

1 Chronicles 29:10-30

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[0 : 00] 1 Chronicles 29.

We will, as we get into 2 Chronicles, be faced with similar things, but still we're seeing some unique things that are there to this scripture and just really some wonderful things.

So tonight's passage is just an amazing portion of scripture, so I really wanted to preach it in connection with the rest of the chapter, but I didn't think I would do it justice if I preached it with the first nine verses, so that's why I split it up between last Wednesday night and tonight.

Let's go to Lord in prayer, and then we'll get right into our text together. Father, thank you so much. Thank you for this day you've given us. We thank you for your faithfulness towards us. We thank you for your blessings.

And Father, we come before you with just so much thanksgiving that we have an opportunity to come and to open up the word of God, so we pray that you now would speak to us through it. And Lord, as we study your word, may we know more and more of your character and stand more and more amazed at your splendor and at your glory and at your majesty.

[1 : 34] May it remind us again of the wonder of our Savior, and may we draw closer to you through it.

I pray that you be with those working with our youth and children in the back. I pray that you speak in and through them. I pray that you be with our number that are in need here, those that have physical needs.

But Lord, lead us as we read your word together. May you speak to our hearts and minds. We ask all in Christ's name. Amen. Okay, so first portion of chapter 29, the first nine verses, if you remember, is the declaration of David, of the things which he has given, his dedicated gifts for the construction and the completion of the temple to be built.

He's at the very end of his life. As a matter of fact, here in this chapter, by the end of this chapter, his life will have ended. So he is declaring here, these are the things which I've set apart.

And not only which he had given, but then above and beyond, he says, from my own treasures, I dedicate this. And then he calls upon all those around him, the political leaders, the mighty men, the leaders and the servants of the king that are all around him.

[2 : 50] And then they give. So there's this wonderful giving of the people of the Lord for the building of the temple. Now, let's put it kind of in context.

Chronicles, first and second chronicles are written after Babylonian captivity. So there's much that we don't have recorded for us. Namely, we don't have many of the negative aspects of what happens near the end of David's life.

We don't have kind of the one son wanting to be king and then the resistance of all that. That's not recorded for us. That's not objective of the author of the book of Chronicles. Again, we know it's the word of God written by the man of God through the spirit of God.

But it also has an intended audience. OK, so it is to show the people who they are as a people, how they should worship, how God has been steadfast and faithful.

And because this is being written to the grandchildren of those who responded to the decree of King Cyrus, that whosoever will can go back. And we'll get that really by the time we make our way through second chronicles, the very end of second chronicles, declares to us the decree of King Cyrus, that whoever wants to go back can.

[4 : 04] And so it is written with that respect of this is the faithfulness of God. So David really many of the things that are unique in first chronicles is he is setting the nation up to worship.

He has a division of the Levites and the priests and their responsibilities. He is giving here from first chronicles. We see that he has a detailed plan of how the temple should be built because while he

wanted to do it, God says, you're not the man.

So he's asking his son, Solomon, who he says is wise and inexperienced and unable to build. So he is charging him with an impossible task because who can build a house for the Lord God Almighty? Right. But he gives him these detailed plans. And then he begins to speak of here's what I'm going to give you as far as material. I'm lining everything up because it's going to enable the people to worship. Now, this isn't written.

The focus of this is not to show us what kind of temple we should build. Because this is after Babylonian captivity. We don't we don't we don't get Solomon's temple again.

[5 : 04] OK, the temple that's built after Babylonian captivity doesn't even compare. Herod's temple compares, but that's Herod's temple. Right. So it's not saying this is what it should look like. It is really not a testimony of what we should do, but really a testimony of who he is.

So then we see the giving of David. We see the giving of the people that are with him and with their whole heart. They gave and they rejoice in their giving. So last time we were together, we looked at the moving others to give or being moved to give.

And then we pick up here in verse 10. So they've just given they've rejoiced in the fact that they've given. And it says in verse 10, so David blessed the Lord in the sight of all the assembly.

And David said, blessed are you, O Lord, God of Israel, our father forever and ever. Yours, O Lord, is the greatness and the power and the glory and the victory and the majesty.

