David through Nathan the prophet and is found in 2 Samuel 7 and later summarized in 1 Chronicles 17:11-14 and 2 Chronicles 6:16. This is an unconditional covenant made between God and David through which God promises David and Israel that the Messiah (Jesus Christ) would come from the lineage of David and the tribe of Judah and would establish a kingdom that would endure forever. The Davidic Covenant is unconditional because God does not place any conditions of obedience upon its fulfillment. The surety of the promises made rests solely on God's faithfulness and does not depend at all on David or Israel's obedience.

The Davidic Covenant centers on several key promises that are made to David. First, God reaffirms the promise of the land that He made in the first two covenants with Israel (the Abrahamic and Mosaic Covenants). This promise is seen in 2 Samuel 7:10, "I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore." God then promises that David's son will succeed him as king of Israel and that this son (Solomon) would build the temple. This promise is seen in 2 Samuel 7:12-13, "I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name."

But then the promise continues and expands: "I will establish the throne of his kingdom forever" (verse 13), and "Your house and

your kingdom will endure forever before me; your throne will be established forever" (verse 16). What began as a promise that David's son Solomon would be blessed and build the temple turns into something different—the promise of an everlasting kingdom. Another Son of David would rule forever and build a lasting House. This is a reference to the Messiah, Jesus Christ, called the Son of David in Matthew 21:9.

The promise that David's "house," "kingdom," and "throne" will be established forever is significant because it shows that the Messiah will come from the lineage of David and that He will establish a kingdom from which He will reign. The covenant is summarized by the words "house," promising a dynasty in the lineage of David; "kingdom," referring to a people who are governed by a king; "throne," emphasizing the authority of the king's rule; and "forever," emphasizing the eternal and unconditional nature of this promise to David and Israel.

Other references to the Davidic Covenant are found in Jeremiah 23:5; 30:9; Isaiah 9:7; 11:1; Luke 1:32, 69; Acts 13:34; and Revelation 3:7. [GotQuestions.org](http://GotQuestions.org)

**1 Chronicles 22:11 "Now, my son, the LORD be with you that you may be successful, and build the house of the LORD your God just as He has spoken concerning you.**

- the Lord: 1Ch 22:16 28:20 Isa 26:12 Mt 1:23 28:20 Ro 15:33 2Ti 4:22

#### **Related Passages:**

1 Chronicles 22:16 "Of the gold, the silver and the bronze and the iron there is no limit. Arise and work, and **may the LORD be with you.**"

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

1 Chronicles 29:18-19 (DAVID'S PRAYER) "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; 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."

### **SOLOMON WILL BUILD TEMPLE WITH LORD'S HELP**

**Now, my son, the LORD be with you** - This is a prayer by his earthly father that His heavenly Father would be his sufficiency in this grand task before him of building the Temple. It is notable that David's great charge to Solomon begins (1Ch 22:11) and ends (1Ch 22:16) with prayer "**the LORD be with you.**"

**That** - this introduces a purpose clause - what is the purpose of the prayer?

**You may be successful** ([tsalach](#); Lxx - [euodoo](#)) **and build the house of the LORD your God just as He has spoken concerning you** - David in essence prays a blessing upon Solomon. As noted above the word **That** introduces a purpose. What is it? David prayed for the LORD's presence (and power) to be with Solomon. Now he says the purpose of His presence (**be with you**) is to assure success in building **the house of the LORD**, Yahweh's temple (often called "Solomon's" but in truth it is Yahweh's). Yahweh's personal presence was the assurance Solomon needed to rely on. It was not his great wisdom (which God had given him) or building skills, but the presence of the LORD.

**THOUGHT** - Is this same principle not applicable to our spiritual life? After all we are now the "Temple" of the living God (1Co 6:19-20+) and so it is fitting that our beginning and our ending be bathed with the prayer "My the LORD be with you." Indeed if the promise of His presence and His power are not with us as we seek to build his "Temple" our bodies (via progressive sanctification), as Solomon says we labor in vain! (Ps 127:1+).

"God's promise and presence form the basis for the future."

-- Iain Duguid

We need to remember that David's prayer was accompanied by a call for Solomon's obedience to maintain fellowship (presence) with Yahweh. It always does beloved, whether in the Old or New Testament! To obey is always the best (1Sa 15:22+). This vital, foundational principle is elaborated on in the following passages (1Ch 22:12-13). Compare a [similar passage \(see above 1Ch 29:18-](#)

19) and note that in that prayer by David for Solomon, he places heart obedience before building of the Temple. It is that repeated pattern of "being" before "doing!"

**Be successful** (06743)([tsalach](#) or [tsalach/salah](#)) means to advance, to prosper (succeed, flourish), to make steady, favorable progress and thus it conveys the root idea of accomplishing satisfactorily what is intended. This Hebrew word generally expresses idea of a successful venture, as contrasted with failure. It is fascinating to observe the positive and negative aspects of this verb in Ps 1:3<sup>+</sup> and Joshua 1:8<sup>+</sup> to convey the idea of prospering and in Pr 28:13<sup>+</sup> of not prospering. What's the determining factor whether one experiences spiritual prosperity or poverty? In the context of these verses, meditation (Joshua 1:8, Ps 1:2<sup>+</sup>) is clearly associated with prosperity and failure to confess and repent of our sins is just as clearly associated with failure to prosper (Pr 28:13<sup>+</sup>) And you might ask, well this is OT, but does the NT say anything similar? And the answer is yes, for Paul commands Timothy to "discipline () himself for godliness and clearly one of the disciplines that "feeds and fertilizes" godliness is meditation on the Word of God! (1Ti 4:7<sup>+</sup>) Paul goes on to explain the spiritual prosperity that accrues from disciplining ourselves, writing that "bodily discipline is only of little profit, but godliness is **profitable** for all things, since it **holds promise for the present life** and also **for the life to come.**" (1Ti 4:8<sup>+</sup>) While meditation, like all spiritual disciplines, calls for us to exert some effort (as enabled by the Spirit - e.g., we need to die to our selfish interests and our right to "our time" and give some of "our time" to God's interest), Paul says the "benefits" are literally "out of this world!" While I don't know exactly what this eternal profit/prosperity entails, rest assure it is going to be good and perfect for that is the character of our Great Father of lights (James 1:17<sup>+</sup>).

[Tsalach](#) has conveys another meaning which is to rush or rush upon, to break forth, to come mightily. As discussed below this verb describes the Holy Spirit's affect on persons, making them powerful (Jdg. 14:6, 9; 15:14; 1 Sa 16:13); or causing persons to prophesy (1 Sam. 10:6, 10; 11:6). It indicates the effect of an evil spirit as well (1 Sa 18:10). It has the sense of persons breaking out, rushing forward in battle (2 Sam. 19:17); and of God breaking out in acts of judgment (Amos 5:6).

**Tsalach** - 64v - Gen. 24:21; Gen. 24:40; Gen. 24:42; Gen. 24:56; Gen. 39:2; Gen. 39:3; Gen. 39:23; Num. 14:41; Deut. 28:29; Jos. 1:8; Jdg. 14:6; Jdg. 14:19; Jdg. 15:14; Jdg. 18:5; 1 Sam. 10:6; 1 Sam. 10:10; 1 Sam. 11:6; 1 Sam. 16:13; 1 Sam. 18:10; 2 Sam. 19:17; 1 Ki. 22:12; 1 Ki. 22:15; 1 Chr. 22:11; 1 Chr. 22:13; 1 Chr. 29:23; 2 Chr. 7:11; 2 Chr. 13:12; 2 Chr. 14:7; 2 Chr. 18:11; 2 Chr. 18:14; 2 Chr. 20:20; 2 Chr. 24:20; 2 Chr. 26:5; 2 Chr. 31:21; 2 Chr. 32:30; Neh. 1:11; Neh. 2:20; Ps. 1:3; Ps. 37:7; Ps. 45:4; Ps. 118:25; Prov. 28:13; Isa. 48:15; Isa. 53:10; Isa. 54:17; Isa. 55:11; Jer. 2:37; Jer. 5:28; Jer. 12:1; Jer. 13:7; Jer. 13:10; Jer. 22:30; Jer. 32:5; Ezek. 15:4; Ezek. 16:13; Ezek. 17:9; Ezek. 17:10; Ezek. 17:15; Dan. 8:12; Dan. 8:24; Dan. 8:25; Dan. 11:27; Dan. 11:36; Amos 5:6

**1 Chronicles 22:12 "Only the LORD give you discretion and understanding, and give you charge over Israel, so that you may keep the law of the LORD your God.**

- **Only the:** 1Ki 3:9-12 2Ch 1:10 Ps 72:1 Pr 2:6,7 Lu 21:15 Jas 1:5
- **so that you may keep** De 4:6 1Ki 11:1-10 Pr 14:8 1Jn 2:3

## **PRAYER FOR SOLOMON THAT HE MIGHT OBEY**

**Only the LORD give you discretion** ([sekel](#); Lxx - [sophia](#) - wisdom) **and understanding** ([binah](#); Lxx - [sunesis](#)), **and give you charge over Israel, so that** (introduce purpose - what is it?) **you may keep the law of the LORD your God-** David has two prayer requests (in addition to the above request that the LORD be with him) which express the purpose (note the "**so that**") that God (by His Spirit) would enable Solomon to be obedient and rule well. He did not want Solomon to be a smarter sinner but to be more like the Savior (Who obeyed perfectly)! Ultimately God's desire was that Solomon be a ruler of such godly character, that the pagans would see and be drawn to the One God Who by His Spirit and Word enabled Solomon to have such godly character.

True wisdom is linked to keeping the Lord's law!

**Discretion** (07922)([sekel](#)) describes the trait of judging wisely and objectively. Prudence - the ability to govern and discipline oneself by the use of reason, the skill and good judgment in the management of affairs. Insight which is the the capacity to gain an accurate and deep intuitive understanding. Intelligence that is accompanied by insight and understanding. In 1Ch 22:12 [sekel](#) is a gift from God and God can remove it whenever He chooses (Job 17:4). The result of [sekel](#) is patience (Pr 19:11). [sekel](#) wins praise from others for "A man will be praised according to his **insight.**" (Pr 12:8). "Good **understanding** produces favor." (Pr 13:15).

