

## 1. The Offerings for the Temple (v1-9)

### a. David’s Call – and David’s Example (v1-5)

*<sup>1</sup>And David the king said to all the assembly, "Solomon my son, whom alone God has chosen, is young and inexperienced, and the work is great, for the palace will not be for man but for the LORD God. <sup>2</sup>So I have provided for the house of my God, so far as I was able, the gold for the things of gold, the silver for the things of silver, and the bronze for the things of bronze, the iron for the things of iron, and wood for the things of wood, besides great quantities of onyx and stones for setting, antimony, colored stones, all sorts of precious stones and marble. <sup>3</sup>Moreover, in addition to all that I have provided for the holy house, I have a treasure of my own of gold and silver, and because of my devotion to the house of my God I give it to the house of my God: <sup>4</sup>3,000 talents of gold, of the gold of Ophir, and 7,000 talents of refined silver, for overlaying the walls of the house, <sup>5</sup>and for all the work to be done by craftsmen, gold for the things of gold and silver for the things of silver. Who then will offer willingly, consecrating himself today to the LORD?"*

1 Chronicles 29 recounts the transition from David to Solomon.

David says that Solomon is young and inexperienced,  
and so will need help from the leaders of Israel.

So David calls the tribal leadership –  
as well as the leadership of David’s central administration –  
to give freely to the work of building the temple.

And he starts with his own example.

We have talked for years about the importance of church planting –  
and we have begun to put this into practice with our work in LaPorte.

But we need to start talking seriously  
about what it will take to plant a daughter church in South Bend.

There is no way that you can make a one – to – one connection  
between David’s temple-building efforts and our church planting efforts.

I especially object when people talk about fund-raising for church building projects  
using David’s speech here.

The temple is the place where God meets with his people.  
And the NT does not talk about *buildings* as temples,  
but about the *people of God* as temples.

So the application of this passage is *not* that we need to design a building campaign!

Rather, the application is that we need to be dedicated to temple-building,  
just like David and his leaders.

But there are key differences:

Solomon's temple was built with a one-time expenditure,  
and from then on it was merely maintenance costs.  
Christ's temple is built with an ongoing ministry  
that brings the gospel to all people.

Yes, there will be facilities needed.

And over a period of hundreds of years,  
building good buildings will be more cost effective than renting.  
So we'll need people like Eric Ivers to design good church buildings for us!

But the work of "temple-building" in the New Testament  
is primarily accomplished through the preaching of the gospel.

Paul refers to this in 1 Corinthians 3, when he says,

"According to the grace of God given to me,  
like a skilled master builder I laid a foundation,  
and someone else is building upon it.  
Let each one take care how he builds upon it." (3:10)

The builders, according to Paul, are the preachers and teachers –  
those who "labor" in the word.

And each man's work will be tested with fire.

If a man builds with gold, silver, precious stones –  
then his work will survive and he will receive a reward.  
If a man builds with wood, hay and straw –  
his work will be destroyed (though he himself will be saved).

And Paul goes on to explain what kind of building this is:  
"Do you not know that you are God's temple" (3:16).

But Paul will speak of the members of the churches  
as participating in the work of temple-building  
through their contributions to those who preach the gospel.

It's very similar to what David says in verse 5 of our passage.

After David commits a huge sum for the temple,  
he challenges the leaders of Israel to do the same:

*Who then will offer willingly, consecrating himself today to the LORD?*

**b. The Leaders' Response (v6-9)**

<sup>6</sup>*Then the leaders of fathers' houses made their freewill offerings, as did also the leaders of the tribes, the commanders of thousands and of hundreds, and the officers over the king's work.*

<sup>7</sup>*They gave for the service of the house of God 5,000 talents and 10,000 darics of gold, 10,000*

*talents of silver, 18,000 talents of bronze and 100,000 talents of iron. <sup>8</sup>And whoever had precious stones gave them to the treasury of the house of the LORD, in the care of Jehiel the Gershonite. <sup>9</sup>Then the people rejoiced because they had given willingly, for with a whole heart they had offered freely to the LORD. David the king also rejoiced greatly.*

Notice the response of the “leaders of the fathers’ houses” – and the other officers.  
The leaders of Israel respond to David’s gifts by giving *more* than David!

