

All Yours

1 Chronicles 29:10-18

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Introduction:

In David's prayer is reflected a faith that looks to and gives thanks to God for every good, and expresses itself in praise of God, in generous support of his temple (both monetary and otherwise), and in obedience to his law flowing from a joyful and undivided heart.

Body:

I. All You 10-12

- a. Blessed Are You
 - i. Blessed – Praised and Adored
 - 1. After the almost spontaneous reaction of generosity by the people, **David** turned to **the LORD** in worship. He first extolled Him as the **God of ... Israel** (v. 10) David then acknowledged Him as the One able to provide people's needs (v. 12)
- b. Yours
 - i. Greatness
 - ii. Power
 - iii. Glory
 - iv. Victory
 - v. Majesty
 - vi. Dominion - **kingship, royal sovereignty**
 - vii. **Exalt-** to **raise oneself, arise**; is one of the most significant and pervasive themes the Bible employs to portray the majesty and greatness of God spoke of God's attributes of eternity, omnipotence, **glory**, and sovereignty (vv. 10b–11).
 - viii. On the other hand, however, the writer has not permitted the temple to replace or obscure the primary responsibility for praise of and obedience to Yahweh, for whom it is to be erected.
- c. From You
 - i. Riches
 - ii. Honor- Social term describing how people within a society evaluate one another. Most occurrences of honor in the Old Testament are translations of some form of *kabod*, while in the New Testament they are derivatives of *timaō*. These terms are generally used with

reference to the honor granted fellow human beings, though in some cases they are used to describe the honor a person grants God.

iii. Hand

1. Rule
2. Power
3. Might
4. Great and Strengthen

II. We Are 13-16

a. We

i. Thank you

ii. Praise - **Gratitude**. Natural expression of thanks in response to blessings, protection, or love. In the Judeo-Christian tradition, gratitude is not a tool used to manipulate the will of God. It is never coerced or fabricated in one's mind; rather, gratitude is a joyful commitment of one's personality to God.

1. In the OT, gratitude to God was the only condition in which life could be enjoyed. For Jews, every aspect of creation provided evidence of God's lordship over all life. The Hebrew people thanked him for the magnificence of the universe (Pss 19:1-4; 33:6-9; 104:1-24). When they received good news they thanked God for his goodness and great deeds (1 Chr 16:8-12). When they received bad news, they also gave thanks, trusting that he was a just God (Jb 1:21).

b. We Should

- i. Offer Generously - Offer- to make a voluntary decision, with inf. Ezr 2:68 Neh 11:2; to enlist as a volunteer (for contribution)

c. We Are

i. Sojourners

1. Sojourner - is a man who (alone or with his family) leaves village and tribe because of war 2S 4:3 Is 16:4, famine Ru 1:1, epidemic, blood guilt etc. and seeks shelter and residence at another place, where his right of landed property, marriage and taking part in jurisdiction, cult and war has been curtailed
2. The wording of v 15, referring to Israel as sojourners and pilgrims, would appear to refer to Israel's exilic or post-exilic situation; cf. Ezra 9:6-15. V 17 again raises the points of Yahweh's omniscience and the necessity for a perfect heart (cf. 28:9), and repeats enthusiastically the emphasis upon generosity and joy seen in 29:9.

ii. Tenants - **resident alien, sojourner**

1. All of our Fathers
2. Yahweh is the real possessor of the land and Israel's rights are only those of the stranger (גר) (*cf.* 22:2) and sojourner (תושב), *i.e.*, they are entirely dependent upon Yahweh's good will, *cf.* Ps. 39:13 (12) 119:19, also Gn. 23:4. Their *days on the earth are as a shadow*] in their transitoriness, *cf.* Jb. 8:9,—*and there is no hope*]

iii. Days are a Shadow - trivial as shadows

iv. No Hope - trust, security

1. The note of praise and thanksgiving always remains dominant, even in the midst of an existence that suggests a vocabulary like “pilgrims” and “sojourners.” And for our day too, the formalities of religion, be they churches, liturgies, or our own pious traditions, can never interfere with nor abrogate the responsibility of the individual to respond to God personally with his or her praises and petitions
2. The thought is, there is no hope or salvation (*cf.* the parallel clause in Je. 14:8) in man apart from Yahweh, an answer to the question “who am I and who are my people?”

d. We Will

i. With Abundance God Provided – Wealth

1. Next he offered thanksgiving and **praise** (v. 13) with a confession that even the gifts which had just been presented were possible because the Lord was their original Giver (*cf.* James 1:17) of all things **from** His **hand** (1 Chron. 29:14–16).
2. **13–19** Vv 13–14 combine the theme of thanksgiving with an emphasis upon the fact that it is God alone who is the source of all gifts (*cf.* Deut 8:18; Jas 1:17), including those which David and his people have offered for the building of the temple.