"**Understanding** is a fountain of life to one who has it." (Pr 16:22). "A man's **discretion** makes him slow to anger." (Pr 19:11). Fools "will despise the **wisdom** of your words." (Pr 23:9) "A good **understanding** have all those who do His commandments." (Ps 111:10)

**Sekel** - 16v - discretion(3), insight(4), intelligent\*(1), repute(1), sense(1), shrewdness(1), understanding(4), wisdom(1). 1 Sam. 25:3; 1 Chr. 22:12; 1 Chr. 26:14; 2 Chr. 2:12; 2 Chr. 30:22; Ezr. 8:18; Neh. 8:8; Job 17:4; Ps. 111:10; Prov. 3:4; Prov. 12:8; Prov. 13:15; Prov. 16:22; Prov. 19:11; Prov. 23:9; Dan. 8:25

**Understanding** (0998) *binah* means understanding (ability to comprehend), insight, discernment, i.e., a good sense or wisdom to respond properly to the LORD and his Torah (Dt 4:6), (2) understand, i.e., to be given a revelation as well as its meaning (Da 10:1); (3) understand, i.e., skillfully react to life situations (1Ch 12:32 = "sons of Issachar, men who **understood** the times"). **Binah** "carries strong moral and religious connotations. In Job 28:28, the act of turning away from evil was said to be understanding and was based on a prior proper discernment of what was evil. A lack of this kind of understanding was morally culpable and resulted in sin and even drove away God's compassion for persons who did not have it (Isa. 27:11). Happily, understanding as a moral or religious entity can be (SHOULD BE) acquired (Pr 4:5, 7) and even increased (Isa. 29:24) by seeking after it diligently. The understanding that God desires has a cognitive dimension, therefore, as further illustrated when the author of Proverbs spoke of words of "**understanding**" (Pr 1:2). The understanding and discernment that is the object of all knowing is the knowledge of the Holy One (Pr 9:10). Understanding is to mark God's people. It is not surprising, therefore, to learn that by means of understanding, God made all His created order (cf. Ps. 136:5). God has graciously endowed human beings with the ability of understanding and comprehension, but this faculty is not infallible, and, therefore, we are to ask God for guidance at all times ("do not lean on your own **understanding**" Pr 3:5). Our own ability of understanding should, however, function to give us discernment, for instance, in showing a proper attitude toward seeking the riches of this world (Pr 23:4). Our understanding is also the ability that enables us to understand languages (Isa. 33:19), literature, visions, and dreams (Da 1:20) ([The Complete Word Study Old Testament](#))

**Binah** - 38v - clearly(1), consideration(1), discernment(3), truth(1), understand(1), understanding(29), understands(1), understood(1).

Deut. 4:6; 1 Chr. 12:32; 1 Chr. 22:12; 2 Chr. 2:12; 2 Chr. 2:13; Job 20:3; Job 28:12; Job 28:20; Job 28:28; Job 34:16; Job 38:4; Job 38:36; Job 39:17; Job 39:26; Prov. 1:2; Prov. 2:3; Prov. 3:5; Prov. 4:1; Prov. 4:5; Prov. 4:7; Prov. 7:4; Prov. 8:14; Prov. 9:6; Prov. 9:10; Prov. 16:16; Prov. 23:4; Prov. 23:23; Prov. 30:2; Isa. 11:2; Isa. 27:11; Isa. 29:14; Isa. 29:24; Isa. 33:19; Jer. 23:20; Dan. 1:20; Dan. 8:15; Dan. 9:22; Dan. 10:1

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

BGT 1 Chronicles 22:13 τ τε ε οδ σει ν φυλ ξς το ποιε ν τ προστ γματα κα τ κρ ματα νετε λατο κ ριος τ Μωυσ π Ισραηλ νδρ ζου κα σχυε μ φοβο μηδ πποηθς

LXE 1 Chronicles 22:13 Then will he prosper thee, if thou take heed to do the commandments and judgments which the Lord commanded Moses for Israel: be courageous and strong; fear not, nor be terrified.

KJV 1 Chronicles 22:13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

NET 1 Chronicles 22:13 Then you will succeed, if you carefully obey the rules and regulations which the LORD ordered Moses to give to Israel. Be strong and brave! Don't be afraid and don't panic!

CSB 1 Chronicles 22:13 Then you will succeed if you carefully follow the statutes and ordinances the LORD commanded Moses for Israel. Be strong and courageous. Don't be afraid or discouraged.

ESV 1 Chronicles 22:13 Then you will prosper if you are careful to observe the statutes and the rules that the LORD commanded Moses for Israel. Be strong and courageous. Fear not; do not be dismayed.

NIV 1 Chronicles 22:13 Then you will have success if you are careful to observe the decrees and laws that the LORD gave Moses for Israel. Be strong and courageous. Do not be afraid or discouraged.

NLT 1 Chronicles 22:13 For you will be successful if you carefully obey the decrees and regulations that the LORD gave to Israel through Moses. Be strong and courageous; do not be afraid or lose heart!

NRS 1 Chronicles 22:13 Then you will prosper if you are careful to observe the statutes and the ordinances that the LORD commanded Moses for Israel. Be strong and of good courage. Do not be afraid or dismayed.

NJB 1 Chronicles 22:13 Success will be yours, only if you observe the statutes and ordinances which Yahweh gave Moses as regulations for Israel. Be strong and stand fast, be fearless, be dauntless.



NAB 1 Chronicles 22:13 Only then shall you succeed, if you are careful to observe the precepts and decrees which the LORD gave Moses for Israel. Be brave and steadfast; do not fear or lose heart.

YLT 1 Chronicles 22:13 then thou dost prosper, if thou dost observe to do the statutes and the judgments that Jehovah charged Moses with concerning Israel; be strong and courageous; do not fear, nor be cast down.

GWN 1 Chronicles 22:13 Then you will succeed if you will carefully obey the laws and decrees the LORD commanded Moses to give to Israel. Be strong and courageous. Don't be afraid or terrified.

BBE 1 Chronicles 22:13 And all will go well for you, if you take care to keep the laws and the rules which the Lord gave to Moses for Israel: be strong and take heart; have no fear and do not be troubled.

- **Then:** 1Ch 28:7 Jos 1:7,8 \*marg: 1Ki 2:3 2Ch 20:20 Ps 119:6 Jer 22:3,4
- **to fulfil:** Mt 3:15 Ac 13:22 Ga 6:2 Jas 2:8
- **be strong:** 1Ch 28:10,20 De 31:7,8 Jos 1:6-9,18 1Co 16:13 Eph 6:10 2Ti 2:1

### Related Passages:

Joshua 1:6-9+ **"Be strong and courageous**, for you shall give this people possession of the land which I swore to their fathers to give them. 7 "Only **be strong and very courageous; be careful to do** according to all the law which Moses My servant commanded you; **do not turn from it to the right or to the left**, so that (INTRODUCES PURPOSE) you may have success wherever you go. 8 "This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then (**WHEN? WHEN YOU OBEY!**) (1) you will make your way prosperous, and (2) then you will have success. 9 "Have I not commanded you? **Be strong and courageous!** (SAME COMMAND AS AT BEGINNING - LIKE A DIVINE BOOKENDS) **Do not tremble or be dismayed**, (THESE ARE [JUSSIVE](#) SO ALSO FUNCTION AS COMMANDS) for (TERM OF EXPLANATION) the LORD your God is with you wherever you go." (NOTE JUXTAPOSITION OF JOSHUA'S RESPONSIBILITY AND JEHOVAH'S PRESENCE AND POWER WITH HIM - "[Paradoxical Principle of 100% Dependent and 100% Responsible](#)")

Joshua 8:1 Now the LORD said to Joshua, **'Do not fear or be dismayed** Take all the people of war with you and arise, go up to Ai; see, I have given into your hand the king of Ai, his people, his city, and his land.

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

Deuteronomy 1:21 'See, the LORD your God has placed the land before you; go up, take possession, as the LORD, the God of your fathers, has spoken to you. **Do not fear or be dismayed.**'

2 Chronicles 20:17 'You need not fight in this battle; station yourselves, stand and see the salvation of the LORD on your behalf, O Judah and Jerusalem.' **Do not fear or be dismayed;** tomorrow go out to face them, for the LORD is with you."

## DAVID REITERATES HIS CALL TO OBEDIENCE

**Then** - This marks progress in David's prophetic promises to Solomon. Like Joshua, Solomon is encouraged by David to keep the law and is promised that if he does he will experience success.

**You will prosper** ([tsalach](#) same word in 1Ch 22:11; Lxx - [euodoo](#)) - This concluding statement was based on the preceding pronouncement that Solomon would be obedient to Yahweh's law. Of course implicit in this statement is that Yahweh is the true Source of prosperity. For Solomon prosperity would prove to be not just spiritual but in regard to wealth.

**If** - This word introduces a conditional element to the promise of prosperity and reiterates David's call to obedience as the necessary requirement for Solomon's success.

**If you are careful** ([shamar](#); Lxx - [phulasso](#) - guard against, protect, look out) **to observe** (to do - cf Jas 1:22+) **the statutes and the ordinances which the LORD commanded Moses concerning Israel** - The prophecy that Solomon would prosper was conditioned on his obedience to God's Word.

**THOUGHT**- Our prosperity (speaking primarily of spiritual prosperity) is directly related to our obedience to the will of God revealed in the Word of God. Are you being careful to observe God's instructions, beloved? If so,

be assured you will experience prosperity from the LORD, spiritual prosperity for certain which might include fiscal prosperity.