Indeed, everything that is in the heavens and the earth. Yours is the dominion, O Lord, and you exalt yourself as head over all. Both riches and honor come from you and you rule over all.

[6 : 20] And in your hand is power and might. And it lies in your hand to make great and to strengthen everyone. Now, therefore, our God, we thank you and praise your glorious name.

But who am I and who are my people that we should be able to offer as generously as this? For all things come from you and from your hand we have given you.

For we are sojourners before you and tenants. As all our fathers were, our days on earth are like a shadow and there is no hope. O Lord, our God, all this abundance that we have provided to build you a house for your holy name, it is from your hand and all is yours.

Since I know, O my God, that you try the heart and delight in uprightness, I in the integrity of my heart have willingly offered all these things.

So now with joy I have seen your people who are present here make their offerings willingly to you. 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.

[7 : 33] 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.

Then David said to all the assembly, Now bless the Lord your God and all the assembly. Bless the Lord, the God of their fathers, and bowed low and did homage to the Lord and to the king.

On the next day they made sacrifices to the Lord and offered burnt offerings to the Lord, 1,000 bulls, 1,000 rams, and 1,000 lambs with their drink offering and sacrifice in abundance for all Israel.

So they ate and drank that day before the Lord with great gladness. And they made Solomon the son of David king a second time, and they anointed him as ruler for the Lord and Zadok as priest.

Then Solomon sat on the throne of the Lord as king instead of David his father, and he prospered, and all Israel obeyed him, and all the officials, the mighty men, and also all the sons of King David pledged allegiance to King Solomon.

[8 : 35] The Lord highly exalted Solomon in the sight of all Israel and bestowed on him royal majesty, which has not been on any king before him in Israel. Now David the son of Jesse reigned over all Israel.

The period which he reigned over Israel was 40 years. He reigned in Hebron seven years and in Jerusalem 33 years. Then he died in a ripe old age full of days, riches, and honor.

And his son Solomon reigned in his place. Now the acts of King David from first to last are written in the chronicles of Samuel the seer and the chronicles of Nathan the prophet and the chronicles of Gad the seer.

With all his reign, his power, and the circumstances which came on him, on Israel, and on all the kingdoms of the lands. I want you to see this evening a humble response of praise.

How do we respond when we have the opportunity to give and we see others give, and really when we see the Lord do a wonderful, mighty work among his people?

[9 : 34] Because the first half of chapter 29 declares to us that not only did David give as he is sharing this with the people, the Lord moved the hearts of the men that were around him and the nation that was around him, and they gave above and beyond, willingly, joyfully, sacrificially, for the completion of the temple.

And it's amazing. We've looked at this. We refer to it, and I did it just a moment ago. We refer to it as Solomon's temple. Yet, the provisions for the temple did not come from Solomon. He collects those things, but we'll get to it in the next book when we get into 2 Chronicles.

But those things are given from David, and they're given from the hands of these other individuals. And God did a wonderful thing because we see this abundant supply that is coming so that the craftsmen can do their work, so that the nation will be able to worship.

And how do we respond? The response is not one. We notice this, that when David prays this prayer, and he stands before the people, and he offers this humble response, he is not naming the names of the individuals that gave.

He's not declaring the worthiness of the ones who gave sacrificially. He's not declaring the worthiness of those who gave so much. Really, it is just a response of praise to the Lord God Almighty for the opportunity to give so that God would use them and utilize them as tools so that the nation would be able to worship.

[11 : 07] I want you to see three things. Now, these three things all have sub-things, so this is going to mess with you a little bit because my three main things are not alliterated. That is, they don't all start with the same letter, but don't worry.

Being the good Southern Baptist pastor, I am, each of my sub-points are alliterated within the point. Ha, I got you on that one, right? So if you write that out, you pay attention. So how do we respond with humble praise?

First thing is, is we have to look at our focus. What are we focusing on when we see God do something amazing through his people? If we're honest, too often our focus is on the people God uses, not in the one who is using them.

This is why we love testimonies, right? This is why we love stories of how these people came from this to that and God did some amazing things. And too often our focus is on what we can handle rather than focusing on the one who is using and utilizing them and us.

It's really not about the ones who give. It's really not about the ones who do. It is really about the one who is enabling them to give and the one who is enabling them to work.

