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David's Charge to Solomon Regarding the Temple First Chronicles 28: 9-21

David's charge to Solomon regarding the Temple DIG: From clues in just this section, what kind of a king was David? What kind of a father was he? How are the two roles related? How is this account of David and Solomon like and unlike the one in First Chronicles 22? Which one is private? Public? Enlightening, as well, is the comparison between the version here and the one in First Kings 1-2. They present contrasting portraits of David's transition to retirement and Solomon's succession to power. Which one is peaceful and smooth? Uncertain and rocky? Where do you see cynical realism? Or cautious optimism? Bittersweet sorrow? Bloodless coup attempt and blood rebel purge? What picture of God is drawn here? To whom does the Temple belong? And the people? And the Kingdom? What difference should that make to Solomon? To Mr. and Mrs. Fig-Farmer? To the remnant of Isra'el, who first read the chronicler's book?

REFLECT: What parenting model and ministry motivation do you see in this chapter? What can you do to become a "David" to some "Solomon" whom YHVH has chosen to receive blessing through you? How might you apply God's powerful promise of verse 20 to your life's ministry? Without the assets and assistants Solomon had, what help can you count on to make the promises real? God blesses whom He will, apart from human merit or happenstance of birth (verses 4-7). His blessing is unfailing and all-sufficient (verses 20-21). Can that same blessing be forfeited (verses 8-10)? If not, why?

970 BC

In describing **David's** plans for building **the Temple**, **the Chronicler** has paid special attention to portray **David** as a second **Moshe** and **Solomon** as a second **Joshua**. In spite of many achievements by both **Moses** and **David**, neither one finished the task. **Moshe** didn't lead the people into **the Promised Land**, nor did

David build **the Temple**. Not only that, but in both cases it was **YHVH** who stopped **them** from completing the work. Since the task fell on their successors, **the chronicler** pictures **Solomon** as a second **Joshua** by noting several similarities between the two. First, both were chosen privately and declared the support of all the people; secondly, both received the support of all **the people** without resistance or opposition; thirdly, **God** blessed both; fourthly, both led **ADONAI’s** people into “rest.”

Aside from these similarities, the language used in describing those events is striking. Fifthly, both were told: **Be strong and courageous (Deuteronomy 31:6; First Chronicles 22:13 and 28:20a)**; sixthly, **the LORD your God goes with you (Deuteronomy 31:6, 8, 23; Joshua 1:5 and 9; First Chronicles 22:11 and 16)**; and seventh: **He will never leave you or forsake you (Deuteronomy 31:6 and 8; Joshua 1:5; First Chronicles 28:20)**. These similarities show **Joshua** and **Solomon** as the ones chosen by **God** to finish the great work of **their** predecessors.⁵⁴⁰

And you, my son Solomon, acknowledge the God of your father, and serve Him with wholehearted devotion and with a willing mind, for ADONAI searches every heart and understands every thought. If you seek Him, you will find him (Jeremiah 29:13); but if you forsake Him, He will reject you forever. Consider now, for the LORD has chosen you to build a house as the sanctuary. Be strong and do the work (First Chronicles 29:9-10).

The Ruach ha-Kodesh was not a permanent indwelling in the days before the resurrection. In the B’rit Chadashah, Rabbi Sha’ul tells the church at Ephesus: **You who heard the message of truth, the Good News offering you deliverance, and put your trust in the Messiah were sealed by Him with the promised Ruach ha-Kodesh, who guarantees our inheritance until we come into possession of it and thus bring Him praise commensurate with His glory (Ephesians 1:13-14 CJB)**. This is a great promise that Paul records concerning **the Holy Spirit**, that a believer in **Jesus** has eternal security (see the commentary on **The Life of Christ, to see link click Ms - The Eternal Security of the Believer**) because **God’s Spirit sealed** that person, and has also acted as a down payment of the future promises to come. So **the Ruach ha-Kodesh** actually indwells believers after resurrection.

However, **the Spirit of God** functioned differently with people before the resurrection. **The Ruach ha-Kodesh** did not indwell the righteous of the TaNaKh.

Instead, **the Holy Spirit** came to specific people to accomplish specific tasks commissioned by **YHVH**. For instance, **the Holy Spirit** came to **Bezalel and Oholiab** (see the commentary on [Exodus Ew](#) - **The Appointment of Bezalel and Oholiab**) and filled them with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills to make artistic designs for work in gold, silver and bronze to cut and set stones, to work in all kinds of crafts to build the Tabernacle. **The Ruach** assisted **Joshua** in **Numbers 27:18** in order to lead the people. Finally, **the Spirit** gave instructions and guidance to the kings of **Isra’el**.