**John Sailhamer** writes David's charge to Solomon gives us an "important qualification to God's promise (THAT SOLOMON WOULD BUILD THE TEMPLE) is given: obedience to the will of God (1Ch 22:13). The right to be God's leader demands the responsibility to be obedient to His will. Only then will the king prosper. As the chronicler and the biblical historians are quick to point out, even Solomon, a man of great wisdom and understanding, would not measure up to that qualification (1 Kings 11:1–13). In fact, after the chronicler has written his final sentence (2 Chron. 36:23), still occupying the center of attention is the question: Who will be the one to build the Lord's Temple? Apart from the New Testament, that question remains unanswered, even today. ([Everyman's Bible Commentary - Chronicles](#))

**Be strong** ([chazaq](#);Lxx = [ischuo](#)) **and courageous** ([amets](#);Lxx = [andrizo](#) = act like men, conduct yourself in a courageous way) - This charge is repeated in 1 Chronicles 28:20+ "Then David said to his son Solomon, **Be strong and courageous, and act; do not fear nor be dismayed**, for the LORD God, my God, is with you. He will not fail you nor forsake you until all the work for the service of the house of the LORD is finished." In this passage in chapter 28 note that David adds the most important point -- the LORD...is with you (just as He declared to Joshua). In the Septuagint, both verbs ([ischuo](#) and [andrizo](#)) are in the [present imperative](#) and the only way Solomon (or any of us) could continually obey these two commands is by continually [depending on the Holy Spirit to energize with both the desire and the power to obey](#). You say the Spirit was not active in the OT, but that is where you are wrong. More accurately, He is not mentioned that often, but when supernatural power was required to accomplish a task, rest assured the Spirit was active! Notice the similar command in Joshua 1:9 where God Himself speaks to Joshua declaring "Have I not commanded you? **Be strong and courageous!** Do not tremble or be dismayed, for (term of explanation) the LORD your God is with you wherever you go." Do you see the "key" to how Joshua could obey these commands? It is only because the LORD his God was with him wherever he went! Now compare this with David's prayer for Solomon in 1Ch 22:11 "**Now, my son, the LORD be with you**". David knew the only way Solomon could obey and succeed was by the LORD's presence (and power) with him, as he was with Joshua.

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

**Do not fear nor be dismayed** - **Dismayed** means "don't get discouraged" or "lose heart" (see [ILLUSTRATION](#) below). David's two positive commands are followed by two negative exhortations which in the [jussive](#) also function like commands.

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

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

**THOUGHT** - God's **commandments** all come "pre-packaged" with God's **enablements**. Which commandments are you finding it difficult to obey? Perhaps you are relying on your own natural strength and willpower to keep them. You need to learn to jettison natural power and rely wholly on the Holy Spirit to supernaturally empower your desire and power to keep God's commandments (cf Php 2:13NLT+).

The charge to Solomon and the exhortation to obey God's Word reminds me of the words to Joshua who was going into the promised land to build a new nation even as Solomon was going to build a new house for God...

**"Be strong and courageous**, for you shall give this people possession of the land which I swore to their fathers to give them. "Only **be strong and very courageous**; be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left (OBEY), so that (PURPOSE) you may have success wherever you go. 8 "This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that (PURPOSE) you may be careful to do according to all that is written in it (OBEY); for **then you will make your way prosperous**, and **then you will have success**. 9 "Have I not commanded you? **Be strong and courageous!** Do not tremble or be dismayed, for the LORD your God is with you wherever you go."(Joshua 1:6-9+)

**Selman** draws an interesting parallel between Moses and David handing off the baton (so to speak) to another, younger man writing

"David's handover to Solomon is modelled on elements of Moses' appointment of Joshua (especially Deut. 31; Josh. 1). Although parallels can also be drawn with the appointment of leaders such as Saul and David, two features of the comparison stand out. The first is that Moses' and David's failure to realize fully their intentions is counterbalanced by their successors' achievement (1Ch 22:6–9; 28:3; Deut. 1:37–38; 31:2–3). Conquering the Promised Land and building the temple were privileges too great to be entrusted to one individual, and in both instances the Bible underlines that it is God who plans the task and ensures it is carried out (cf. also 1 Cor. 3:6–7). The second is the repetition of certain distinctive ideas and phrases. This includes exhortations about obedience to God's law (1Ch 22:12–13; 28:7–9; Deut. 31:5; Josh. 1:7–8), and various notable encouragements such as Be strong and courageous (1Ch 22:13; 28:20; Deut. 31:7, 23; Josh. 1:6ff.), Do not be afraid or discouraged (1Ch 22:13; 28:20; Deut. 31:8; Josh. 1:9), and The LORD be with you (1Ch 22:11, 16; 28:20; Deut. 31:6, 8, 23; Josh. 1:5, 9). **The parallel between Joshua and Solomon is not a rigid device, since David has also been modelled on Joshua as one who completed the conquest of the Promised Land** (see comment on 1Ch 13:5 and on 1Ch 18, 20). **The purpose here seems to be to demonstrate that Solomon's task was no less crucial than Joshua's, and required the same qualities of faith and courage.** (Borrow [1 Chronicles : an introduction and commentary](#))

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**Be careful** (keep, guard, observe, watch) ([08104](#)) [shamar](#) means to keep, watch, preserve, to guard, to be careful, to watch over, to watch carefully over, to be on one's guard. Hedge about as with thorns - the word the Hebrews used for a shepherd's keeping watch over a flock of sheep. Conveyed the idea of protection as in Ps 121:7-8+ (used 3 times!) In the great Aaronic blessing "The LORD bless you, and **keep** you." (Nu 6:24+) The first use of **shamar** in Ge 2:15+ is instructive as Adam was placed in the garden (a perfect environment) and was commanded to "**keep**" it which in the [Septuagint](#) is translated with [phulasso](#) (which is used to translate many of the OT uses of **shamar**) which means to guard like a military sentinel would at his post. Clearly Adam did not do a good job at "keeping" the garden safe from intruders! And because of this failure he was cast out of the garden and angels stationed to "**guard** (Lxx = [phulasso](#)) the way to the tree of life" so that he would not eat of it (Ge 3:24+). After Cain murdered Abel he answered God "Am I my brother's **keeper**?" (Ge 4:9+)

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

**Courageous** ([0553](#))([amets](#)) means to be stout, to be strong (Ge 25:23), to be bold, to be alert. Be determined. In short it means to be strong and courageous. ([2 Chr 13:18](#)). Uses related to conquering Canaan - Deut. 2:30; Deut. 3:28; Deut. 31:6; Deut. 31:7; Deut. 31:23; Jos. 1:6; Jos. 1:7; Jos. 1:9; Jos. 1:18; Jos. 10:25. The [Septuagint](#) translates **amets** with [andrizo](#) in all 4 commands in Joshua 1:6, 7, 9, 18 and in 1Ch 22:14, the verb calling for them to "act like men!" See use of Paul's 5 commands in 1Co 16:13-14+ - **Be on the alert, stand firm in the faith, act like men, be strong. Let all that you do be done in love.** (Note - all 5 commands are in the [present imperative](#) see calling for us to continually [depend on the Holy Spirit to obey](#))

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**ILLUSTRATION OF DISCOURAGEMENT** - Once upon a time the devil decided to have a garage sale. He did it because he wanted to clear out some of his old tools to make room for new ones. After he set up his wares, a fellow dropped by to see what he had. Arrayed on a long table were all the tricks of his infernal trade. Each tool had a price tag. In one corner was a shiny implement labeled "Anger—\$250," next to it a curved tool labeled "Sloth—\$380." As the man searched, he found "Criticism—\$500" and "Jealousy—\$630." Out of the corner of his eye, the man spotted a beaten-up tool with a price tag of \$12,000. Curious, the man asked the devil why he would offer a worn-out piece of junk for such an exorbitant price. The devil said it was expensive because he used it so much. "What is it?," the man asked. The answer came back, "It is discouragement. It always works when nothing else will." Surely all of us can testify to the truth of that little fable. We all know from hard experience how the devil uses discouragement to keep us from moving ahead. When anger won't stop us, when lust can do us no harm, when envy finds no foothold, discouragement always works. It is the devil's number one tool. The dictionary defines discouragement as "anything that makes us less confident and hopeful." Another way to look at it is to say that encouragement is the act of putting courage into someone. Therefore, discouragement is anything that takes the courage out. That's a dangerous state to be in because a discouraged person makes many mistakes. You won't be surprised to learn that David's life offers an excellent example of what discouragement can do to a man of God. The story is told in I Samuel 27-30, a passage little known to most of us but one which is perfectly relevant today. - ([Ziklag is Burning](#) by Ray Pritchard - his sermons are always worth checking for "pearls!")

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.

- **with great pains** , 2Co 8:2
- an hundred thousand: 1Ch 29:4-7 1Ki 10:14
- **1,000,000 talents of silver** - thousand thousand talents of silver:
- **beyond weight**: 1Ch 22:3 2Ki 25:16 Jer 52:20

#### Related Passages:

1 Chronicles 18:6-8; 10-11+ (SOURCE OF DAVID'S LARGESS FOR LORD'S TEMPLE) Then David put garrisons among the Arameans of Damascus; and the Arameans became servants to David, bringing [tribute](#). And the LORD helped David wherever he went. 7 David took the **shields of gold** which were carried by the servants of Hadadezer and brought them to Jerusalem. 8 Also from Tibhath and from Cun, cities of Hadadezer, David **took a very large amount of bronze**, with which Solomon made the bronze sea and the pillars and the bronze utensils.....10-11 he sent Hadoram his son to King David to greet him and to bless him, because he had fought against Hadadezer and had defeated him; for Hadadezer had been at war with Tou. And Hadoram brought **all kinds of articles of gold and silver and bronze**. 11 King David also dedicated these to the LORD with the **silver and the gold** which he had carried away from all the nations: from Edom, Moab, the sons of Ammon, the Philistines, and from Amalek.

### DAVID'S INCREDIBLE FINANCIAL PROVISION FOR TEMPLE

**Now behold, with great pains I have prepared for the house of the LORD** -The **CSB** picks up the idea of what David is saying "Notice I have taken great pains to provide for the house of the LORD." **ESV** says "With great pains I have provided for the house of the LORD." What David is saying is that he made a point of focusing on accumulating the wealth needed to make the Temple majestic and glorious and did not spend it on himself.

[Uteley](#) on **with great pains** - The [Masoretic Text](#) has "with great pains", which usually denotes "affliction" or "poverty." BDB suggests, for this context, "in spite of my frustration" (i.e., David not being allowed to build the temple himself). As a result, David did all he could do to provide what was needed for Solomon to build the temple. Solomon began the temple in the fourth year of his reign (cf. 2 Chr. 3:2). He could not have built the temple without David's provisions.

**100,000 talents of gold and 1,000,000 talents of silver** About 120 million oz (worth over 230 billion dollars)! "A thousand thousands" talents of silver. About 1.2 billion oz (360 billion dollars)! Most of these precious metals came from David's military victories (cf 1Ch 18:6-8,10-11). This vast wealth comes only from God (James 1:17+), so David makes the choice of his will to spend it to make God's house glorious rather to make his palace the most glorious in the world. He made the choice of Savior over self! David understands that God is of incalculable worth.

