

1 Chronicles 14:1

Authorized King James Version (KJV)

Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

Analysis

Theological Analysis: This passage falls within the section on David's kingdom established - royal success. The Hebrew term מַמְלָכָה (mamlakah) - kingdom is theologically significant here, pointing to God establishes and blesses obedient leaders. The Chronicler's narrative, while paralleling Samuel-Kings in places, offers a distinct theological perspective emphasizing temple worship, Levitical service, and covenant faithfulness.

Chronicles presents David not primarily as warrior-king but as worship organizer and temple planner. This verse contributes to that portrait by highlighting the spiritual dimensions of Israel's national life. The text demonstrates that true prosperity comes through proper worship and covenant obedience rather than merely military or political success.

Doctrinally, this passage teaches about God establishes and blesses obedient leaders. Cross-references throughout Chronicles connect David's reign to the broader redemptive narrative, showing how God's covenant promises advance through faithful human leadership while ultimately depending on divine grace and power. The messianic implications are profound: Kingdom of God inaugurated by Christ.

Historical Context

Historical Background: This section describes events from David's reign (c. 1010-970 BCE) but was written centuries later during the Persian period (c. 450-400 BCE). The Chronicler's selectivity in retelling David's story serves his theological purposes—he omits David's sins (Bathsheba, Absalom's rebellion) while emphasizing David's worship reforms and temple preparations.

The historical setting of David's kingdom established - royal success occurred during Israel's united monarchy, when the nation reached its territorial and political zenith. Archaeological evidence from this period shows significant building projects and administrative development. However, the Chronicler writes for a much smaller, struggling post-exilic community, using David's golden age to inspire hope for restoration.

Ancient Near Eastern parallels show that temple construction and royal sponsorship of worship were common across cultures. However, Israel's understanding of worship centered on covenant relationship with the one true God rather than manipulation of capricious deities. This theological distinctiveness shapes the Chronicler's presentation.

Related Passages

1 Corinthians 13:4 — Characteristics of love

John 15:13 — Greatest form of love

Study Questions

1. How does this verse's emphasis on God establishes and blesses obedient leaders challenge or affirm your current spiritual priorities and practices?
2. What does Kingdom of God inaugurated by Christ teach you about Jesus Christ and His redemptive work?
3. In what practical ways can you apply the principles of covenant faithfulness and proper worship demonstrated in this passage?

Interlinear Text

וַיִּשְׁלַח	חִירָם	מֶלֶךְ	צֶרְ	מַלְאָכִים	אֶל	דָּוִיד	עֵצֵי יָם
sent	Now Hiram	king	of Tyre	messengers	H413	to David	and timber
H7971	H2438	H4428	H6865	H4397		H1732	H6086
אֶצְבֵּי יָם	וְחָרָשֵׁי יָם	קִיר	וְחָרָשֵׁי יָם	עֵצֵי יָם	לְבָנוֹת		
of cedars	and carpenters	with masons	and carpenters	and timber	to build		
H730	H2796	H7023	H2796	H6086	H1129		
לֹא	בֵּית:						
H0	him an house						
	H1004						

Additional Cross-References

2 Chronicles 2:3 (Kingdom): And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me.

Ezra 3:7 (Kingdom): They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.