ii. Build a house to your Holy Name

III. **With all 17-18**

a. You Try

- i. Try - to **test** precious metals by melting them Zech 13:9; —2. metaph. to examine, to **put to the test**: heart, meaning mind
- ii. Heart

b. You Delight

- i. Delight- to **take pleasure in, be favourable to someone, be well disposed**

- ii. Uprightness - God's goodness is understood as the goodness that has enabled his people to prepare to build a temple, and David's final petition is directed toward the keeping of the law in order that the temple might be built.
- c. In Integrity
 - i. Integrity – **righteousness**
 - ii. Moreover, David prayed, the gifts were of no avail if given insincerely, so he said that he and the others, had **given** from purest motives (v. 17; cf. 28:9).
- d. Willingly Offered
 - i. All things
 - ii. Offering
 - 1. Willingly
 - 2. David humbly confesses that by their free-will offerings (vv. 3–8) he and his people are only returning to God what he had first given
- e. Preserve this Forever
 - i. Preserve - **keep guard**
 - ii. Intention of the Heart - **inclination, striving**
 - iii. Direct their Heart to You
 - 1. *Isaac, and of Israel, our fathers* (v. 10) *keep this forever as (for) the imagination of the thoughts of the heart]* i.e, keep thy people in this same generous spirit which has shown itself in their free-will offerings,—*and establish their hearts unto thee*], cf 1 S. 7:3.—**19.** *A perfect heart*]. V. 9—*The palace*].
 - 2. David's supplication is that Yahweh himself would establish such a perfect heart in both Israel and Solomon that God's commandments might be kept and the temple built (vv 17–19).

Word Studies

Blessed- **praised, adored**

Dominion - kingship, royal sovereignty¹

Exalt- to **raise oneself, arise**; is one of the most significant and pervasive themes the Bible employs to portray the majesty and greatness of God and of²

Honor- Social term describing how people within a society evaluate one another. Most occurrences of honor in the Old Testament are translations of some form of *kabod*, while in the New Testament they are derivatives of *timāō*. These terms are generally used with reference to the honor granted fellow human beings, though in some cases they are used to describe the honor a person grants God.³

Praise- Gratitude. Natural expression of thanks in response to blessings, protection, or love. In the Judeo-Christian tradition, gratitude is not a tool used to manipulate the will of God. It is never coerced or fabricated in one's mind; rather, gratitude is a joyful commitment of one's personality to God.

In the O4Pss 19:1–4; 33:6–9; 104:1–24). When they received good news they thanked God for his goodness and great deeds (1 Chr 16:8–12). When they received bad news, they also gave thanks, trusting that he was a just God (Jb 1:21).⁵

Offer- to make a voluntary decision, with inf6Ezr 2:68 Neh 11:2; to enlist as a volunteer (for contribution)⁷

Sojourner - is a man who (alone or with his family) leaves village and tribe because of war 2S 4:3 Is 16:4, famine Ru 1:1, epidemic, blood guilt etc. and seeks shelter and residence at another

place, where his right of landed property, marriage and taking part in jurisdiction, cult and war has been curtailed⁸

Tenant - **resident alien, sojourner**

Shadow- trivial as shadows

Hope - trust, security

Abundance - **abundance, wealth**

Try- to **test** precious metals by melting them Zech 13:9 (צִרְף; —92|) metaph. to examine, to **put to the test**: heart, meaning mind¹⁰

Delight - to **take pleasure in, be favourable to someone, be well disposed**¹¹

Integrity - integrity righteousness

Preserve – keep guard

Intentions - inclination, striving

Commentary Studies

Comment

10–12 Note that the Chronicler does not refrain from David's blessing the people, v 10 (as will Solomon, 2 Chr 6:4) though that is sometimes considered a priestly prerogative. On ברוך "bless," see also J. Sharbert, "ברך *brk*; ברכה *b^erahkah*," *TDO12* 2:279–308. J. Hänel, who completed Rothstein's monumental commentary from 29:10, calls David's prayer "*eine rechte Schule des Gebets*" (523). The terminology, as noted above, is throughout that of Israel's psalmody, and much is retained also in the prayers of the synagogue even today. In vv 11–12, which are unsurpassed in proclaiming Yahweh's praise, is surely to be seen also the source of the doxology appended to the Lord's Prayer in many later manuscripts of Matt 6:13.