[Kirkpatrick](#) - This sum is incredibly large. In 1 Kin. 10:14 it is told in illustration of the wealth of Solomon—a wealthier king than David—that he received in one year 666 talents of gold, but even at this rate David would have amassed only 26,640 talents in forty years. The tradition from which the Chronicler drew expresses itself here in round and exaggerated numbers.

[IVP Bible Background Commentary \(p 417\)](#) - This is by far the largest amount of gold referred to in the Old Testament. Elsewhere in Chronicles there is mention of 3000 talents (112 tons) of gold (1 Chron 29:4). Outside of Chronicles the largest number is 666 talents (25 tons) of gold, which was the amount Solomon was said to receive yearly. In Egypt the largest known donation of gold and silver made by a pharaoh to the gods is the 200 tons by Shishak (who got lots of it from Jerusalem). In Assyrian inscriptions, kings such as Tiglath-Pileser III, Sargon II and Shalmaneser III rarely list the specific amount of gold taken in tribute or plunder, and when they do it is usually between ten and fifty talents. Centuries later Persepolis was believed to possess the richest hoard in the ancient world. At the time of Alexander's conquest its treasure of gold and silver was valued at 120,000 talents (=4,500 tons) of silver. **how much gold?** In 1993 the statistics for the world mineral reserve base listed a total of 55,435 tons. The United States Central Bank gold reserve was about 9000 tons. A cube of pure, solid gold that is one foot per side weighs 1200 pounds (worth over \$7 million in today's market). Solomon's contribution would have filled a standard two-car garage floor to ceiling with such blocks (6250 of them). If the builders would have stacked up blocks such as this they could have built the outer walls of the two main chambers of the temple one foot thick around three sides (with dimensions of 90 by 30 by 30).

**NET Note on talents** - The Hebrew word כִּכָּר (**kikar**, “circle”) refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or, by extension, to a standard unit of weight. According to the older (Babylonian) standard the “talent” weighed 130 lbs. (58.9 kg), but later this was lowered to 108.3 lbs. (49.1 kg). More recent research suggests the “light” standard talent was 67.3 lbs. (30.6 kg). Using this as the standard for calculation, the Ammonites hired chariots and charioteers for about 33.7 tons (30,600 kg) 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.**

**1 Chronicles 22:15 "Moreover, there are many workmen with you, stonecutters and masons of stone and carpenters, and all men who are skillful in every kind of work."**

- **many workmen with you** 1Ch 22:2-4
- **every kind** Ex 28:6 31:3-5 35:32,35 1Ki 7:14

### PROVISION OF A SKILLED SUFFICIENT LABOR FORCE

**Moreover, there are many workmen with you, stonecutters and masons of stone and carpenters, and all men who are skillful ([chakam](#)) in every kind of work** - This iteration of skilled workers would surely encourage Solomon in this huge project, for God through His servant David was providing everything necessary to build His Temple. Solomon's part was to carry out the instructions.

**All men who are skillful in every kind of work** would describe (1) carpenters (2Sa 5:11; 2Ki 12:11; 1 Chr. 14:1; 22:15; Isa. 44:13), (2) masons (2Sa 5:11; 1Chr. 22:15), (3) jewelers (Ex 28:11), (4) workers with metals (1Ki 7:14; 1Ch 22:15-16; 29:5), (5) workers with iron (i.e., blacksmith) (1Sa 13:19; Isa. 44:12)

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**Skillful** (adjective) ([02450](#)) [chakam](#) rom verb [chakam](#) - to be wise) means wise, shrewd, i.e., a capacity for understanding and discernment (Pr 10:8). It can mean skilled, i.e., pertaining to the knowledge of a craftsman in some technical work (Ex 35:10, 25; 36:1, 2, 4, 8; Isa 3:3; Jer 10:9; Eze 27:8) **Chakam** is an adjective which can refer to professional skill and ability, or to moral character and a person's relationship with God. It also refers to a “God-fearing person,” The men and women who were called upon to make the priestly garments and help construct the Tabernacle and its furnishings possessed skills in working with cloth, precious and semiprecious stones and wood. The same is said of those who later built the Temple (Exo. 28:3; 31:6; 1 Chr. 22:15; 2 Chr. 2:7). Professional mourning was also a skilled activity (Jer. 9:17).

**1 Chronicles 22:16 "Of the gold, the silver and the bronze and the iron there is no limit. Arise and work, and may the LORD be with you."**

- **the gold:** 1Ch 22:3,14
- **Arise:** Jos 1:2,5,9 7:10 Jdg 4:14 18:9,10 2Ch 20:17 1Co 15:58 Eph 5:14 Php 2:12,13 4:13
- **and the Lord:** 1Ch 22:11 1Sa 17:37 20:13

### DAVID'S FINAL CHARGE & PRAYER

**Of the gold, the silver and the bronze and the iron there is no limit.** Heb “and every kind of skilled one in all work, concerning gold, concerning silver, and concerning bronze, and concerning iron, there is no numbering.”

**Arise and work, and may the LORD be with you** - David, like a commanding officer, gives Solomon two clear, strong commands to "Get it on" (so to speak)! And with his closing prayer, David reminded Solomon that he was not alone in building this Temple, but was working with the LORD. This reminds me of Psalm 127 (in fact written by Solomon) that "Unless the LORD builds the house, they labor in vain who build it. Unless the LORD guards the city, The watchman keeps awake in vain." The point is that God initiates and empowers the work of His servant, but the servant still is required to exert effort to carry out the LORD's will. Note that David is not saying "Let go, let God" (that is not Biblical) but "Let God, let's go!" This is an Old Testament example of "[Paradoxical Principle](#)

## 1 Chronicles 22:17 David also commanded all the leaders of Israel to help his son Solomon, saying,

- **all the leaders:** 1Ch 28:21 29:6 Ro 16:2,3 Php 4:3 3Jn 1:8

### HELP FOR HIS SON SOLOMON

**David also commanded all the leaders of Israel to help his son Solomon, saying** - Having provided the finances and materials for the Temple and readying his son Solomon for the task, David now moves to exhort the leaders to provide support for his son in this grand task. This massive project will require the whole kingdom's support. And when we keep in mind that Chronicles was written to the Jews who had returned from exile in Babylon, there is a message here for all Israel and it is that all of them are needed to rebuild the defeated nation.

**Jack Hay** - We often hear said that one man with God is a majority, and we understand these sentiments, but in reality God seldom used just one man working in isolation. His normal pattern was to use people who were co-operating with each other. True, invariably one man would give a lead, but he would be supported by others as when "Peter (stood) up with the eleven" (Acts 2:14). Thus here, while Solomon would be the main mover in this great project of building the temple, "David also commanded all the princes of Israel to help Solomon". Observe that the command was to "*all* the princes". He expected everyone to become involved. ([What the Bible Teaches – 1 Chronicles and 2 Chronicles](#))

**Utley** points out that **leaders of Israel** "Originally referred to (1) military leaders (Ge 21:22; Jdg 4:7; 7:25; 8:3; 1Sa 18:30; 29:3,4,9; 1Ki 15:20), (2) tribal leaders (Nu 21:18; Jdg 5:15; 10:18; 1Ch 27:22; 28:1; 29:6; 2Ch 24:23), (3) royal counselor (Ge 12:15; Nu 22:8; Isa 34:12; Amos 2:3), (4) priests (Ezra 8:24,29; 10:5; 1Ch 15:16,22; 2Ch 35:9; 36:14). Only the immediate context can identify which option.

## 1 Chronicles 22:18 "Is not the LORD your God with you? And has He not given you rest on every side? For He has given the inhabitants of the land into my hand, and the land is subdued before the LORD and before His people.

- **Is not:** Jdg 6:12-14 Ro 8:31
- **and has:** 1Ch 22:9 23:25 De 12:10,11 Jos 22:4 23:1 2Sa 7:1 Ac 9:31
- **before the Lord:** De 20:4 Jos 10:42 1Sa 25:28 2Sa 5:19,20 Ps 44:1-5

### Related Passages:

1 Kings 8:4 They brought up the ark of the LORD and the tent of meeting and all the holy utensils, which were in the tent, and the priests and the Levites brought them up.

### LEADERS - THE LORD IS WITH YOU!

**Is not the LORD your God with you? - NET=** "He told them, "The LORD your God is with you!" (1Ch 22:18NET) - In the Hebrew text the statement is phrased as a rhetorical question, "Is not the LORD your God with you?" The question anticipates the response, "Of course he is!" Thus in the translation the positive statement "The LORD your God is with you!" has been used." (NET NOTE)

**And has He not given you rest on every side?** Heb "and he gives rest to you all around." Another rhetorical question. David looks into the future and like a prophet sees rest for the nation of Israel under the rule of Solomon.

**For** - Explains why Solomon's kingdom would experience **rest**.

**He** (Yahweh) **has given the inhabitants of the land into my hand, and the land is subdued before the LORD and before His people** - The ultimate reason for rest in Solomon's reign is that it was a gift of the LORD. Yahweh made David victorious over all of Israel's enemies so that they had to bow to King David. This God given gift would in turn be gifted to Solomon, the beneficiary of David's bloody wars.

1 Chronicles 22:19 "Now set your heart and your soul to seek the LORD your God; arise, therefore, and build the sanctuary of the LORD God, so that you may bring the ark of the covenant of the LORD and the holy vessels of God into the house that is to be built for the name of the LORD."

- **set your:** 1Ch 16:11 28:9 De 4:29 32:46,47 Ps 27:4 2Ch 20:3 Da 9:3 Hag 1:5 \*marg: Ac 11:23
- **arise:** 1Ch 22:16 Isa 60:1 Ac 22:16
- **to bring:** 1Ki 8:6,21 2Ch 5:7 6:11
- **to the name:** 1Ch 22:7 1Ki 5:3

## DAVID CHARGE IS TO SEEK YAHWEH WITH HEART & SOUL

Now **set your heart** ([lebab](#); Lxx - [kardia](#)) and your soul to seek ([darash](#)) the LORD your God - I like the Septuagint translation = "Give your hearts and souls" The context indicates that the audience being addressed is still the leaders and this is supported by the fact that the command to **set** is in the plural (not singular as when addressing only Solomon) . And so David commands the leaders to **set** their **heart** and **soul** and from that foundation to **seek** the LORD. This reminds me of David's words in 1Ch 16:10-11+ "Glory in His holy name; Let the heart of those who seek the LORD be glad. **Seek** the LORD and His strength; **Seek** His face continually." In context to seek the LORD is not just to seek His guidance, but to obey His guidance.