[12 : 26] Now that's a completely different focus, right? And we notice the focus here. The focus of our attention should be on the Lord God Almighty. And so when David begins this prayer, he blessed the Lord in the sight of all the assembly.

This is in the sight of everyone that gave. He did not bless the people. You notice that? They just gave. He didn't bless the people. He blessed the Lord in the sight of all the assembly.

Why? Why do we focus there? We focus there, number one, on the position of God. Notice what he says. He says, blessed are you, O Lord God of Israel, our father, forever and ever.

The first thing that we notice that he refers to the position of God is David acknowledges the eternal nature of God. He says, blessed are you, O Lord God, the God of our fathers, Israel.

Now that's a long time before David. Forever and ever. He is acknowledging the eternal nature of the Lord God that he is praising.

[13 : 34] Why? Because our usefulness, and we'll get to this by the time we get to the end of the message here, our usefulness is confined to a time and space. But what he does through his people is eternal in scope.

Right? So the focus is not on who he's using temporally, but who it is that is moving eternally. He says, blessed are you, O Lord God, the God of our fathers, which means you're not just my God. You're not just the people before me's God. You're the God of our fathers, and you're God forever and ever. So he focuses on his eternal position. And then he goes down.

He's still looking at the position. He says, O Lord God of Israel, our father, forever and ever. Yours, O Lord. I love this. He begins to declare everything that is his. Yours, O Lord, is the greatness and the power and the glory and the victory and the majesty.

Indeed, everything. That is in the heavens. He is focusing on the exalted position of God.

[14:42] Now this is David, the king. Right? Who has a position among men. But he has a temporary position among men.

But he makes this declaration. The one he's going to praise is the one who's eternal. And the one who is above it all. And he makes this reminder that we focus on the position of God.

The second thing we focus on is the power of God. Not only is he in an exalted position that none can compare with.

He has a magnificent power. Look at, I love what it says right here. He says, everything that is in heaven and earth is yours. Yours is the dominion, O Lord.

Now look at this and you see his power right here. You exalt yourself as head over all. Now that statement we have a tendency to read and say, okay, well, whatever.

[15:49] No, let's think about it just for a moment. You exalt yourself as head over all. In just a moment we'll get to the reality that God exalts people and makes them to attain a high position.

That nobody has a position that God does not bestow upon them. But when we speak of the Lord God Almighty, you exalt yourself.

You want to know how powerful God is? There is none greater than him that could ever exalt him, so he exalts himself. If you exalt someone, you lift them up.

You raise them to your level. And there are none that can exalt God, therefore he has to exalt himself. Now that's not arrogant or prideful, that's powerful is what that is.

Since there is no equal, since there is no superior, since there is no greater, God exalts himself as head over all.

[16:54] Scripture says that he can swear by no other, so he swears by his own name. There's none greater than that he could say in the name of, so he says, in my own name I say.

So when David is looking to humbly praise the Lord God, not only is he reminded of his position, he's also reminded of his wonderful power.

He is head over all. And then we focus third, our third focus is on his provisions. He is a God of position, he's a God of power, but he's a God of provision.

Look at what it says. Both riches and honor come from you. Now these people have just given gold and silver and bronze and iron and stones and precious stones and colorful stones and inlaid stones, all these things.

They've given an abundance. It's literally tons of gold and tons and tons of silver. Bronze and iron and these things that are just so precious to be used.

[18:07] But what does he say? Both riches and honor come from you. No one has honor unless it is bestowed honor.

And ultimately, if we trace it back, honor does not originate from other people. Honor, as David says, comes from the Lord God Almighty.

You rule over all and in your hand is power and might and it lies in your hand to make great and to strengthen everyone. That is, David says, my own position is a provision of you.

You make men great. I didn't make myself great. I didn't strengthen myself. I didn't gain or earn these riches. He says, really, everything I have has flown from you.

Now, therefore, our God, we thank you and we praise your glorious name because he says, everything we have given you comes from your own hands. And that's what true praise is.

[19:06] It's acknowledging that God is a God of utmost position. He is a God of superior power. But he is a God of glorious provisions.

That whatever we have flows directly from him. That's our focus of praise.