However, through disobedience, **the Ruach ha-Kodesh** could be taken away. King **Sha’ul** experienced this. Because of his sin **the Spirit of God** was taken from him. Also, when **King David** repented because of his sin with **Bathsheba**, he cried out: **Do not cast me from Your presence or take Your Holy Spirit from me (Psalm 51:11)**. The word **sealed** is never found in the TaNaKh. But **God’s** grace is always the same (**Exodus 34:6-7**).



Then, in a most remarkable declaration, **David gave his son Solomon the plans for the portico of the Temple, its buildings, its storerooms, its upper parts, its inner rooms and the place of the atonement** (see the commentary on [Exodus Fr](#) - **The Ark of the Covenant in the Most Holy Place: Christ at the Throne of Grace**). **He gave him the plans of all that the Ruach ha-Kodesh had put in his mind for the courts of the Temple of YHVH and all the surrounding rooms, for the treasuries of the Temple of God and for the treasuries for the dedicated holy articles (First Chronicles 28:11-12)**. The major pieces of its furnishings were symbolic of the great truths of **God’s** salvation.

This also included the **instructions for the divisions of the priests and Levites, and for all the work of serving in the Temple of the LORD, as well as for all the holy articles to be used in its service (First Chronicles 28:13)**. **He designated the weight of gold for all the gold articles to be used in**

various kinds of service: the weight of gold for the gold lampstands and their lamps, with the weight for each lampstand (see the commentary on Exodus [Fn](#) - **The Lampstand in the Sanctuary: Christ, the Light of the World**) **and its lamps, according to the use of each lampstand (First Chronicles 28:14-15); the weight of gold for each table** (the chronicler referred to **each table** because, in contrast to the single **table of the bread of the Presence** in portable Tabernacle made for the wilderness experience, **Solomon’s Temple** would have **ten of them** as seen in **Second Chronicles 4:8**) **for the bread of the Presence** (see the commentary on Exodus [Fo](#) - **The Bread of the Presence in the Sanctuary: Christ, the Bread of Life**); **the weight of silver for the silver tables (First Chronicles 28:16); the weight of pure gold for the forks, sprinkling bowls and pitchers; the weight of gold for each gold dish; the weight of silver for each silver dish (First Chronicles 28:17); and the weight of the refined gold for the altar of incense** (see the commentary on Exodus [Fp](#) - **The Altar of Incense in the Sanctuary: Christ, Our Advocate with the Father**).

David also gave Solomon the plan for the chariot (Hebrew: *merkabah*), **that is, the cherubim of gold that spread their wings and overshadow the ark of the Covenant of ADONAI (First Chronicles 28:18)**. Since the **LORD** could poetically be said to ride on **the cherubim** as on a **chariot (Psalm 18:10; Ezekiel 1:1-28)**, **they** are here designated simply as **the chariot**. **The Chronicler’s** reference is probably not to the small golden cherubim that formed part of **the Ark’s** holy cover which had been made long before, but rather to the two larger wooden but gold-plated **cherub-angels** of **the inner Temple**, built independently of the **Ark (First Kings 6:23-28)**, which were to shelter **the Ark** as a whole (**Second Chronicles 3:10-13**). They emphasized the real presence of **God** in **the Temple**.⁵⁴¹

“All this,” David said, “I have in writing as a result of the LORD’s hand on me, and He enabled me to understand all the details of this plan” (First Chronicles 28:19). **David** was saying that not only were **the Temple** plans revealed by **God** in **verse 12**, but that **they** were given to **him** in written form from **YHVH**, to be handed to **Solomon** – the ultimate testimony to **their** divine character. Such a blueprint goes beyond the verbal instructions and vision shown to **Moshe** for **the Tabernacle (Exodus 25:40 and 40:2)**.⁵⁴²

And like **Moshe** said to **Joshua**, **David also said to Solomon his son, “Be strong and courageous, and do the work. Do not be afraid or discouraged**



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for ADONAI, God, my God, is with you. He will not fail you or abandon you until all the work for the service of the Temple of the LORD is finished. The divisions of the priests and Levites are ready for all the work on the Temple of God, and every willing person skilled in any craft (see the commentary on Exodus Ew - The Appointment of Bezalel and Oholiab) will help you in all the work. The officials and all the people will obey your every command (First Chronicles 28:20-21). The emphasis here is that not only **God**, but also **the people**, will stand with **Solomon**, to help **him** in **his** endeavor.