Seeking the LORD - Dt. 12:5; 1Ch 22:19; 1Ch 28:8-9; 2Ch 12:14; 14:4,7; 17:3-4; 19:3; 20:3; 25:5; 30:19; 31:21; 34:4; Ps. 9:10; 22:26; 24:6; 34:4;10; 69:32; 77:2; 105:4; 119:2,10 1Ch 16:10-11; 2Ch 7:14; 11:16; 20:4; 22:9; Ps 27:4,8; 40:10; 70:4; 83:16

**Arise, therefore, and build the sanctuary of the LORD God** - So while Solomon is the primary orchestrator of the building project, David is commanding the leaders to help in this massive project.

**THOUGHT** - David's charge is a good charge for all saints of all time - set your heart and your soul so that you seek and obey God. Then arise and build His kingdom for His glory! Where is your heart set? On earth or the things above. See the high value of Vertical Vision.

Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth. (Col 3:1-2+)

**So that** - Term of purpose. What is the purpose of their seeking the LORD and building the sanctuary?

**You may bring the ark of the covenant of the LORD and the holy vessels of God into the house that is to be built for the name of the LORD** - The Ark resided in a tent in Jerusalem at this time. David's instructions express his desire to see the Ark in the Temple of God.

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**Heart** ([03824](#)) [lebab](#) sometimes refers to a literal heart (Ex 28:29, 1Sa 25:37, 2Ki 9:24), but most often is used figurative 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. 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. Be a man after God's Own heart (Acts 13:22) The heart includes 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). Because of the centrality of the heart in our spiritual life, we must constantly "post a guard" at the doorway of our heart (Pr 4:23+), so that every avenue for sin's entry is blocked. It is when the sentry falls asleep that the temple is most likely to be entered by our mortal enemies the [world](#), the [flesh](#) and the [devil](#). And so even Solomon gives the following command (sadly one he himself failed to obey in his later years. Woe to all us older folks!)

**Seek** ([01875](#))([darash](#)) means to seek, to inquire of, to examine, to require, consult, ask. One of the most frequent uses of this word is in the expression "to inquire of God," which sometimes indicates a private seeking of God in prayer for direction (Gen. 25:22), and often it refers to the contacting of a prophet who would be the instrument of God's revelation (1 Sam. 9:9; 1 Kings 22:8). At other times this expression is found in connection with the use of the Urim and Thummim by the high priest as he sought to discover the will of God by the throwing of these sacred stones (Nu 27:21). ([darash](#))

We can get a good sense of one aspect of the meaning of **darash** when God says "You will **seek** ([baqas](#); Lxx = [ekzeteo](#) intense seeking) Me and find Me when you **search** ([darash](#); Lxx = [zeteo](#)) for Me **with all your heart.**" (Jer. 29:13) What is the condition of seeking Yahweh and finding Him? It is seeking with one's whole heart!

We see a similar nuance in Dt 4:29: "But from there you will seek ([baqas](#); Lxx = [zeteo](#)) the LORD your God, and you will find Him if you **search** ([darash](#); Lxx = [ekzeteo](#) intense seeking) for Him **with all your heart and all your soul.**" Notice the importance of the heart seeking in.

**Soul** ([05315](#)) (nephesh) feminine noun meaning breath, the inner being with its thoughts and emotions.

**Gilbrant** - The Hebrew word nephesh, which is widely attested in Semitic languages, has been traditionally translated "soul" in many passages going back to the Greek translators of the Septuagint around 200 b.c., who used the word psuchfi (GED #5425). While the soul as a spiritual being inside the human body is often intended, the whole person may also be referred to. The Bible does not teach the Greek idea of a good soul trapped in an evil body. From the beginning, in Gen. 2:7, people are described as formed by God from the material of the earth and given life by God's breath, thus becoming a living being (nephesh). There is no soul separate from God's breathing of life into physical flesh, according to the OT revelation. The word nephesh refers more to the person, regardless of whether including the body is meant.

The first use of nephesh is in Gen. 1:20, where it refers to all creatures in the seas as "every nephesh of life," or "every living creature," in them. Then, in v. 30, God describes all life that is not a plant as "every living thing... in which is a nephesh of life." This use of nephesh for animal life other than human is only found a few times in the OT; however, it shows that God created living creatures with a body and pronounced them good. Human sin has corrupted God's creation, but He has provided for the restoration to peace with Him.

The original idea of nephesh in Hebrew, as suggested by evidence from parallels in the related ancient languages of Akkadian and Ugaritic, is "throat," "breath" and the "life" that they sustain. The idea seems to have been that the throat was associated with the basic needs of life (air, food and water) and the desires one feels for them. Certain references in the OT may reflect these origins: "throat" in Ps. 69:1 and Isa. 5:14; "breath" in Job 41:21. The nephesh, then, is used to personify the basic desires so that just as the stomach is said to hunger for food, the nephesh—the throat, the organ or passageway of the needs of life and thus the organ associated with what it means to be a living being—hungers and thirsts both for physical appetites and for emotional and spiritual fulfillment (Pss. 42:1f; 107:9; Prov. 2:10; 13:4; 21:10; Isa. 26:8).

The nephesh, as personifying inner needs and desires, is therefore extended to refer to various feelings, emotions and thoughts. In Lev. 26:11, God promises that his nephesh will not abhor Israel, thus figuratively depicting God as having nephesh (from a human perspective) in order to describe his thoughts, feelings and will. God says that his nephesh delights in his servant in Isa. 42:1. Fierce or angry men are called "bitter of nephesh" in Judg. 18:25, but so are those in deep emotional pain (1 Sam. 1:10; Job 7:11). Jeremiah's nephesh wept (Jer. 13:17). "Greediness" in Isa. 56:11 is literally "strong of nephesh." The Philistines were judged for taking vengeance with "scorn of nephesh," or "malice in their hearts" (NIV). Deuteronomy 21:14 refers to letting a captive woman go out "to her nephesh" meaning probably "wherever she wishes." David prayed that God would not give him over to the nephesh of his enemies (Ps. 27:12). Perhaps, also here should be Exo. 23:9, which exhorts the Israelites to treat resident aliens well because they know the nephesh of the alien in terms of their feelings and life experience.

This brings up a further application of the vitality of a person in the focusing of interest and will, the whole being, on someone or something, called "lifting one's soul to something," e.g., vanity (Ps. 24:4), the Lord (Ps. 25:1), returning to the land (Jer. 22:27) and getting paid at the end of a day's work (Deut. 24:15).

A person who was emotionally attached to another was said to have his soul bound to the other (1 Sam. 18:1; Ps. 63:8). Related to this is one of the most well-known passages, Deut. 6:5, "Love the Lord your God with all your heart, and with all your soul, and with all your strength" (NIV). "Soul," or nephesh, here refers to inner desire (which is parallel to soul in Ps. 103:1).

Finally, the most common uses of nephesh are for the life of a person and the person himself. Life, in the Hebrew Bible, is not used in the abstract, philosophical sense, but more of the personal vitality functioning with feelings and appetites. The life, or nephesh, of the flesh is said to be in the blood in Lev. 17:11. To strike a nephesh is to shed blood and thereby take a life, according to Gen. 37:21f. Nephesh and the other word for life, chay (HED #2508), are parallel in Ps. 88:2; and in v. 13 nephesh is parallel to the pronoun "me." Many places where nephesh is used in the Hebrew Bible it is best translated simply with a pronoun, e.g., "my soul" with "I" (Gen. 12:13). The Lord is said to swear by his nephesh, which means himself, according to Amos 6:8. The plural is used to refer to a group of persons, as in Gen. 36:6, "all the persons of his house." Thus, when Prov. 11:30 says the wise "win souls," it means they influence the lives of other people to follow the same path of godliness. When David said, "He restores my soul," in Ps. 23:3 (NIV), he meant the Lord restores, renews or refreshes his life, his vitality, his person. ([Complete Biblical Library](#))



**W E Vine - "soul; self; life; person; heart."** This is a very common term in both ancient and modern Semitic languages. It occurs over 780 times in the Old Testament and is evenly distributed in all periods of the text with a particularly high frequency in poetic passages.

The basic meaning is apparently related to the rare verbal form, *nāpash*. The noun refers to the essence of life, the act of breathing, taking breath. However, from that concrete concept, a number of more abstract meanings were developed. In its primary sense the noun appears in its first occurrence in Gen. 1:20: "the moving creature that hath life," and in its second occurrence in Gen. 2:7: "living soul."

However, in over 400 later occurrences it is translated "soul." While this serves to make sense in most passages, it is an unfortunate mistranslation of the term. The real difficulty of the term is seen in the inability of almost all English translations to find a consistent equivalent or even a small group of high-frequency equivalents for the term. The KJV alone uses over 28 different English terms for this one Hebrew word. The problem with the English term "soul" is that no actual equivalent of the term or the idea behind it is represented in the Hebrew language. The Hebrew system of thought does not include the combination or opposition of the terms "body" and "soul," which are really Greek and Latin in origin. The Hebrew contrasts two other concepts which are not found in the Greek and Latin tradition: "the inner self" and "the outer appearance" or, as viewed in a different context, "what one is to oneself" as opposed to "what one appears to be to one's observers." The inner person is *nepesh*, while the outer person, or reputation, is *shēm*, most commonly translated "name." In narrative or historical passages of the Old Testament, *nepesh* can be translated as "life" or "self," as in Lev. 17:11: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for [yourselves]..." Needless to say, the reading "soul" is meaningless in such a text.