Secondly, we notice our posture in praise. If our focus is on God's position, power and provisions. Then what is our posture? Where are we at in the equation? Notice what it says. We as mankind have the first posture of weakness.

We are weak. We don't attain our riches. We don't earn our position. It is something that is given to us. It says, from your hand. It says, but who am I?

[20:10] I mean, this isn't just some random individual, right? This is King David. They sing songs about David. David has slain his tens of thousands, right? David has killed his giant.

David has mighty men. What does David say when he's focusing on who God is? He says, but who am I? Who am I? He says that I would be able with my people that we should be able to offer as generously as this.

David realizes that before the Lord God, he praises that he is ultimately weak. And so too are we. He says in verse 15.

What is he saying?

We're trying to build a house for you, but we don't even own the land in which we live. The book of Leviticus reminds us that the land is the Lord God Almighty's land, and really they were just tenants of the land.

[21 : 11] We don't even own the land. And how can we? Because the Lord uses the earth as his footstool, right? We are just sojourners and tenants, and it is not that we're insignificant, but in comparison to who God is, we are weak.

And we need to understand that weakness because it gives us some humility to realize, who am I that I should be able to, or that I have the opportunity, as David says, to be able to give so generously?

Because I didn't earn it. I didn't gain it. It was given to me from you. I don't own anything.

My life is but a shadow. So we have a posture of weakness. And in that weakness, though, we come with the second posture, which is one of willingness. But he says, but willingly I have given to you.

Why does he say that? Verse 17 says, since I know. He says, I'm going to declare something that I know about the Lord God Almighty. Since I know, oh my God, that you try the heart and delight in uprightness.

[22 : 19] I love, I believe it was Warren Wiersbe that said, every opportunity to give is an opportunity to be a revealer of the heart. Since I know, oh Lord God, that you try the heart.

He says, since I understand these things and that you delight in uprightness. In the integrity of my heart, I have willingly offered all these things. And later on, he declares, and everyone around me, these people have given willingly to you.

In our weakness, we ought to be willing to sacrifice and to give. Not only of our financial resources, but of our time and our energies and our abilities. To say, yes, Lord, we are weak, but you long to use us in integrity and uprightness.

So here we are, we want to be willingly used by you. So we have this posture of weakness, willingness. And third, there's a posture of worship.

Because the realization of who God is as we focus on him and who we are in comparison to him leads us ultimately to worship. It says, then David said to all the people assembled, now bless the Lord your God.

[23 : 35] Right? And they blessed him. And it says what? And they bowed low and paid homage to the Lord and to the King. It is understanding who God is.

These people could have been prideful in their hearts. Well, we just gave all this money. We just gave all these resources. Do you not know what we gave? But when they, it is immediately following their giving.

I mean, they gave abundantly. Don't, don't miss that. They didn't just give sparingly. I mean, they gave wondrously when you look at the text. And immediately following how much they gave, David reminds them of who God is.

And their only proper response is they acknowledge who they are. And then they bow low. And they worship. And the next day they come together and they offer all these sacrifices.

And they just throw it out there. And they've just given you. You say, well, you gave the day before. Why do you need to come again? Because it's a continuation of worship. And it says, and so they ate and they drank before the war with great gladness.

[24 : 35] Do you notice that it says that when they gave, they were glad. And when they worshiped, they were glad. They gave with great gladness.

When we understand who God is by focusing on him, we can only come with the posture of weakness, willingness, and worship.

And that brings us to the third and final thing. And it is surrender. Because when we're in worship, we have to surrender. We have to surrender.

And it's hard. Because it is surrendering who we are, surrendering of ourselves. But we see this really in verse 22 and following.

The first thing that we surrender, there's only two things that we surrender here, is surrendering the reality to this. The first one is that there will be a conclusion to our day. That the end of our life will

come at some point.

[25 : 44] That we're not it. Remember when we looked at the kings going through the book of 1 and 2 Kings. We looked down through 1 and 2 Samuel. We saw some great kings. We saw some not so good kings.

And we saw some kings that did some wonderful things. And we saw some kings that did some terrible things. And there was just this repeated refrain that that's not the king we're looking for, right? That's not the king we're looking for. There's still another king coming. And we're waiting on the day when the true king comes. But it is a humble heart that comes to the reality of surrendering.