This is an immense amount of gold, silver, bronze, and iron,  
which they gave willingly, “for with a whole heart they had offered freely to the LORD.”

Why did they offer their resources so freely to the LORD?

Because they believed that this was the most important thing they could possibly do  
with the resources God had given them.

Notice that all of this was given as freewill offerings.

None of this was included in their “tithe.”

There was no “obligation” to do this.

You would only do this if you believed that it was the best use of these resources.

How important is temple-building to us?

I once had a pastor-friend who preached regularly on the importance of tithing,  
urging the people to be more faithful in their giving  
(he was in a small church, and the budget was always tight).

Then one day for a DMin class project he had to go through the church directory  
and estimate the total annual income of all the members  
(using ballpark estimates based on the profession of the members).

He discovered that the church’s offerings came out at 9.5%  
of his estimate of their annual incomes!

The following Sunday he publicly repented  
for the way that he had assumed a lack of faithfulness on their part –  
and thereafter regularly praised and encouraged the congregation  
for their faithfulness in giving!

I have periodically conducted the same exercise,  
and Michiana regularly falls into that 9-10% mark as well.

You have done well in your consistent giving to maintain and promote the gospel ministry –  
but in terms of David’s exhortation to the leaders of Israel,  
the tithe is not sufficient!

Do we believe that temple-building – that the work of Christ in building his church –  
is really *the* most important thing in the world?

As you are engaged in your holiday shopping over the next few weeks,  
ask yourself, is this the best use of our resources?

As I look at South Bend and Mishawaka,  
I see all sorts of possibilities and opportunities for ministry.  
But I am already stretched as thin as I can possibly go.

Many of you are also as busy as you should be (or more!).

What can we do, as the people of God – as the living temple of Jesus Christ –  
to bring the gospel to those who are perishing?

We've been talking about the possibility of an RUF in South Bend –  
and maybe even a downtown church plant.

Or for that matter, maybe we should just *move* downtown!

How can we use the resources God has given us for the furtherance of his kingdom?

## **2. The Lord's Prayer (v10-19)**

In verses 10-19 we then hear David's response to the willing generosity of the leaders.  
David blesses the LORD and prays, what I have called "the Lord's Prayer."

This reminds us that the financial contributions of the people of God  
are only one part of the work of temple-building.  
Prayer is also essential.

I've titled it "the Lord's Prayer" because one of David's lines in verse 11  
has been added to the Lord's Prayer in Matthew.

If you look at the older Greek manuscripts of Matthew 6,  
you will find that they lack the conclusion of the Lord's Prayer,  
"for thine is the kingdom and the power and the glory for ever and ever. Amen,"  
This conclusion seems to have been added  
as the church started using the Lord's Prayer in worship,  
and found "and lead us not into temptation, but deliver us from evil"  
to be an awkward ending –  
and so for liturgical purposes would add  
"for thine is the kingdom and the power and the glory forever. Amen."

Since Jesus is the Son of David,  
and since Psalm 110 says, "the LORD [Yahweh] said to my lord [the Son of David],  
sit at my right hand until I make your enemies a footstool for your feet,"  
therefore it is entirely appropriate to take a line from David  
and use it as the conclusion of the Lord's Prayer!

And especially when you consider the occasion on which David prayed that line!  
[Read:]

<sup>10</sup>Therefore David blessed the LORD in the presence of all the assembly. And David said: "Blessed are you, O LORD, the God of Israel our father, forever and ever. <sup>11</sup> Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and you are exalted as head above all. <sup>12</sup> Both riches and honor come from you, and you rule over all. In your hand are power and might, and in your hand it is to make great and to give strength to all. <sup>13</sup> And now we thank you, our God, and praise your glorious name.

David's prayer begins with who God is.

"Our Father, who art in heaven."

David begins with who God is and what God has done,  
and declares God's name to be glorious:  
"hallowed be thy name"!

I strongly encourage you to take this prayer of David's and meditate on it.

One of the best ways to learn how to pray is to meditate on the prayers of scripture.

One of the central principles of prayer is that our prayers must begin

by drawing our hearts and minds to God – who he is and what he has done –

and then we can see how the events around us fit into what he is doing in history.