But the situation in the numerous parallel poetic passages in which the term appears is much more difficult. The Greek Septuagint and the Latin Vulgate both simply use the Greek and Latin equivalent "soul," especially in the Psalms. The first occurrence is in Psa. 3:2: "Many are saying of my soul, There is no deliverance for him in God" (NASB). The next occurrence is in Psa. 6:3: "And my soul is greatly dismayed; But Thou, O Lord, how long?" (NASB). In both passages the parallel contrast is between *nepesh* and some aspect of the self, expressed as "him" in Psa. 3:2 and not expressed but understood in Psa. 6:3. There is no distinction as to whether it appears as an "A" or "B" word in the parallelism. However, since Hebrew rejects repeating the same noun in both halves of a poetic line, *nepesh* is often used as the parallel for the speaker, primary personal subject, and even for God, as in Psa. 11:5: "The Lord trieth the righteous: but the wicked and him that loveth violence [he himself] hateth." Such passages are frequent, and a proper understanding of the word enlightens many well-known passages, such as Psa. 119:109: "My life is continually in my hand, Yet I do not forget Thy law" (NASB). The versions vary widely in their readings of *nepesh*, with the more contemporary versions casting widely for meanings. ([Vine's Expository Dictionary of Old Testament and New Testament Words](#))

**Bruce Waltke - see TWOT - nepesh** - (ASV conforms with these uses in a majority of cases, while RSV deviates freely, sometimes reverting to "soul" where KJV has another expression but more often replacing "soul" with words like "being," "person," any "one," "he" who, "self," "I/me," etc., and "appetite." Both revisions, in fact, make substitutions by using terms found in other passages in KJV.) The Ugaritic and Akkadian have cognates with somewhat similar breadth of meaning but both include the meaning "throat." Arabic *nafs* includes "soul, mind, life, person, inclination, self (as a reflexive pronoun)" but does not mean "throat." For Phoenician-Punic and Old Aramaic *npsh/nbsh* see Jean, C. F. and Hoftijzer, F. *Dictionnaire des Inscriptions Semitiques de l'ouest* (Leiden 1965). It is common in language for a bodily part or organ to take on emotional or spiritual meanings, cf. "heart" in both Hebrew and English.

Most of the KJV variants referred to above are a matter of closely related concepts, as synonyms for creature, "living thing, beast, fish," for appetite, "heart, pleasure, desire, lust, discontent," and "will." While "any(one), man," and "self (myself, etc.," occur in KJV, the rendering of *nepesh* by the simple personal pronoun (often reflexive) is common only in RSV and other recent translations. The seemingly contradictory meaning, "the dead, dead body," found a few times in all three versions, will be analyzed in what follows.

The treatment of *nepesh* by C. Westermann (THAT, I: 71-95) is valuable and should be compared.

The original, concrete meaning of the word was probably "to breathe." The verb occurs three times in the medio-passive Niphal stem with the meaning "to refresh oneself" (Exodus 23:12; Exodus 31:17; 2 Samuel 16:14). The verb may be a denominative from the substantive, but both ancient and modern Semitic cognates do have a verbal form signifying "to breathe" (cf. Akkadian *napāshu* "to blow, to breathe out"; (see D. W. Thomas, "A Study in Hebrew Synonyms Verbs Signifying 'To Breathe'" *Zeitschrift für Semitistik* 10:311-14). The noun appears to denote "breath" in Genesis 1:30: "in which [i.e. the land creatures] is the breath of life." The connection between *nepesh* and breath is also suggested by such statements as: "and [the Lord] breathed [nph] into his [man's] nostrils the breath of life; and man became a living soul" (Genesis 2:7); and "the *nepesh* [life/breath/soul] of the child returned and he revived" (1 Kings 21:22).

The case for an original, concrete meaning of "breath" is also suggested by the use of *nepesh* to denote "throat" in Akkadian, Ugaritic, and Hebrew; e.g., "therefore Sheol had enlarged its throat [NASB; "appetite" in NIV] and opened its mouth without

measure" (Isaiah 5:14; cf. Habakkuk 2:5); "the waters have come up to my neck [NIV]" (Psalm 69:2; cf. Jonah 2:6).

As in the cognate languages (cf. especially Arabic) *nepesh* can refer to the appetite. Thus it may denote hunger for food: "You may eat grapes according to your appetite, until you are satisfied" (Deut. 23:24; [H 25]; cf. Psalm 78:18); "this bread will be for their hunger" (Hosea 9:4); "a righteous man cares for the needs of his animals" (Proverbs 12:10; cf. Proverbs 10:3; Proverbs 16:26). So also it can refer to one's spiritual/volitional appetite, that is, "desire" or "will"; e.g. "the enemy said, ... 'my desire shall be gratified against them'" (Exodus 15:9; cf. Ezekiel 16:27; Psalm 27:12; Psalm 41:3); "then you shall let her go according to her desire" (Deut. 21:14; cf. 1 Samuel 2:35 [of God's will] Psalm 105:22). Abraham says to Ephron: "if it is your wish..." (Genesis 23:8). The desire of the wicked is condemned (Proverbs 13:2; Proverbs 19:2).

About twenty times, however, *nepesh* is the subject of *'āwâ* "to desire," "to crave." Here it is not the hunger/appetite/desire itself but that which possesses the appetite, "the soul." A person, a soul, may crave physical food: "and you say, 'I will eat meat,' because you desire [te'awweh] to eat meat, then you may eat meat, according to the desire of your soul [bekol-'awwat napshekā]" (Deut. 12:20; cf. Deut. 14:26; 1 Samuel 2:16). The compound can also speak of the sexual drive: "a wild donkey accustomed to the wilderness, that sniffs the wind has passion [be'awwat napshāh] [Qere and LXX], in the time of her heat who can turn her away" (Jeremiah 2:24). So also it may denote one's spiritual/volitional desire for something. Abner said to David: "that you may be king over all that your soul desires" (2 Samuel 3:21; 1 Kings 11:37). "The desire of the wicked soul is evil" (Proverbs 21:10). "[what] his soul desires [wenapshô 'iwwetâ] that he does" (Job 23:13).

The people of Judah desire God's justice: "Yes, Lord, walking in the way of your laws, we wait for you; your name and renown are the desire of our hearts [ta'āwat nāpesh]. My soul yearns for you [napshî 'iwwitkâ] for you in the night; in the morning my spirit longs for you. When your judgments came upon the earth, the people of the world learn righteousness" (Isaiah 26:8-9; cf. Psalm 119:20 and below for numerous passages where *nepesh* is used to express personal yearning for someone and its inclination and disinclination for someone).

One can also speak of the hungry or thirsty soul: "For he has satisfied the thirsty soul, and the hungry soul he has filled with good things" (Psalm 107:9; cf. Proverbs 19:15; Proverbs 25:25; Proverbs 27:7).

Accordingly verb *šāba'* "to satisfy" occurs often with *nepesh*: "The dogs are greedy [‘azzê-nepesh = "strong of appetite"], they are not satisfied" (Isaiah 56:11; cf. Isaiah 58:10; Jeremiah 50:19). Especially in Ecclesiastes, the soul "craves, lacks," or is "filled with good things" (Eccles. 2:24; Eccles. 4:8; Eccles. 6:2, 3, 7, 9, and Eccles. 7:28).

As Isaiah 26:8-9 suggests, the object of that which the soul craves may be a person. The soul's thirst or language may be directed toward God. The psalmist brings the two notions together thus: "As the deer pants for the water-courses, so my soul pants for you, O God. My soul thirsts for God, for the living God. When can I go and appear before God" (Psalm 42:1, 2 [H 2, 3]; cf. Psalm 63:2). In addition to God's presence the soul may long for the law (Psalm 119:20), salvation (Psalm 119:81); his courts (Psalm 84:3); etc.

Thus *nepesh* occurs with many verbs denoting "yearning"; cf. the idiom he set his soul "to long after, yearn" for someone, something (Deut. 24:15; Hosea 4:8; Proverbs 19:18; Jeremiah 22:27; Jeremiah 44:14; etc.). The soul waits for [qwh] the Lord (Psalm 130:5), seeks [drsh] him (Lament. 3:25); etc.

Thus in numerous passages reference is made to the inclination or disinclination of the soul. It is frequently used in connection with "love." The maiden says to her lover: "Tell me, O you whom my soul loves" (Song 1:7; and repeatedly in Song 3:1-4, cf. Jeremiah 12:7; Genesis 34:3). It is used not only of the man-woman relationship, but also of the closest human friendships; e.g. of David and Jonathan: "The soul of Jonathan was bound [qāshar] with the soul of David, and he loved him as his own soul." So also it speaks of man's love for God. The psalmist says: "My soul clings [dābaq] to you" (Psalm 63:9).

Here too belongs the important exhortation "to love" and "to serve" God with the whole heart and soul (Deut. 6:5; Deut. 30:6; cf. Deut. 4:29; Deut. 10:12; Deut. 11:13; Deut. 13:4; Deut. 26:16; Deut. 30:2, 6, 10; Joshua 22:5; Joshua 23:14; 1 Kings 2:4, 8:48 = 2 Chron. 6:38; etc.). Commenting on Deut. 6:5, J. McBride noted: "The three parts of Deut. 6:5: *lēbāb* (heart), *nepesh* (soul or life), and *me'ōd* (muchness) rather than signifying different spheres of biblical psychology seem to be semantically concentric. They were chosen to reinforce the absolute singularity of personal devotion to God. Thus, *lēbāb* denotes the intention or will of the whole man; *nepesh* means the whole self, a unity of flesh, will and vitality; and *me'ōd* accents the superlative degree of total commitment to Yahweh." While agreeing that these terms were chosen to denote the singularity of devotion, we would now underscore *nepesh* as pertaining to the personal desire or inclination.

For the turning away of the soul from someone/something, *nepesh* occurs with such words as *šānē'* "to hate" (2 Samuel 5:8; Isaiah 1:14 [of God's hatred]; Psalm 11:5); *gā'al* "abhor" (Leviticus 26:11, 15, 30, 43=of a fractured God-man relationship); *qûṣ* "loathe" (Numbers 21:5); etc.