That there will be a day each of our lives will come to its final conclusion. It says, and they made Solomon the son of David king a second time. There had already been this one ceremony where one of David's sons had revolted, tried to usurp the throne.

And David had made Solomon son in his bedchamber. Remember that? And then later on when he hears about this whole conspiracy going on, then they put Solomon publicly upon the throne.

[26 : 40] And that's probably what's alluded to here. But the chronicler, again, is not really concerned with showing us the problems. He's showing us the praise. So they make Solomon the son of David king a second time.

And they anoint him as ruler for the Lord and Zadok his priest. So we have Solomon here. And David's coming to the end of his life because it tells us in verse 26.

Now David, the son of Jesse, reigned over all Israel. The period which he reigned over Israel was 40 years. He reigned in Hebron seven years and in Jerusalem 33 years. And then he died.

A ripe old age, full of days, riches, and honor. Which means he had been used mildly. God had blessed him with some wonderful things.

And his son Solomon reigned in his place. The first thing that we have to humbly surrender is the acknowledgement that we're not it.

[27 : 39] We're just a part of it. That unless the Lord tarries, that every one of us will come to the conclusion where we're done.

It's not something we like to focus on very much. But too often we get caught up in ourselves. And we get caught up in those people around us that God is using it. And while we ought to thank God and praise God with them and for them and through them.

There has to be this surrender that someday. When I'm full of days, whatever my fullness is, I don't know. It is appointed unto man once to die.

There is an appointment. I don't know when it is. The Lord chooses in His grace and His mercy not to reveal that to us. But there is an appointment.

That we come to this reality that there will be a day where we are no longer. That's a hard thing to acknowledge.

[28 : 39] That is no longer on this earth. Because we know that we are eternal in nature. And we will live eternally with Him in presence. But our usefulness. Our usefulness is limited on this side of glory to time and space.

And that's a hard thing to surrender. Because we would long to think that, well, I'll be here forever. But David was already passing the throne on.

He knew His time was up. But in surrendering that, we also surrender this second part. It's not only will we come to the conclusion of our life.

We surrender control because we realize the continuation of the work. That just because we're through doesn't mean the work is through.

Notice what it says. It says, Then Solomon, this is verse 23. Then Solomon sat on the throne of the Lord as king instead of David, his father.

[29 : 45] And he prospered. And all Israel obeyed him. And all the officials and the mighty men and all the sons of King David pledged allegiance to the king Solomon. Now look at what it says. The Lord highly exalted Solomon in the sight of all Israel and bestowed on him royal majesty, which had not been on any king before him in Israel.

David has just declared that it was within the power and the hand of God to make great and to strengthen. And what God does is he makes great Solomon and he strengthens Solomon.

He even makes him greater than David. Because he says, Like no king before him. Because the work of the Lord God Almighty was not confined to the days of David.

As great as David was. There is a surrender to the reality that the work will continue as long as the Lord carries.

And so what David is doing is laying this foundation not for the continuation of his influence, but for the continuation of the Lord's work among his people.

[31 : 09] And when this is being written and it is being shared with the nation of Israel, David has been dead a long time. Hundreds of years have passed. And they're not looking for David.

They're looking for the work of the Lord. What God is doing. And he is still doing a mighty work. It is surrendering the reality that while it is amazing to be used by him in his work.

It is a humble admission that we are just a part of the work. Valuable, yes.

Important, yes. But we're just a part. Because it's not our work, it's his work. And that's, if we're just going to be honest, is a hard thing for a prideful man to acknowledge.

Because we really want it to be all about us. It's really not. It's about him. As much as the chronicler, we say there are two groups of people that the chronicler really thinks highly of.

[32 : 29] The Levites and David. But David's story ends right here. The work of God moves forward.

And so we come, we keep our focus where it ought to be. We maintain a posture that we should live humbly with. And we come to a place of surrender.

Saying, Lord, I'll be used by you as long as you allow me to. But it's your work. It's not ours. You do what you see fit for your glory and your honor.

And we have that recorded for us in 1 Chronicles 29, verses 10 through 30. Which brings us to the end of the book. Thank you, my brothers.