In verses 14-17 David reflects before the LORD on the gifts of the people:

<sup>14</sup>"But who am I, and what is my people, that we should be able thus to offer willingly? For all things come from you, and of your own have we given you.

David marvels that God receives anything from us –

because all things are *his* already!

All that you have already belongs to God.

But David marvels not only because we are creatures – not only because we are finite –  
but also because of alienation and death:

<sup>15</sup>For we are strangers before you and sojourners, as all our fathers were. Our days on the earth are like a shadow, and there is no abiding.

Israel was God's chosen people! A holy nation!

Why does David say "we are strangers before you and sojourners"?

Israel had been brought into the Promised Land – they were not sojourners any more!

But David understands that being God's holy people in the Promised Land  
does not mean that everything is as it should be!

David and his people were still strangers and sojourners before God.

Why?

Because death still reigns.

“Our days on the earth are like a shadow, and there is no abiding.”

So long as death stalks us – so long as “there is no abiding” –  
we are strangers and sojourners before God.

We long for that permanent abiding presence of the LORD,  
and until that comes, we are strangers and sojourners.

Watch this – as we continue through Chronicles!

Because the whole point of the temple is that there will now be  
a permanent abiding place for God’s name among us!

But, of course, we must not forget that the Chronicler relates all these things  
700 years later – *after* the house of David has been dethroned,  
and the temple of the LORD destroyed.

And yes, in the Chronicler’s day, the temple has been rebuilt,  
but the rebuilding of the temple did not bring back the glory days of Solomon:

indeed, when the temple was rebuilt, the glory of the LORD  
did *not* return – and the second temple was devoid of the presence of God.

Even with the temple standing in Jerusalem,  
so long as “our days on the earth are like a shadow”  
then there is no abiding –  
we remain sojourners *even in the Land of Promise!*  
we remain strangers *even in the temple of the LORD!*

It is true that with the coming of the Holy Spirit on the day of Pentecost,  
we are no longer strangers and aliens.  
We are no longer sojourners, but citizens of the heavenly city!

In the earthly temple, David only experienced shadows of this,  
as David says in verse 16,

*<sup>16</sup>O LORD our God, all this abundance that we have provided for building you a house for your  
holy name comes from your hand and is all your own.*

David once again asserts that all that they have provided  
for building a house for God’s holy name comes from God’s own hand.

It is like when your child buys you a present – using *your* money!  
But even as you are delighted with the gifts that your children give you,  
so also our heavenly Father is delighted with the things that we give him –

not because they weren't already his,  
but because when we give him his own things  
we are becoming what he created us to be!

In verse 17, David prays:

*<sup>17</sup>I know, my God, that you test the heart and have pleasure in uprightness. In the uprightness of my heart I have freely offered all these things, and now I have seen your people, who are present here, offering freely and joyously to you.*

God tests us.

You might wonder, why does God test us?  
Doesn't he already know our hearts?  
Yes, but the tests that he sends are designed to demonstrate what is in our hearts.

The LORD takes pleasure in uprightness.  
He tests us because he delights to see that uprightness that he has put in us.

As David prays in verse 18,  
when he asks that the LORD would *keep* such purposes and thoughts  
in the hearts of his people –  
that the LORD would *direct* their hearts toward him.

The uprightness of the people of God depends on God keeping and directing us to him.

Notice how David holds together God's sovereign disposition of all things,  
together with our free and joyful actions before him.

God is the one (verse 18) who directs the hearts of his people.  
But we are the ones who freely and joyfully offer ourselves and all that we have to him!

*<sup>18</sup>O LORD, the God of Abraham, Isaac, and Israel, our fathers, keep forever such purposes and thoughts in the hearts of your people, and direct their hearts toward you. <sup>19</sup> Grant to Solomon my son a whole heart that he may keep your commandments, your testimonies, and your statutes, performing all, and that he may build the palace for which I have made provision."*

And finally David turns to intercession in verse 19 for his son Solomon,  
asking God to give his son "a whole heart that he may keep your commandments..."

God is the one who gives us faithful, *whole* hearts –  
because only God can save – only God can transform and renew us.