Thus *nepesh* is frequently used in connection with the emotional states of joy and bliss. The Psalmist suggests the relationship

between these ideas when he prays: "Bring joy to the soul of your servant, for I long (I lift up my soul, *napshî 'eśšā'*) for you, O Lord (Psalm 86:4). Not only can the soul be joyful because its desires are met but also because of its appreciation for the inherent worth of something which delights its tastes: "Pleasant words are . . . sweet to the soul" (Proverbs 16:23). When filled with the sayings of the wise, the son will find that "Knowledge will be pleasant to [his] soul" (Proverbs 2:10). A disciplined son "will delight your soul" (Proverbs 29:17). Fully satisfied in the Lord the soul praises him [Psalm 103:1, 2, 22; Psalm 104:1, 35; etc.]. But the wicked, having depended upon themselves, praise themselves (Psalm 49:19)

It also follows that the soul can be bitter. Fifteen times it occurs with the root *mārar*. With his health and well-being broken, Job complained: "The Almighty has embittered my soul" (Job 27:2). Provoked by her rival on account of her barrenness, Hannah was one "bitter of soul" (*mārat nepesh*) (1 Samuel 1:10; cf. Judges 18:25; etc.). Related to *mārar* are many different expressions of sorrow with the soul. Jeremiah says to his people: "But if you will not listen to it [the word of God], my soul will sob in secret..." (Jeremiah 13:17, cf. *passim*).

In Isaiah 10:18 *nepesh* is employed alongside of *bāšār*, "flesh"=physical body as a merism to denote the whole person. It is also used in parallel with *bāšār*. NIV interprets this as a figure for totality: "completely," "flesh" in Psalm 63:1 [H 2] for the same reason.

Since personal existence by its very nature involves drives, appetites, desires, will, *nepesh* denotes the "life" of an individual. As the object of the verb *shûb* "to revive" "to restore" *nepesh* moves between the notion of "soul" and "life." Jerusalem laments: "Because far from me is a comforter, One who restores my soul/life" (Lament. 1:16). The women of Bethlehem pray for Naomi: "May he [Obed] be to you a restorer of life [*nepesh*], and a sustainer of your old age (Ruth 4:15; Psalm 23:3; Lament. 1:11; Psalm 18:8; Proverbs 25:13). What is meant in these passages is life which consists of emotions, passions, drives, appetites.

It also moves between these two notions with the word *ḥayâ* "to live." Abraham instructs Sarah to say she is his sister "so that it may go well with me on account of you and my soul may continue in life" (Genesis 12:13; cf. Genesis 19:20; Genesis 27:46; Isaiah 55:3, etc.). But here it is also equivalent to "self." *nepesh* with the notion of "life" refers to the "I" that hungers and is filled, loves and hates, is joyful and sorrowful, etc. It adds an intensely personal element to the notion of self. Indeed *nepesh* could be substituted with the personal pronoun in these passages, but the intensity of feeling would be lost.

Accordingly, in some passages *nepesh* is best translated by "life," but "life" here denotes the living self with all its drives, not the abstract notion "life" which is conveyed by *ḥayyim*, nor the other meaning of *ḥayyim* which refers to a quality of existence as well as the temporal notion of being (cf. the use of *ḥayyim* in Deuteronomy and Prov). Westermann noted that when *nepesh* occurs as the subject of the verb it is usually rendered "soul"—desires, inclinations, etc.; as the object of the verb it is frequently rendered by "life"—the state of personal existence as over against death.

Many passages refer to the "saving" of a man's *nepesh* "life". In fact, almost all the verbs within this semantic notion take *nepesh* as their object: with *nāṣal* "and deliver our lives from death" (Joshua 2:13; Isaiah 44:20; *passim*), with *mālaṭ*: "if you do not save your life tonight, tomorrow you will be put to death" (1 Samuel 19:11); cf. 2 Samuel 19:6; *passim*); with *ḥālaṣ*, "rescue my life" (Psalm 6:5); with *yāsha'*, "he will save the lives of the needy" (Psalm 72:13); etc. The psalmist is confident that God will even "redeem" (*pādâ*) his life out of the grave (Psalm 49:15 [H 16]). In all these passages "life" is equivalent to the person.

It has also this notion of saving the "life"="individual" in certain prepositional phrases. Thus Elijah "ran for his life [*'el napshô*] 1 Kings 19:3); "take heed for your lives (Jeremiah 17:21); etc. When one risks his life it is said that he takes his *nepesh* into his hands (Judges 12:3, *passim*).

Then too, it is usually rendered "life" after verbs denoting "keeping" "preserving" "sustaining" etc. Thus it occurs: with *shāmar* "to keep" (Deut. 4:9); with *sāmak* "to sustain" (Psalm 54:6); with *ḥāsaq* "to hold back [from the grave]" (Psalm 78:50); etc.

The *nepesh* "life" is most precious. Thus the captain prays to Elijah: "O man of God, please let my life and the lives of these fifty servants of yours be precious in your sight" (2 Kings 1:13; cf. 1 Samuel 26:21); etc. In some situations a monetary payment can be given for the life (cf. Exodus 21:30; Exodus 30:12).

In the *lex talionis* formula "life for life" *nepesh* denotes the precious individual, the living self (Exodus 21:23; Leviticus 24:18; Deut. 19:21; cf. 1 Kings 20:39, 42; 2 Kings 10:24; etc.).

Here too belongs Leviticus 17:11, one of the most decidedly theological and distinctively meaningful passages where the word *nepesh* is of major significance, and one which certainly defines the term as meaning life "for the life (*nepesh*) of the flesh (*bāšār*) is in the blood." Here it is the vitality, the passionate existence of an individual which is denoted.

Then too it is frequently said that the enemy threatens the individual's life. Thus it occurs as the objects of: *bāqash* "to seek" (Exodus 4:19; *passim*); *'ārab* "to lie in ambush for" (Psalm 59:3 [H 4]) etc. Sometimes God's destruction of the life, the individual is in view: "Do not take away my life with sinners" (Psalm 26:9).

It comes as no surprise, then, that in some contexts *nepesh* is best rendered by "person," "self," or more simply by the personal pronoun. Westermann says that it is best rendered by such English equivalents in casuistic law, in the enumeration of people, in the general designation of people and as a substitute for a pronoun. An example of its use in legal contexts with such particles as 'asher or *kî*; is: "Now when anyone [*nepesh kî* presents a grain offering" (Leviticus 2:1; cf. Leviticus 4:2; Leviticus 5:1, 2; *passim*). Again, "But the person who [*wehannepesh 'asher*] eats the flesh..." (Leviticus 7:20; *passim*). Similarly it has this notion in enumerations: "These are the people whom Nebuchadnezzar carried away captive ... in the eighteenth year of Nebuchadnezzar 832 persons [*nepesh*] . . ." (Jeremiah 52:28, 29; Exodus 12:4, *passim*). So also with reference to "people" "he [shall be valued] according to the valuation of persons belonging to the Lord" (Leviticus 27:2; *passim*). As a substitute for a pronoun it frequently occurs with the pronominal suffix. Thus Lot said to the Lord: "That I [*napshî* = "my soul"] may live" (Genesis 19:19; *passim*). Although it appears to be an equivalent of the personal pronoun, its intensive, passionate sense peculiar to the word is always present. A. R. Johnson speaks of it as "a pathetic (i.e. in the sense of deeply emotional) periphrasis for a pronoun" (The Vitality of the Individual in the Thought of Ancient Israel, 1964, p. 22).

A total of 755 occurrences of the noun *nepesh* have been counted in the OT, and of these it is rendered in the Greek translation (LXX) some 600 times by the *psyche* ( $\psi\upsilon\chi\eta$ ). Of the 144 times it is used in the Psalms, over 100 of them have the first person suffix, "my soul." Thus in its most synthetic use *nepesh* stands for the entire person. In Genesis 2:7 "man became a living creature" [*nepesh*]—the substantive must not be taken in the metaphysical, theological sense in which we tend to use the term "soul" today. Precisely the same Hebrew expression (*nepesh hayyâ* traditionally rendered "living soul" occurs also in Genesis 1:20, 21, 24. In other words, man is here being associated with the other creatures as sharing in the passionate experience of life and is not being defined as distinct from them. It is true however, as Oehler points out that the source of the *nepesh* of animals is the ground, whereas the source of the *nepesh* of Adam is God.

Particular note should be taken of the antonymous translation, "the dead, dead body" found in Leviticus 19:28; Leviticus 21:1, 11; Numbers 5:2; Numbers 6:6, 11; Numbers 9:6, 7, 10; etc. In these citations, "the dead" stands for *nepesh* by itself, while "dead body" renders *nepesh/napshôt mêt*. The latter indicates "a person (persons) who has died," the emphasis being on the personal identity of an 'individual,' so that in context the term *nepesh* by itself refers to a dead individual, "one who has died," and the word itself does not really mean physical 'body.'

The use of *nepesh* with reference to God is rare since God does not have the cravings and appetites common to man nor is his life limited by death. In addition to the passages already noted, we cite several more where the word is used to express forcefully his passionate disinclination or inclination toward someone. The former is more frequent. Thus he threatens: "Be warned, O Jerusalem, lest I/My soul be alienated from you" (Jeremiah 6:8); cf. Jeremiah 5:9, 29; Jeremiah 9:8; Jeremiah 15:1; *passim*). On the other hand his passionate love, delight and inclination toward his servant is spoken of thus: "My chosen one in whom my soul delights" (Isaiah 42:1).

It must not be concluded from this study of *nepesh* that the OT presents man as physical only. There are other OT ideas to be considered in this connection: (1) the OT teaching concerning the "spirit" of man; (2) the OT teaching concerning the heart (*lêb*) of man; (3) the subject of the image of God (see *šelem*) in man; and (4) the picture as given of man's relation to God.

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**Nepesh translated some 753 times in NASB** - any(1), anyone(2), anyone\*(1), appetite(7), being(1), beings(3), body(1), breath(1), corpse(2), creature(6), creatures(3), dead(1), dead person(2), deadly(1), death(1), defenseless\*(1), desire(12), desire\*(2), discontented\*(1), endure\*(1), feelings(1), fierce\*(2), greedy\*(1), heart(5), heart's(2), herself(12), Himself(4), himself(19), human(1), human being(1), hunger(1), life(146), life\*(1), lifeblood\*(2), lives(34), living creature(1), longing\*(1), man(4), man's(1), men\*(2), mind(2), Myself(3), myself(2), number(1), ones(1), others(1), ourselves(3), own(1), passion\*(1), people(2), people\*(1), perfume\*(1), person(68), person\*(1), persons(19), slave(1), some(1), soul(238), soul's(1), souls(12), strength(1), themselves(6), thirst(1), throat(2), will(1), wish(1), wishes(1), yourself(11), yourselves(13).