13–19 Vv 13–14 combine the theme of thanksgiving with an emphasis upon the fact that it is God alone who is the source of all gifts (cf. Deut 8:18; Jas 1:17), including those which David and his people have offered for the building of the temple. At the same time, the "Who am I, and who are my people" recalls also the words of David's prayer in 17:16. The wording of v 15, referring to Israel as sojourners and pilgrims, would appear to refer to Israel's exilic or post-exilic situation; cf. Ezra 9:6–15. V 17 again raises the points of Yahweh's omniscience and the necessity for a perfect heart (cf. 28:9), and repeats enthusiastically the emphasis upon generosity and joy seen in 29:9. David's supplication is that Yahweh himself would establish such a perfect heart in both Israel and Solomon that God's commandments might be kept and the temple built (vv 17–19).

Explanation

In this beautiful prayer are woven together thoughts and emphases very close to the heart of the Chronicler. In David's prayer is reflected a faith that looks to and gives thanks to God for every good, and expresses itself in praise of God, in generous support of his temple (both monetary and otherwise), and in obedience to his law flowing from a joyful and undivided heart. While an expression of concern for the other peoples of the world is lacking, it would otherwise be difficult to improve upon such an expression of the faith. The fact that Israel sees

its own situation as in some sense transitory or in jeopardy does not detract from, but rather contributes to, this faith and confession.

Particularly instructive is the position that the temple occupies even within this prayer. In one sense the temple remains central. God's goodness is understood as the goodness that has enabled his people to prepare to build a temple, and David's final petition is directed toward the keeping of the law in order that the temple might be built.

On the other hand, however, the writer has not permitted the temple to replace or obscure the primary responsibility for praise of and obedience to Yahweh, for whom it is to be erected. Rather he has through this fine prayer given exemplary expression to the relationship that exists between Yahweh and his people, a proper appreciation of which can only result in worshipers who come before him in humility, thankfulness, obedience, generosity, and joy.

The application of this prayer to the faithful of every age, as well as its use, is readily apparent. The note of praise and thanksgiving always remains dominant, even in the midst of an existence that suggests a vocabulary like "pilgrims" and "sojourners." And for our day too, the formalities of religion, be they churches, liturgies, or our own pious traditions, can never interfere with nor abrogate the responsibility of the individual to respond to God personally with his or her praises and petitions.¹³

10–19. David's closing prayer.—**10.** *The God of Israel, our father*. Cf14 the fuller expression, "the God of Abraham, of Isaac, and of Israel, our fathers" (v15).—**13.** *We thank ... and praise*] i.e16, we are continually thanking and praising.—**14.** David humbly confesses that by their free-will offerings (vv17. Verse **15** continues the same thought. Yahweh is the real possessor of the land and Israel's rights are only those of the stranger (גר) (cf18 22:2) and sojourner (תושב), i.e19, they are entirely dependent upon Yahweh's good will, cf20 Ps. 39:13 (12) 119:19, also Gn. 23:4. *Their days on the earth are as a shadow*] in their transitoriness, cf21 Jb. 8:9,—*and there is no hope*] EVs22*abiding* after 23 (ὑπομονή). The word is used elsewhere only in Ezr. 10:2, Je. 14:8, 17:13, 50:7. The thought is, there is no hope or salvation (cf24 the parallel clause in Je. 14:8) in man apart from Yahweh, an answer to the question "who am I and who are my people?" (v25).—**18.** *O Yahweh, the God of Abraham, of Isaac, and of Israel, our fathers* (cf26 v27*keep this forever as (for) the imagination of the thoughts of the heart*] i.e28, keep thy people in this same generous spirit which has shown itself in their free-will offerings,—*and establish their hearts unto thee*], cf29 1 S. 7:3.—**19.** *A perfect heart*]. Cf30 v31*The palace*]. Cf32 v33

11. Be34 לְךָ after כִּי and so also Kau353637 לְךָ. An emendation of the text does not seem necessary, since כִּי may have merely an intensive force (see BDB381 e), in which case render *yea, everything in the heavens and in the earth*.—14. [נֶעְצָר כֹּה] occurs also in 2 Ch. 2:5, 13:20, 22:9 and without כֹּה with the same meaning 2 Ch. 14:10, 20:37; elsewhere only in Dn. 10:8, 16, 11:6.—16. [הַהֶמוֹן] with the meaning *abundance* is late, cf 39 Ec. 5:9, where it is parallel to כָּסָף (l40).—[הִיא] must be taken as neuter, *it is from thy hand*, but Qr41 הוּא as masc42referring back to הַהֶמוֹן is better.—17. Bn43 אֲנִי as an explanatory gloss on the basis of 44, but it is not certain that 45 did not read אֲשֶׁר46 [הַנִּמְצָאִין]—אֲנִי. see l47⁴⁸