And result of the transforming work of God's grace  
is that the people of God worship the LORD and serve his anointed king.

### **3. Worship and the King (v20-30)**

**a. The Liturgy of the Prince and the Priest (v20-22)**

*<sup>20</sup>Then David said to all the assembly, "Bless the LORD your God." And all the assembly blessed the LORD, the God of their fathers, and bowed their heads and paid homage to the LORD and to the king. <sup>21</sup>And they offered sacrifices to the LORD, and on the next day offered burnt offerings to the LORD, 1,000 bulls, 1,000 rams, and 1,000 lambs, with their drink offerings, and sacrifices in abundance for all Israel. <sup>22</sup>And they ate and drank before the LORD on that day with great gladness.*

Everything up to verse 19 was all about the leadership of Israel.

It was the leaders – the rulers – the officers of Israel.

Now, in verse 21 “all Israel” worships.

When the leaders of Israel are leading in the right direction,  
then the people of Israel worship the LORD.

If you recall the order of the sacrifices,  
the burnt offerings are burnt first,  
with the drink offering of wine and oil poured over the offering;  
then the fat, liver and kidneys of the peace offering (the sacrifices)  
are thrown onto the fire.

Then the meat is cooked and the worshipers partake of the sacrifice.  
We are not told here about the rest of the liturgy,  
but from the rest of scripture,  
we know that it would have consisted of lessons  
reminding the people of who God is and what he has done,  
and prayers asking God to continue to do what he had promised.

In this case, the point of the liturgy is about the king and the priest:

*And they made Solomon the son of David king the second time, and they anointed him as prince for the LORD, and Zadok as priest.*

Chronicles is all about the king and the priest,  
the Son of David and the liturgy of the temple.  
When the king and the priest are in sync, then everything in Israel is in sync!

**b. The Royal Majesty of Solomon (v23-25)**

*<sup>23</sup> Then Solomon sat on the throne of the LORD as king in place of David his father. And he prospered, and all Israel obeyed him. <sup>24</sup>All the leaders and the mighty men, and also all the sons of King David, pledged their allegiance to King Solomon. <sup>25</sup>And the LORD made Solomon very great in the sight of all Israel and bestowed on him such royal majesty as had not been on any king before him in Israel.*

Verses 23-25 then focus on the “royal majesty” of Solomon.

Solomon sat on the throne of the LORD.



The throne of David is not merely a human throne.  
The throne of David is the throne of the LORD.  
I have called your attention to the parallels between Moses and Joshua  
and David and Solomon.

There is another one here.

In Joshua we are told that Israel obeyed Joshua just like they obeyed Moses.  
Now we are told that all the mighty men and leaders pledged themselves to Solomon.

**c. The Death of David (v26-30)**

<sup>26</sup>Thus David the son of Jesse reigned over all Israel. <sup>27</sup>The time that he reigned over Israel was forty years. He reigned seven years in Hebron and thirty-three years in Jerusalem. <sup>28</sup>Then he died at a good age, full of days, riches, and honor. And Solomon his son reigned in his place. <sup>29</sup>Now the acts of King David, from first to last, are written in the Chronicles of Samuel the seer, and in the Chronicles of Nathan the prophet, and in the Chronicles of Gad the seer, <sup>30</sup>with accounts of all his rule and his might and of the circumstances that came upon him and upon Israel and upon all the kingdoms of the countries.

Verses 26-30 then summarize the reign of David.

The “chronicles of Samuel the seer” probably refers to the book of Samuel –  
but then again, it is entirely possible  
that the Chronicles of Samuel, Nathan and Gad  
were all brought together into what we now call the book of Samuel.

But the death of David reminds us of what David had said earlier,  
that we are strangers and sojourners – and there is no abiding.

While the age of David and Solomon was the glory days of Israel,  
death still reigned –  
until the son of David, Jesus Christ our Lord, was raised from the dead.

David reigned for 40 years – that’s good, but it’s only a generation.  
We need a king that will reign forever.  
We need a temple where we can meet with God forever.

And we have that king – that temple – in Jesus.  
And so as our King Jesus is building us together into a holy temple,  
let us consecrate ourselves – and all that we have –  
to offer ourselves freely to the LORD in this glorious work.