**Nepesh - 625 verses** - Gen. 1:20; Gen. 1:21; Gen. 1:24; Gen. 1:30; Gen. 2:7; Gen. 2:19; Gen. 9:4; Gen. 9:5; Gen. 9:10; Gen. 9:12; Gen. 9:15; Gen. 9:16; Gen. 12:5; Gen. 14:21; Gen. 17:14; Gen. 19:17; Gen. 19:19; Gen. 19:20; Gen. 23:8; Gen. 27:4; Gen. 32:30; Gen. 34:8; Gen. 35:18; Gen. 37:21; Gen. 42:21; Gen. 44:30; Gen. 46:18; Gen. 46:22; Gen. 46:25; Gen. 46:26; Gen. 46:27; Gen. 49:6; Exod. 1:5; Exod. 4:19; Exod. 12:4; Exod. 12:15; Exod. 12:16; Exod. 12:19; Exod. 15:9; Exod. 16:16; Exod. 21:23; Exod. 21:30; Exod. 23:9; Exod. 30:12; Exod. 30:15; Exod. 30:16; Exod. 31:14; Lev. 2:1; Lev. 4:2; Lev. 4:27; Lev. 5:1; Lev. 5:2; Lev. 5:4; Lev.

5:15; Lev. 5:17; Lev. 6:2; Lev. 7:18; Lev. 7:20; Lev. 7:21; Lev. 7:25; Lev. 7:27; Lev. 11:10; Lev. 11:43; Lev. 11:44; Lev. 16:29; Lev. 16:31; Lev. 17:10; Lev. 17:11; Lev. 17:12; Lev. 17:14; Lev. 17:15; Lev. 18:29; Lev. 19:8; Lev. 19:28; Lev. 20:6; Lev. 20:25; Lev. 21:1; Lev. 21:11; Lev. 22:3; Lev. 22:4; Lev. 22:6; Lev. 22:11; Lev. 23:27; Lev. 23:29; Lev. 23:30; Lev. 23:32; Lev. 24:17; Lev. 24:18; Lev. 26:11; Lev. 26:15; Lev. 26:16; Lev. 26:30; Lev. 26:43; Lev. 27:2; Num. 5:2; Num. 5:6; Num. 6:6; Num. 6:11; Num. 9:6; Num. 9:7; Num. 9:10; Num. 9:13; Num. 11:6; Num. 15:27; Num. 15:28; Num. 15:30; Num. 15:31; Num. 16:38; Num. 19:11; Num. 19:13; Num. 19:18; Num. 19:20; Num. 19:22; Num. 21:4; Num. 29:7; Num. 30:2; Num. 30:4; Num. 30:5; Num. 30:6; Num. 30:7; Num. 30:8; Num. 30:9; Num. 30:10; Num. 30:11; Num. 30:12; Num. 30:13; Num. 31:19; Num. 31:35; Num. 31:40; Num. 31:46; Num. 31:50; Num. 35:11; Num. 35:15; Num. 35:30; Num. 35:31; Deut. 4:9; Deut. 4:15; Deut. 4:29; Deut. 6:5; Deut. 10:12; Deut. 10:22; Deut. 11:13; Deut. 11:18; Deut. 12:23; Deut. 13:3; Deut. 13:6; Deut. 14:26; Deut. 19:6; Deut. 19:21; Deut. 21:14; Deut. 24:6; Deut. 24:7; Deut. 24:15; Deut. 26:16; Deut. 27:25; Deut. 28:65; Deut. 30:2; Deut. 30:6; Deut. 30:10; Jos. 2:13; Jos. 2:14; Jos. 9:24; Jos. 10:28; Jos. 10:30; Jos. 10:32; Jos. 10:35; Jos. 10:37; Jos. 10:39; Jos. 11:11; Jos. 20:3; Jos. 20:9; Jos. 22:5; Jos. 23:11; Jos. 23:14; Jdg. 5:18; Jdg. 5:21; Jdg. 9:17; Jdg. 12:3; Jdg. 16:16; Jdg. 18:25; Ruth 4:15; 1 Sam. 1:15; 1 Sam. 1:26; 1 Sam. 2:33; 1 Sam. 2:35; 1 Sam. 17:55; 1 Sam. 18:1; 1 Sam. 18:3; 1 Sam. 19:5; 1 Sam. 19:11; 1 Sam. 20:1; 1 Sam. 20:3; 1 Sam. 20:17; 1 Sam. 22:2; 1 Sam. 22:22; 1 Sam. 22:23; 1 Sam. 23:15; 1 Sam. 23:20; 1 Sam. 24:11; 1 Sam. 25:26; 1 Sam. 25:29; 1 Sam. 26:21; 1 Sam. 26:24; 1 Sam. 28:9; 1 Sam. 28:21; 2 Sam. 1:9; 2 Sam. 3:21; 2 Sam. 4:8; 2 Sam. 4:9; 2 Sam. 5:8; 2 Sam. 11:11; 2 Sam. 14:7; 2 Sam. 14:14; 2 Sam. 14:19; 2 Sam. 16:11; 2 Sam. 17:8; 2 Sam. 18:13; 2 Sam. 19:5; 2 Sam. 23:17; 1 Ki. 1:12; 1 Ki. 1:29; 1 Ki. 2:4; 1 Ki. 2:23; 1 Ki. 3:11; 1 Ki. 8:48; 1 Ki. 17:21; 1 Ki. 17:22; 1 Ki. 19:2; 1 Ki. 19:3; 1 Ki. 19:4; 1 Ki. 19:10; 1 Ki. 19:14; 1 Ki. 20:31; 1 Ki. 20:39; 1 Ki. 20:42; 2 Ki. 1:13; 2 Ki. 1:14; 2 Ki. 2:2; 2 Ki. 2:4; 2 Ki. 2:6; 2 Ki. 4:27; 2 Ki. 4:30; 2 Ki. 7:7; 2 Ki. 9:15; 2 Ki. 10:24; 2 Ki. 23:3; 2 Ki. 23:25; 1 Chr. 5:21; 1 Chr. 11:19; 1 Chr. 22:19; 1 Chr. 28:9; 2 Chr. 1:11; 2 Chr. 6:38; 2 Chr. 15:12; 2 Chr. 34:31; Est. 7:3; Est. 7:7; Est. 8:11; Est. 9:16; Est. 9:31; Job 2:4; Job 2:6; Job 3:20; Job 6:7; Job 6:11; Job 7:11; Job 7:15; Job 9:21; Job 10:1; Job 12:10; Job 13:14; Job 14:22; Job 18:4; Job 21:25; Job 23:13; Job 24:12; Job 27:2; Job 27:8; Job 30:16; Job 30:25; Job 31:30; Job 31:39; Job 32:2; Job 33:18; Job 33:20; Job 33:22; Job 33:28; Job 33:30; Job 41:21; Ps. 3:2; Ps. 6:3; Ps. 6:4; Ps. 7:2; Ps. 7:5; Ps. 10:3; Ps. 11:1; Ps. 11:5; Ps. 13:2; Ps. 16:10; Ps. 17:9; Ps. 17:13; Ps. 19:7; Ps. 22:20; Ps. 22:29; Ps. 23:3; Ps. 24:4; Ps. 25:1; Ps. 25:13; Ps. 25:20; Ps. 26:9; 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Cant. 3:2; Cant. 3:3; Cant. 3:4; Cant. 5:6; Cant. 6:12; Isa. 3:20; Isa. 5:14; Isa. 10:18; Isa. 15:4; Isa. 19:10; Isa. 26:8; Isa. 26:9; Isa. 29:8; Isa. 32:6; Isa. 38:15; Isa. 38:17; Isa. 42:1; Isa. 43:4; Isa. 44:20; Isa. 46:2; Isa. 47:14; Isa. 53:10; Isa. 53:11; Isa. 53:12; Isa. 55:2; Isa. 56:11; Isa. 58:3; Isa. 58:5; Isa. 58:10; Isa. 58:11; Isa. 61:10; Isa. 66:3; Jer. 2:24; Jer. 2:34; Jer. 3:11; Jer. 4:10; Jer. 4:19; Jer. 4:30; Jer. 5:9; Jer. 5:29; Jer. 6:16; Jer. 9:9; Jer. 11:21; Jer. 12:7; Jer. 13:17; Jer. 15:1; Jer. 17:21; Jer. 19:7; Jer. 19:9; Jer. 20:13; Jer. 21:7; Jer. 21:9; Jer. 22:25; Jer. 22:27; Jer. 26:19; Jer. 31:12; Jer. 31:14; Jer. 31:25; Jer. 32:41; Jer. 34:16; Jer. 34:20; Jer. 34:21; Jer. 37:9; Jer. 38:2; Jer. 38:16; Jer. 39:18; Jer. 40:14; Jer. 40:15; Jer. 42:20; Jer. 43:6; Jer. 44:7; Jer. 44:14; Jer. 44:30; Jer. 45:5; Jer. 46:26; Jer. 48:6; Jer. 49:37; Jer. 50:19; Jer. 51:6; Jer. 51:14; Jer. 51:45; Jer. 52:29; Jer. 52:30; Lam. 1:11; Lam. 1:16; Lam. 1:19; Lam. 2:12; Lam. 2:19; Lam. 3:17; Lam. 3:20; Lam. 3:24; Lam. 3:25; Lam. 3:51; Lam. 3:58; Lam. 5:9; Ezek. 3:19; Ezek. 3:21; Ezek. 7:19; Ezek. 13:18; Ezek. 13:19; Ezek. 13:20; Ezek. 14:14; Ezek.

14:20; Ezek. 16:27; Ezek. 17:17; Ezek. 18:4; Ezek. 18:20; Ezek. 18:27; Ezek. 22:25; Ezek. 22:27; Ezek. 24:21; Ezek. 24:25; Ezek. 25:6; Ezek. 25:15; Ezek. 27:13; Ezek. 27:31; Ezek. 32:10; Ezek. 33:5; Ezek. 33:6; Ezek. 33:9; Ezek. 36:5; Ezek. 47:9; Hos. 4:8; Hos. 9:4; Amos 2:14; Amos 2:15; Amos 6:8; Jon. 1:14; Jon. 2:5; Jon. 4:3; Jon. 4:8; Mic. 6:7; Mic. 7:3; Hab. 2:4; Hab. 2:5; Hab. 2:10; Hag. 2:13; Zech. 11:8