29:10–20. After the almost spontaneous reaction of generosity by the people, **David** turned to **the Lord** in worship. He first extolled Him as the **God of ... Israel** (v. 10) and spoke of God's attributes of eternity, omnipotence, **glory**, and sovereignty (vv. 10b–11). David then acknowledged Him as the One able to provide people's needs (v. 12b). Next he offered thanksgiving and **praise** (v. 13) with a confession that even the gifts which had just been presented were possible because the Lord was their original Giver (cf. James 1:17) of all things **from His hand** (1 Chron. 29:14–16). Moreover, David prayed, the gifts were of no avail if given insincerely, so he said that he and the others, had **given** from purest motives (v. 17; cf. 28:9).

Finally, referring to **God** as the One who had made a covenant in the past with the nation's ancestors **Abraham, Isaac, and Israel**, he prayed that the Lord would **keep** the people willing and **loyal** (29:18) and would continue His blessing, especially in enabling **Solomon** to have complete **devotion** to God and to the building of the temple (v. 19; cf. 28:9). After his prayer, **David** asked the **assembly** to **praise the Lord** (29:20).⁴⁹

29:10 The words translated “praise” and “praised” are from the verb *bārak*, “bless.” Usually it is God who blesses us, but the word is used of praise to God elsewhere in Neh 8:6; Ps 145:21.

29:11–13 The first part of this prayer has found its way into Christian liturgy as the doxology appended to the Lord’s Prayer: “Yours, O LORD, is the greatness and the power and the glory,” although this ascription of praise here adds “and the majesty and the splendor.”¹⁰⁵⁰ As Allen has noted, David’s prayer “ransacks the theological dictionary” for terms expressing God’s sovereign and boundless power and regal grandeur.¹⁰⁵¹ It ascribes to Yahweh the possession of everything in heaven and earth. His is the kingdom, and he is exalted as head over all (cf. 2 Chr 20:6). Wealth and honor come from him. He is ruler over all things, and in his hands are the strength and power to exalt and give strength to all.

29:14 David and the people had brought their gifts and had given generously. But they had only given back what had come from God’s hand. David is recorded as asking, “Who am I?” twice elsewhere—once of Saul (1 Sam 18:18) and once more of the Lord (2 Sam 7:18; 1 Chr 17:16).

29:15–16 The terms translated “aliens” and “strangers” frequently were used of the patriarchs (Gen 17:8; 21:23; 23:4; 1 Chr 16:19; cf. Heb 11:13–14). They spoke of persons without property and therefore without security of their own who lived in an area only by the good graces of its citizens. Like widows and orphans, they were in need of protection (Lev 19:10, 33–34; Deut 10:18–19). Even after possessing the land, Israel was to have this attitude about themselves, remembering that the land really belonged to the Lord (Lev 25:23). In his very nature man is only a resident alien and a sojourner on earth. His days are like a shadow and without hope. Not even the wealth and security that had been granted to David would alter man’s lot (cf. Job 7:6; 8:9; Ps 144:4). D. J. Estes sees in this verse an advance toward a concept of a spiritual pilgrimage. The life of the foreigner serves as the analogy to the life of the pious man in a world estranged from God¹⁰⁵² (1 Pet 2:11).

29:17 Knowing that God examines the heart (Jer 11:20; 17:10; 20:12) and is pleased with uprightness (1 Kgs 9:4), David had given all his offerings willingly and with honest intent and had joyfully watched God’s people contribute willingly to him.

29:18 Reference already has been made to the patriarchs in vv. 10, 15. The Chronicler had dwelt on this theme in Asaph’s psalm of thanks to the Lord (16:8–36). Several of the themes taken up there reappear here.¹⁰⁵³ Israel had received a promise long ago. They were the benefactors of God’s favor toward them and had thus been able to bring gifts. David’s prayer was that this desire to give willingly to the Lord in return for all his past favors should remain in their hearts forever and that God might keep their hearts loyal to him.

29:19 David’s special supplication was that the Lord himself would establish a perfect heart in both Israel and Solomon so that God’s commandments might be kept and the temple built. It is noteworthy that the keeping of the law is set alongside the building of the temple. These two

were indissolubly bound together. A temple without wholehearted devotion to the law was an empty gesture.

David's prayer remains a model of piety for worshipers in every age. A comparison of this prayer with the Psalms will reveal many similarities (see esp. Ps 39).¹¹⁵⁴⁵⁵